

# The Witness

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

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## THE RUSSIAN CHURCH FOR DEMOCRACY

John R. Mott of the American Commission Addresses Church Assemblage

[A special cable published in the Chicago Herald sent by Charles R. Crane, member of the U. S. Commission to Russia, gives a vivid account of conditions as affecting the Russian Church, and details the fine and comprehensive address delivered by Dr. John R. Mott, so widely known as a religious worker. We believe the following will be read with interest and publish it in full for the benefit of THE WITNESS readers.]

Petrograd, June 26.—In the revolution that is taking place the Russian Church is making more rapid progress toward adjusting itself to the new conditions than the State. It has practically been separated from the State and is now managing its own affairs. More changes were made in the Russian Church during the month of May than had been made in two centuries before.

The process has been one of democratization. Every priest has had to have his position confirmed by a vote from the people of his Parish. Twelve Bishops have been dismissed, including the Bishop of Petrograd, and new Bishops have been installed only after election by congregations.

The physical property of the Churches has been transferred from the State and is to be administered by the congregations, the clergy and Bishops occupying themselves solely with theological affairs.

During the last week two very significant sobors, or assemblies of the Church, have been taking place at Moscow. One of them was that of Old Believers, who include some 15,000,000 people and who never were reconciled to the reforms of Nikon, representing the oldest and most uncompromising division of the Russian people.

The other sobor was that of the Orthodox Church, the former State Church, and was the first one to meet in some 250 years.

They were the most representative gatherings it was possible to have in Russia, and the delegates came from every corner of the empire, two priests and two laymen being elected to represent every 100 Churches, the whole body numbering 1,263 delegates.

As the political organization is entirely shattered, the Church represents at present the only unifying fundamental idea.

The two most effective members of this latter sobor were the former Archbishop of the United States, Platon, and Pastor Alexandorff of a San Francisco Church.

In various questions that arise in the sobor the appeal was always made to these two authorities as to the way these problems were solved in America, and their answer was usually enough to determine the action of the sobor.

John R. Mott, the world-wide leader in Y. M. C. A. work, was invited to address the sobor, and every member was present. His speech was interpreted, sentence by sentence, by Father Alexandorff, who was in entire sympathy with Mr. Mott and who himself was a member of Mr. Mott's organization in San Francisco. It was a moving address and was received with great emotion.

Mr. Mott divided his address into three parts. The first was an expression of gratitude for the many acts of friendship Russia had shown for America in the course of the last hundred years, with special emphasis on its enormous sacrifices during the present war, which the American people now recognize, he said, as having been made quite as much for them as for Russia.

He also expressed his gratitude for the contributions the Russian Church had made to a common Christianity.

The second part of his address was the expression of solicitude lest in the great upheaval now going on the Church might lose its central position and that, although, if carefully arranged, the process of democratization ought only to strengthen the Church, the members must be very careful to guard historical Christianity, the creed, mystical Christianity and vital Christianity.

The third part of the address was a message of hope and reassurance, and went over in detail America's plan for aid to Russia and the other entente allies in the war, closing with a stirring appeal to Russia to do its best on every front.

The reception of Mr. Mott's address was very sympathetic and unanimous, and at its end the whole body rose,

and for half an hour sang the most moving of their old Church hymns.

This was followed by fine responses from the Chairman of the meeting, Prince Lvov, the head of the Synod; Prince Eugene Troubetskoy, one of the finest citizens of Russia, and Bishop Andre, the greatest spiritual force in the Russian Church today.

Mr. Mott fully justified the President's estimate of him as the foremost Christian statesman of the world.

Immediately after the meeting Prince Lvov, who is charged with the chief responsibility for all these things in the Russian Church, asked Mr. Mott to spend the afternoon with the leaders and go over in detail all the various reforms now in process in the Russian Church.

He was also invited to engage in a meeting of the professors who were revising the courses of study and work at the theological academies and also to address the Synod in formal session.

Mr. Mott also spent one evening with the Archbishop and the Bishops of the "Old Believers" at their Church outside Moscow, one of the oldest and most beautiful in Russia, and all the choir singers were brought together to sing the oldest Church hymns in both organizations.

Mr. Mott's appeal for co-operation in carrying on the struggle to a successful conclusion was received wholeheartedly, the Archbishop of the Old Believers being himself a Cosack as uncompromising in his views about the war as in his views about religion.

Rev. Dr. Mikell  
Elected Bishop  
of Atlanta, Ga.

Rev. H. J. Mikell, D. D., Rector of Christ Church, Nashville, Tenn., was elected Bishop of Atlanta, Ga., on the second ballot. It is hoped Dr. Mikell will be able to accept.

Our readers will notice that Dr. Mikell is one of the Board of Editors of THE WITNESS. His devotional articles on the second page are read each week with a great deal of interest.

Clergyman Tells  
What He Saw on  
the Battle Front

The Rev. Dr. John Kelman, formerly Rector of St. George's Church, in Edinburgh, Scotland, and later in the British service on the firing line in Flanders, while visiting in Atlanta, Ga., a few weeks ago, delivered an address on the war situation. The Atlanta Constitution comments upon it as follows:

## A PRAYER

We stand in Thy presence, O Lord, and anew, deliberately and solemnly and to the end, we pledge ourselves to Thee. Take us, our strength, our means, our all, us and our land, for Thine. We dedicate the country Thou hast given us to a purer life, a more religious, unselfish patriotism, a deeper loyalty to the great kingship of Thy Son. Work out in her, by her, what purposes Thou wilt. She is not ours, but Thine, henceforth. We are Thy servants. Give us willing and patient hearts and hands till Thou shalt create in all nations Thy chosen pattern of Christian government and Christian liberty. We stand before Thee, and know not how to speak. Read Thou our hearts and see our devotion. Thou art our God, and we will praise Thee. Glory to God in the highest, and on earth peace, good will towards men. Amen.

(Adopted from a prayer by Phillips Brooks, made at the close of the Civil War.)

"That Germany had set before her the plan, conceived by her leaders years ago, to conquer first France, then England, and after that America, was confidently asserted by Dr. John Kelman, the famous English preacher, formerly Rector of St. George's Episcopal Church in Edinburgh, and later in the British service on the firing line in Flanders, in a speech made yesterday afternoon to an audience of between four and five thousand at the Auditorium.

"Rarely has a visitor in Atlanta been received by a larger or more enthusiastic audience, and while the speaker was late in reaching the Auditorium, and kept the crowd for an hour, not a man left while he told Atlantans of what he had seen on the battle front, and the causes that were actuating the United States, as well as England, in the war.

Dr. Kelman said that flags had been captured some time ago by the British from the German trenches, bearing the inscription: 'This year, Paris; next year, London; the year after, America'. That was long before the United States had declared war against Germany.

"You have your choice, in the war with Germany, whether you will fight them on the other side of the Atlantic or on this side," declared Dr. Kelman. "Otherwise, you have no choice."

The Mission of the Holy Spirit, located near the State University at Columbus, O., has purchased and remodeled a building which was a vacant pool room, into an attractive place of worship.

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

There are 300 members of the Red Cross unit in St. John's Parish, St. Paul, Minn.

The cornerstone of the new Church of the Redeemer, Providence, R. I., will be laid this month.

El Mensajero is the name of a new paper published in the interest of the Church in Mexico. The Ven. Arthur H. Mellen, Mexico City, is the editor.

Bishop Wise, in introducing Bishop Johnson of Colorado to an audience out in Kansas, referred to him as the man who put the "wit" in THE WITNESS.

Conferences of the Woman's Auxiliaries and Men's Clubs in the region of Mansfield, O., were held in Grace Church, that city, on Sunday afternoon, June 24th. The Rt. Rev. Dr. Du Moulin, Bishop Coadjutor of Ohio, preached the sermon at the morning service and several choirs rendered the music.

Open-air services are being held Sundays on the lawn of St. Stephen's Church, Louisville, Ky., by the Rector, the Rev. F. W. Hardy.

At the recent Convention of the Diocese of Texas, Bishop Kinsolving was presented with a silver bowl in recognition of twenty-five years of his Episcopate.

A conference in Religious Education was conducted at St. Mark's Church, San Antonio, Texas, on June the 18th and 19th by the Rev. B. T. Kemmerer, of St. Louis. A Quiet Day for the clergy was held on the 20th ult.

Bishop Tyler has asked that in every congregation and Mission of the Church in North Dakota a roll be made of the men who have gone and who will go to war, and that the roll be hung in the vestibule of the Churches as a roll of honor, and that prayer be offered every Lord's Day for them, and that the Churches be kept open and the people urged and encouraged to make daily intercessions in their behalf. He also asks that these lists of men be sent to him together with their addresses in order that he may send to them an occasional letter of affection and concern.

The Church Council on the Education of Postulants and Candidates for the Ministry have published a pamphlet entitled, "Plans for a Better Equipped Ministry." On the front page is printed this striking statement: "There has long been heard, somewhat softly spoken, a demand for a ministry better equipped to meet our modern needs. That demand is in one quick day becoming a loud and insistent cry. Men returning from service in the army and women transfigured by a new gift of life to the nation must find a ministry quickened to meet the new, big and radiant outlook in life into which they have been baptized."

The Rev. John Sagar, Curate in charge of the Church of the Redeemer, Niagara Falls, N. Y., was advanced to the Priesthood, and Messrs. William E. Noxon, W. A. Brown and John Barton were ordained Deacons in Grace Church, Buffalo, N. Y., on Sunday, June 17th, by the Rt. Rev. Dr. Olmstead, Bishop of Colorado, who is officiating in the Diocese of Western New York until the election and consecration of a Bishop for that Diocese. Messrs. Noxon and Brown were formerly Methodist pastors.

There will be 2,000 Naval Reservists, many of them college students, at Newport this summer, and an effort is being made to reach them by religious services on the grounds of Cloyne School. The services will be under the direction of Bishop Perry with the clergy of Newport as an assisting committee. There will be early celebrations of the Holy Communion and preaching services in the open, with such well known speakers as Bishop Woodcock, Bishop Lloyd, Dr. Endicott Peabody, Dr. Ernest M. Stires and Mr. George Wharton Pepper. Dr. and Mrs. Huntington have not only given the use of the grounds of the school for the services, but have also granted the school itself for industrial classes and social purposes. The school with its extensive and beautiful grounds is very near the Naval Training Station. All Newport is alive to the needs of the thousands of young men that will be coming in and going out, and everybody is trying to do a bit for them. The Church is leading the van.—Rhode Island Church Record.



# GODLY QUIETNESS—PEACEFUL ORDERING—JOYFUL SERVICE

## Comments On the Collect, Epistle and Gospel for the Fifth Sunday After Trinity

BY VERY REV. FRANCIS S. WHITE

### THE COLLECT

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

This Collect sounds as if it was composed for our own day and generation. And it was; for practically every generation in history has been through a war; and ours proves to be no exception. This generation is going through the biggest war of all recorded history. Whatever the future may have in store for our children's children in the way of peace we cannot say; but we believe that when men will more generally recognize God's governance in things temporal there will be a better chance for them to be "peaceably ordered."

This petition evidently obligates us to "do our bit," as our English cousins' phrase it just now, in backing up this prayer with a sincere manifestation of joyfully serving God and man in all godly quietness.

### GODLY QUIETNESS

I like that phrase, "godly quietness." It suggests the repose that belongs to one whose strength is inherently perfect; also, perfectly fitted for its tasks. The "godly quietness" which is to make the Churchman's service is not the quietness of isolation, nor desolation, nor sleepiness, nor death. There is an idea abroad that the Church and the Churchman are best serving when the bands are playing, the flags are flying, the guilds are humming as busily as the so-called wheels of industry, and all about, and above, and below there is stir and bustle, and noise, and "action." Do you realize how many of us are misled by these outward sounds and sights? "Very busy but not very useful" is the way one of my friends used to describe certain modern Parishes. "In quietness and confidence shall be your strength."

"Godly quietness!" Let us repeat the phrase again. Every detail of the life of God represents the perfection given to an action by God, Creator, Savior, Sanctifier. Its "push" is irresistible, but generally speaking, very quiet. "God rides the storms;" "He shakes the earth;" "His lightnings give shine unto the world;" but He is "in the still small voice," sometimes translated "the sound of gentle stillness."

In these days of world noise and tumult and shouting; in these days of rushing to and fro, busy here and there; in these days when man's projectiles are as terrible as the thunderings and spumings of hell's deepest craters, the Churchman is not to lose his head. He is to "joyfully" serve God. Joyfully does not refer so much to exuberance of spirit as it does to serenity of spirit. "All the sons of God shouted for joy" when the world was created. They do not shout for joy at its destruction; but as the swift messengers of the Most High they calmly and confidently lend themselves to His commands. So it should be with us—sons of God by adoption: "Thy will be done, as in heaven, so in earth." "God is working His purpose out." He is to be trusted; confidently followed; His precepts are to be obeyed now as of old. Believing in the ultimate triumph of Right, we Churchmen are to pray God that "the course of this world may be so peaceably ordered that we can serve Him—not simply and solely in the sanctuary and in a splendid and selfish isolation—but by that cheerful, serene, confident tackling of each day's problems which says "Peace at any price even if that price has to be war." Isn't that the meaning of "the sword" which Christ said He came to bring? Christian soldier, do you obey the Captain of your salvation in such a spirit? If you do, you must be a power for good in your community, even if no one ever told you so.

### THE EPISTLE

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for rail-

ing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.—I St. Peter iii:8.

Again I would say, "Does it not seem as if this Epistle were written especially for OUR admonition upon whom the ends of the world seem almost to have come?"

### "THE PEACEFUL ORDERING OF THIS WORLD!"

How nearly we could bring it about, we who are fellow-workers with God, if we would substitute for "divisions, dislikes, hatreds, harsh judgments, pride," the graces of "sympathy, friendly-mindedness, courtesy." Let us Churchmen, who wish and pray so earnestly that "we all may be one," be perfectly certain that we are "hereunto called," and be sure we are doing, saying or thinking nothing that will encourage the world to misunderstand the Church, and to treat her as a negligible factor in the bringing about of "good days." If in Church on Sunday we say with David, "Thy face Lord will I seek," let us remember always that "the face of the Lord is against them that do, that practice evil."

"Who is he that will harm you?" You, are your own worst enemy. You have been told that the condition of Christian discipleship is laid down in the words, "Follow Me." No harm comes to the imitator of Christ. Mark you, I said "no harm," I do not say, "no suffering." As far as suffering is concerned, the disciple is not above his Master. But if you are a "harmful Christian," I dare to say that you have brought the harm on yourself. "No one can MAKE you sin if you do not WANT to sin." The soldiers, our soldiers, all soldiers who fight for Right do not have fear of the enemy's "terror," no matter how terrible that "terror" is. They who fight for Right have begun to "sanctify the Lord God in their hearts," even if they are not directly conscious of it.

It makes me sad to learn that in our training camps some of the worst talking, worst acting fellows, are those who have come from Church schools and Church families. Which fact proves two things: First, "that the corruption of the best is the worst;" second, "that environment is not all, nor half of life." Men are men, and beasts are beasts, and men are beasts not because of their environment but in spite of their environment. A good environment helps; it seldom if ever creates, in the upward struggle of life. A man who wants to see "good days" not only must "eschew evil," but he must "practice good." These poor wayward boys of ours have forgotten or neglected the message that God's "ears are open unto their prayers." And in this connection if by chance any man or woman reads this who so far has been indifferent to the endeavors to make camp life more tolerable for our weak as well as our strong boys, let them remember this, that by their indifference they are making it easy for their weak brothers to be harmed; for which sin Jesus said you deserve to have a millstone about your neck and be drowned in the sea! God help us one and all to daily do our share in bringing to earth the "good days" of God's peaceable ordering; and to avoid the very appearance of indifference to any movement which will help a fellow help himself.

### THE GOSPEL

It came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gene-

saret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had thus done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.—St. Luke vi:1.

### "WASHING THEIR NETS!"

Let us Churchmen do this often, and we will hasten the coming of "good days." All the world is going to have a chance to wash its nets when the great war is over, and Churchmen should be the very first to set the example. Our memories are just like nets, and retain much that is useless, slimy, hateful, disgusting; hence the necessity of being "good forgetters" by banishing the things from our thoughts and tongues whenever memory brings them to the front. Editors of partisan papers, publishers of magazines, many writers of memoirs might, with advantage, put this phrase over their desks, as well as we more insignificant people.

### "THRUST OUT A LITTLE FROM THE LAND"

We ultra conservative Churchmen might find food for thought in this injunction. The world was never discovered by "hugging the shore." God offers all of us a great adventure. He gets into the ship with us, and then bids us fare forth. From the days of Peter until the days of the latest explorer with the spirit of Peter, men have been charmed with what Bishop Brent calls the "revelation of discovery."

"Launching out into the deep" is a call to the Church to "let down into the troubled deep the woven net of preached doctrine, and thereby to rescue souls from the stir and turmoil of life, and take them into its peace." Breaking nets and boats near sinking, are solemn and prophetic warnings to Churchmen against the danger of conforming their standards to the standards of the world, thereby breaking the unity of the Faith. The boats near sinking warn the Church and Churchmen against the danger of becoming worldly by the wealth of success, and settling into the very deep from which they are set to rescue souls.

### JOYFUL SERVICE

"Joyful service" comes from "nevertheless at Thy word I will let down the net." The joy is in the obedience rendered. Nothing spectacular, but nevertheless effective and satisfying. "Depart from me for I am a sinful man." A sense of God's generosity, God's bounty, always keeps a man in that state of mind where it is a pleasure to live with him. "Forsook all and followed Him." How much the friendship of Jesus meant to those men. I wonder how much it means to you.

### "FORSOOK ALL!" WHAT A CHALLENGE!

How it comes home to us as we see the youth of our land as well as other lands flocking to the colors. Jesus calls us! Are you ready to wash your nets, make the great adventure, launch out into the deep, yield unquestioning obedience, and give the whole credit for all that you are, or have, or give, or do to Jesus? Twelve men once did this and started the world on the right track. Are you doing all you can, or are you doing anything at all to prove to Jesus that you desire ever to serve Him in all joyful quietness? F. S. W.

## COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. aft. Trinity	Judges 13 Baruch 4:36; 5-end	John 5	Is. 61	I Thes. 2:13; 3-end
M.	Judges 14	Matt. 14:14-end	Jer. 26:1-7	4
Tu.	15	15:1-20	11	5:1-13
W.	16:2-21	15:21-end	12	5:14-end
Th.	16:23-end	16:1-12	7:1-20	II Thes. 1
F.	18	16:13-23	7:21; 8:3	2
S.	21	16:24; 17:13	8:4-end	3
6 S. aft. Trinity	Ruth 1 Deut. 10:12-end	John 6:1-21	Is. 40:12-end	I Cor. 1

The first lesson Sunday morning, coming in the regular Old Testament historical course, is the story of the subjection of Israel to the Philistines, as a punishment for their sins, and the birth of Samson, whom the Lord sent as their deliverer. We are again reminded that progress is not automatic, and that even the Church has constantly to be put on its guard against sin; that the Church does not consist of the "saved," but of the "being saved."

So in the second lesson. If the Christ is the Saviour, He is also the Judge; and the sting of His condemnation of those who rejected Him lies in the fact that they were the chosen of God. True, it is possible to pass now from "death unto life" (John 5:24), so as not to come into final condemnation, yet there is no sin without its punishment, which, as in the case of the subjection of the Israelites to the Philistines, may be made use of as discipline (I Cor. 11:32).

The deliverer of Israel from their enemies, Samson, while a conspicuous instance of a man with a strong body and weak will, is yet a remarkable type of the "Strong Son of God", in many of his achievements, and especially as a "Nazirite", separated to the service of God, pledged against wine and to the reliance upon spiritual forces (Eph. 5:18). And while the second lesson, John 5, comes here in

regular order, perhaps no chapter in the Bible brings out more clearly the entire consecration of the Son to the Father's will, or the power that paralleled Samson's achievements on the highest plane, carrying away the gates of death, out of the eater bringing forth meat, out of the strong, sweetness, and saving His people from the power of sin.

The second lesson, in the evening, is taken from the First Epistle to the Thessalonians, the design being, after completing Acts, to give the Epistles in, as nearly as may be, their true chronological order. The particular theme of this selection, trial of faith through afflictions, is well supported by Isaiah's prophecy of joy to the faithful, through Him who was guided by the Spirit of Jehovah-God (Cf. Judges 13:25). Both of these supplement the encouragement in the Epistle for the day to those who suffer for righteousness' sake.

The Old Testament alternate in the morning from the Apocrypha, an inspiring message of hope to the Church, more than the spiritual equivalent of the historical chapter from Judges, which it may replace; harmonizes with Isaiah's cheering message in the evening, and illustrates, as, indeed, does the chapter from Judges, the thought of the Collect, that the course of this world may be so peaceably ordered that God's Church may joyfully serve Him in all Godly quietness.

## Cross of the Passover

It is the ancient and wonderful land of Egypt; the empire of the Pharaohs, the mightiest power in the world. But now it cowers like a stricken animal in dumb and expectant fear. One dreadful visitation had come from on high upon the land and its fields and its cattle, and the people cried out in terror; the hearts of its rulers were still hardened and they would not let God's people be free.

But now the night of deliverance had at last come. "Prepare ye the passover," Moses said to his people. "Take a lamb and kill it, and take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel of your houses and the side posts with the blood of the lamb, and none of you shall go out of the door of your house until the morning. For the Lord will pass through to smite the Egyptians and when He sees the red cross upon your door, the Lord will pass over the house and will not suffer the destroyer to come into your house to smite you."

As the evening falls, the venerable head of each house comes out and sprinkles with blood on each house the sign of the cross. And the angel of destruction saw the red cross as he passed through the land and the houses marked with the red cross were saved. And at midnight there rose a cry in Egypt. From the palace of Pharaoh to the meanest hovel it broke forth, "My child is dead." And the banks of the Nile echoed the wailing, and the temples of Isis and Osiris were impotent to aid. Pharaoh knew from whence the blow had come. Hastily in the night he sent word to Moses: "I free the people of Israel, lead them forth from the house of their bondage." And in the morning the victorious exodus began. The first Red Cross of mercy had saved from suffering and death.

### THE CROSS OF CHRIST

Years passed by and there was lifted up in the world another cross—a rude cross of wood, holding out arms in mute agony, upon a hill. It is the cross—the cross of Christ. Henceforth, from that day all crosses mean to the world the suffering and sacrifice of Christ. And we shun the cross because we think it means only suffering, and man will do anything to escape suffering and sacrifice.

But that cross of rough wood, stained red with the blood drops from the head and hands and feet and side of Christ means something more than suffering. It means strength to overcome suffering. It means mercy and

pity and love and the ministration of mercy which alleviates suffering.

### THE RED CROSS

Under the very shadow of the cross of Calvary the ministrations of mercy and help to the wounded and dying were born. Born there, at that moment in the heart of a rough Roman soldier, who, when he heard the cry wrung from the lips of the dying Christ, "I thirst," ran and filled a sponge with a cooling drink and fixed it to the head of his soldier's spear and held it up to the parched lips of Jesus. That was the first deed done under the sign of the Red Cross. That deed of mercy to the dying Christ has been multiplied uncounted times by the influence of the living Christ.

Today on battlefields and in camps and hospitals the Red Cross brings relief from suffering and new hope of life. It staunches the flowing of blood and hushes the groans of the wounded. There are only two things in all this agony which make it bearable. One is the heroism with which men go forth to die under the flag of their country; the other is the service of men and women who, forgetting danger, go forth to do deeds of mercy under the sign of the Red Cross.

A soldier falls wounded upon the field. The tide of assault passes on and he is left alone and suffering. After the hours pass he hears voices and he sees those who wear the Red Cross. It bears to him the message that the Red Cross on the door of his house bore to the Hebrew bondman in Egypt—a message of deliverance. It bears to him the message that speaks for all mankind from the cross of Christ—the assurance of release from suffering and death.

### THE CROSS OF STARS

There is a constellation blazing in the heavens over the tropic seas called the southern cross. There, written in the shining letters of the stars, is the message of the glory and splendor of the cross—that it is the source of all strength and goodness and mercy. As the southern cross blazes in the darkness of the night so the good deed of the sacrifice of Christ and the lesser good deeds which that sacrifice has inspired men to do, shines out in the darkness and suffering of humanity. How many good deeds the sacrifice of Christ has inspired, and how great is the reward of them.

Then shall He say to those on His right hand, "I was thirsty and ye gave me drink, hungry and ye fed me, sick and in prison and ye ministered to me. For as much as ye did it unto one of those, my brethren, ye did it unto me." H. J. M.



# THE FORGIVENESS OF SINS AS TAUGHT IN THE GOSPEL

## XXVII.

We say in the Creed, "I believe in the forgiveness of sins". That statement is, like the other clauses of the Creed, fundamental Christian doctrine. It cannot be left out without Christianity becoming something other than it always has been. The Gospel is essentially good news to sinners. Christ said, "I come not to call the righteous, but sinners to repentance". The parable of the Prodigal Son sets forth the "forgiveness of sins". The Cross gains its fullness of glory from the fact that it sets forth God's love for sinners, and offers the way of redemption and cleansing from sin.

## MEANING OF FORGIVENESS

Forgiveness means vastly more than remission of punishment. The Creed is not to be limited to the statement that the sinner can escape hell. The forgiveness of sins means the cleansing of the sinner's own heart from sin—the changing of his character—so that he can become a saint. It means that through Christ's atonement the effect of the sin, both upon society and upon the sinner's own character, can be nullified, and made to produce good instead of evil. The sin is blotted out of the Book of Remembrance, blotted out by the blood of Jesus, so that instead of remembrance of sin and its shame, there will be for all eternity the remembrance of the love of God in Christ. Instead of sin and society, will be the effect of the blood of Christ.

## FORGIVENESS A MIRACLE

It is evident that such forgiveness is a miracle, as great as the miracle of changing the water into wine, or stilling the tempest. Modern science insists, above all else, upon the indestructibility of matter and force. A piece of wood may be burned, and all but a little ash passes from our sight, but the matter which composed the wood is not destroyed. The elements are all present under different form. So also force is indestructible. A pebble thrown into the water sends out little waves, whose impulse, imperceptibly but really carries around the world. So it would seem that an act of sin must, through all eternity, leave its mark both upon the world and upon the character of the man who did the act. To neutralize the sin is as supernatural an act as to destroy matter or force.

Yet this is what forgiveness does in the character of the sinner. The effect of the sin is neutralized. Sin creates separation from God—but sin, when forgiven, creates an ever closer bond with God. Each act of sin helps to create the habit of sin, yet forgiveness has power to break the chains of habit. In repentance, by the grace of God, the character of man becomes again fluid, so to speak, ready to be cast into the mould of virtue. The forgiveness of sins is a miracle as great as the changing of water into wine, yet it is a miracle which the Church has ever experienced, the changing of sinners into saints.

## CHRISTIAN UNBELIEF

The trouble is that we do not seem to believe the Creed. We keep the Gospel message for the respectable—as though we did not believe that others were capable of being transformed by it. Christian society practically refuses to forgive certain sins, especially if a woman be the sinner. The belief in the forgiveness of sins needs to be made operative in the Church in somewhat the degree that it was operative in the early Church.

## CONFESSION

The way of forgiveness is through confession—nor does the Scripture reveal any other way. Confession must be made to the injured party. In case of a sin against our neighbor, confession must be made to him. That true forgiveness follows his absolution is evident by the fact that friendship which is broken by the sin is established even more firmly than before, after confession has been made. The layman may exercise his priesthood and bestow absolution in such a case.

When the sin has caused a scandal, and has been a reproach to the Church, some open confession of re-

pentance before the Church should be the way of forgiveness. By such a means, which the early Church used, but modern Christianity has lost, the reproach of the sin would be lifted from the Church. The lack today of any such public discipline is a source of great weakness.

All sin is against God, and must be confessed to Him as the price of forgiveness. Such confession may be made privately by the sinner. Even the Church of Rome does not demand confession to a Priest, except in case of mortal sins.

Confession may be made to a Priest when the sinner desires counsel, or if he feels that such confession is a necessary disciplinary act. The Priest acts as judge of the genuineness of his repentance, and is empowered to pronounce absolution to the truly penitent. The Church has never taught that the Priest himself forgives, but that he has authority to assure the penitent of God's absolution.

J. H. Y.

## The Organ

More Hymned Against Than Hymning

BY HUGO GOODWIN

It is a sad fact that in the majority of instances a congregation appears to be strictly neutral toward the hymns of the Church, said neutrality consisting in a nice balance between approval of the sentiments expressed and disinclination toward actively voicing those sentiments. In fact, to gaze upon the average congregation during a hymning period is a diversion that would be amusing were it not so disheartening.

Some refuse to sing at all, most of the members mumble a bit, very discreetly, and the few that do sing out are usually made the subject of comment, much as though they had committed some social breach.

The texts of all hymns that are worth anything have been direct and spontaneous outbursts, caused by deep religious experience, and the value of their use in the Church lies in the reproduction collectively, to a certain degree, of the individual fervor that gave rise to them. If the worshipers are to experience this, in fact, if the hymns are not to be almost a sacrilege, they must be sung by all and must be sung heartily.

Wherein lies our responsibility as organists?

As specialists we should try to rectify, so far as possible, the conditions that are making mute the voices that should be raised in one accord.

Our first duty is to see that practical tunes are used. It is the province of the organist to choose hymns from a literary and spiritual standpoint, but it is peculiarly the province of the organist to see that they can be sung, remembering that in this instance it is not contempt that is bred by familiarity.

"How about new tunes?" asks some one.

The answer to this is that it is infinitely better to have the whole congregation singing "Dennis" or "Green-ville" than it is to have them mute on something more abstruse, but quite new! Unless a new tune is so compelling that it forces every one to join in it ought not to be used.

Of course, in this connection much discretion must be used; the tunes that are rousing but undignified have no place in worship. We should not offer to Deity the music we would be ashamed to offer to our friends. The big bass drum is all right on the street corner, or at the sawdust trail, but it has no place in Church.

Let the tunes be of moderate compass, of sound melodic structure, and with some decided punch, and the congregation will already be half persuaded.

What, then, is the next step?

This, obviously, rests with the organist, who leads its performance. He must be in sympathy with the hymn, and should so interpret it that the attention of all will be riveted on its message, and that everything else shall be forgotten. If, during the hymn, any attention is directed toward either the organist or toward his instrument, he is failing. It is this fact that makes the use of unusual effects, such as harp, chimes, etc., of such questionable value in hymn playing.

The introduction should be of such a character that the hearers are already in the proper mood when they commence singing. No stereotyped method should be adopted. A tune

such as "St. Anne's," should be played very conservatively and in choral-like manner; a prayerful tune, such as "Abide With Me," may well be played on sympathetic solo stop with a soft accompaniment; a martial tune, such as "Fling Out the Banner," should be rousing played. There is no categorical method.

During the hymn a happy medium must be maintained between too much organ and too little. The latter will engender timidity and the former will make the people feel, "O, what's the use!" Modern tubas are especially dangerous to proper tone balance, as they are liable to make a din that is very unfortunate unless they are graded down by careful use of the swell shutters.

The speed of a hymn is another problem. If it is too great there will be difficulty in catching the proper breaths, and if too slow, sustained notes will be out of the question. Those of us who are able to sing will find a valuable guide in singing with the congregation; if singing is impossible—or unwise—we can, at least, hum along under our breath and in thus consulting our own convenience will become better able to suit the convenience of those whom we are leading.

During the performance of the hymn the accompaniment ought always to emphasize the meaning of the text, but should never attempt descriptive playing; the cooing of doves, the roaring of water spouts, bleating of lambs and rumbling of earthquakes is not within the office of Church music, but the expressing of moods and thoughts induced by these things is another matter and is quite in keeping with good taste and efficiency.

In preparation for hymn playing, an organist should learn to transpose readily, to be able to play any of the voices of the hymn in either hand or in pedals in any octave and to follow both words and music simultaneously. The writer has found that the conscious memorization of a given location in a phrase is of great value to him when he glances away from the music to words, or, for that matter, in glancing from the accompaniment of an anthem when directing a chorus.

Various methods are more or less helpful in inducing hearty singing: Precentors, large choruses, trained singers seated with the congregation, etc., but in the last analysis it rests with the organist so to stir the congregation with expressive and compelling playing that they will be impelled to lift their voices in song and so to inspire them that they will find it impossible to sit content and silent while the choir does their singing for them and the clergyman does their praying for them.

The function of the minister and the organist with his choir is to teach the congregation how to worship, and, as it is necessary for each one to do his own communing and his own hymning, our part of the responsibility is clear—we must teach people to sing hymns and must make them desire to sing hymns or we are falling short of our definite duty.—The Music News.

## Poems We Love to Read

### IF WE HAD THE TIME

If I had the time to find a place  
And sit me down full face to face  
With my better self that cannot show

In my daily life that rushes so—  
It might be then I should see my soul  
Was stumbling still toward the shining goal.

I might be nerved by the thought sublime—  
If I had the time!

If I had the time to let my heart  
Speak out and take in my life a part,  
To look about and to stretch a hand  
To a comrade quartered in no-luck land,

Ah, God! If I might but just sit still  
And hear the note of the whippoorwill,

I think that my wish with God's  
would rhyme—  
If I had the time!

If I had the time to learn from you  
How much for comfort my word could do;

And I told you then of my sudden will

To kiss your feet when I did you ill;  
If the tears aback of the coldness feigned

Could flow, and the wrong be quite explained—

Brothers, the souls of us all would chime,

If we had the time!  
—Richard Burton.

## Consecration of Christ Church, Ridgewood

Saturday, June 23rd, was the fiftieth anniversary of the consecration of the original Church at Ridgewood, and on that day the present Church was consecrated by Bishop Lines, the systematic efforts of several years having cleared off the debts and given the Parish, in the Church, Rectory and Parish House, an unusually good group of buildings upon a generous piece of ground. Bishop Stearns preached the sermon, and a large number of the Clergy were able to be present, with a congregation which completely filled the church. The Rev. Edwin S. Carson became Rector of the Church last Autumn, and this service makes an auspicious beginning for his hopeful ministry. The Parish is the one strong self-supporting Parish in the Diocese, in a section filling up with homes, north of Paterson, with five or six Mission Churches near at hand to which it can give encouragement.

## A \$10,000 Chalice

"The most extraordinary Communion chalice in the world," says the Washington, D. C. Herald, "is used in St. John's Church. It is a \$10,000 golden cup, encrusted with jewels, and the gold in it and the jewels encrusting it are taken from the rings, brooches and pins that John Bancroft Davis, a Warden of St. John's presented to his wife during her life. He died in 1907, and Mrs. Davis gave instructions, just before her death last November, for making the cup. It is ten inches high, and studded with sixty-one diamonds, six rubies and a sapphire. On one face of the cup is a diamond cross, and in the center of the cross is the diamond from the engagement ring Mr. Davis gave his wife more than fifty years ago. It was recently completed, and will be brought from its keeping place in the Riggs National Bank only on solemn occasions. A special guard will be placed over the cup from the time it is taken from the vault until it is returned."

## Vow and Pay

"Vow and pay unto the Lord your God." (Psalm lxxvi:11.) There are still a few people who do not want to subscribe, promise or pledge any given amount steadily for the expenses of the Parish or for the Mission or benevolent work of the Church. To shirk responsibility is easy for you, but hard on others. This is not right. It is not business. It is not fair to the fellow-members of the Parish. It is not fair to Christ and His Church.

For centuries, by Patriarch, Prophet and Priest, God taught His ancient Church to "vow and pay unto the Lord." That was for the salvation of one people, Israel. Christ came not to destroy, but to fulfil. Much more imperative is it now for us to "vow and pay unto the Lord", when we hear our Lord's marching orders to His Church, "Go into all the world and disciple all nations".

All who will not "vow and pay unto the Lord", and thus do their part in the work of the Church, must blush with shame to think that others must do their work and bear their burdens. The Prophet Malachi's question is still up to date,—"Will a man rob God"? And the twentieth century answer is, "You bet he will", i. e., some men will, and some women; taking money, time and energy for other things, when they rightly belong unto the Lord. "By their fruits ye shall know them."

## Educational Day, Duluth

A Church Workers' Conference was held on Thursday, the day after the Convention, having been planned by the Board of Religious Education in the Diocese. Most of the Clergy and delegates stayed over for it. The two speakers, who were the exponents of the movement now on foot to secure co-operation throughout the Church in all branches of Religious Educational work, were Rev. Frederick D. Tyner and Rev. W. P. Remington of Minneapolis. There were three sessions held in the morning, one for Sunday School workers, one for the Womens Auxiliary and one for the Clergy. At 5 p. m. a Vesper Service was held in St. Paul's Church, with an address by Rev. W. P. Remington, on "Prayer". In the evening a mass meeting was held, and was well attended, in St. Paul's Church. Both of the visiting speakers dealt with the "Relation of the Child to the Church".

## Who Will Pay the War Bonds?

The need of keeping our high school boys and girls at educational work and recruiting our colleges because those students will ultimately bear the burdens of reconstruction, is stressed by the General Secretary of the General Board of Religious Education, Rev. William E. Gardner, D. D. In response to an appeal from the Commissioner of Education in Washington, Dr. Gardner says as follows:

"In the closed State Universities and in other universities given over to war preparations, Ohio to aviation and some of our oldest non-state universities to drilling and the scientific study of war, is seen the danger of repeating the mistakes of England, in not making adequate preparation for the training of those who must bear the burden of a prolonged war of reconstruction.

"Against such blunders Secretary Baker and Commissioner Claxton and other national leaders are issuing earnest words of warning. The danger is that many undergraduates will think that conditions demand a curtailment of their preparation for their life work, and that parents will think that with prevailing high prices and the uncertainty of the immediate future, they would better use money for other purposes than the higher education of their boys and girls. The very opposite is true. The needs of the nation and of the world require that no sacrifice be counted too great in order to keep in preparatory school or college those boys and girls not called into special service by the government, in order that they may be thoroughly prepared for the leadership which the nation now needs and will need more than ever when the war is over.

"Commissioner Claxton has issued an appeal, which should be heeded by every citizen, urging that the number of students taking higher courses should be larger than usual in the immediate future. He says: 'This appeal is made on the basis of patriotic duty, and he shows that while there will be an abundance of men for ordinary purposes, there will be a dearth of officers, engineers, and men of scientific skill in all the industries, in transportation and in many other places where skill and daring are just as necessary for success as in the trenches.' He points out at some length the pressing need of the near future for highly trained leaders, and shows that young men and women never had before them such a great opportunity, provided only that they secure adequate training.

"The Hon. Newton D. Baker, Secretary of War, said at a conference of national leaders held in Washington in May: 'The nation will be needing educated men more than ever before as a result of this war for the coming years, and the colleges must supply them.' At the same time he mentioned the three things which he considered most important for the successful prosecution of the war: First, munitions; second, food; third, educated men. General Leonard Wood, in a letter to President Hibben of Princeton College, recently advised that all students continue their work until such time as their services might be needed by the government and similar advice has been given by Adjutant-General W. T. Johnson.

"Commissioner Claxton shows that the 350,000 students in colleges, normal, technical and vocational schools of high grade constitute only about one-half of one per cent of the population, and that the continuance of this number of young people in college cannot lower the productive capacity of the country to any appreciable degree. On the other hand, the need of trained leadership is so great that every effort should be made to increase the percentage of those who take training for such leadership.

"The call to enlist in high school and college is not as dramatic as the call to go to the front, but upon the answer made by parents and pupils to this call will depend the future welfare of the nation and the world."

A young Rector went to Phillips Brooks one day and said to him:

"Bishop, I have come to you in a perplexity. In my present Church I am getting \$900 a year, and I have just received a call from another Church that offers \$4,000. What would you do, sir, if you were in my place?"

"My boy," replied the Bishop, "did I understand you to refer to that offer from the other Church as a call?"

"Yes, sir," was the reply.

"That isn't a call, my boy," answered the Bishop. "I would call that a yell."—Ladies' Home Journal.



## Porto Rico Convocation

Much Has Been Accomplished During the Past Year and the Outlook for the Future Is Bright

(Reported by Miss Iva M. Woodruff.)

The Eleventh Convocation of the Clergy and Lay Workers of Porto Rico was held June 19th and 20th, in San Juan, every Mission being represented. Much has been accomplished since the last Convocation, but the spirit and deep interest shown in this year's gathering has never been excelled. Bishop Colmore's address summed up admirably the affairs of the past year, and produced such hope for the future of our work as we have never had till now. Mrs. Colmore's annual report to the women was full of devotion and revealed the excellent work that had been done reorganizing the women's work in Porto Rico. Excellent addresses were given by Rev. Mr. Walter on Sunday School work, and on Story Telling by Miss Randlittle, Kindergarten at St. John's School. Rev. Mr. Haughuont of Porice gave a splendid view of the Church's power to reach all people and why she has failed to do so. One thing determined upon, of vital interest to the Church's growth in Porto Rico, was the publication of a Church periodical in Spanish. There is no literature in the national language except such as is published by the Christian Alliance. Our own people read whatever they put forth and would as eagerly read and welcome the Church's teachings which they now may have. Those who work among the Porto Ricans chiefly are elated over this step forward.

A gift of five hundred dollars from a layman of Guama, has made possible the pushing forward of the work on the first of the group of buildings for the New World School for native boys and girls at El Coto, Manati. Dr. Gray is endeavoring three appeals to the Mission Study Classes to raise a thousand dollars for the New World School. This will assure the work planned. Already classes are formed which will be carried into the industrial program of the school. The Bishop's announcement of the purchase of property for an Episcopal Compound was cheering to all. The future promises a new Church, a Bishop's residence, a rectory, Parish house and school, all to be located on this newly acquired ground next to the fine new Presbyterian Hospital, and between the ocean and the car line. The present Bishop's residence and St. John's School are close by. This purchase has been one of the great accomplishments of the past year.

The Convocation closed just as three new workers arrived on the S. S. "Carolina" who, for the present, will be on duty where need is most urgent. The Rev. Mr. Whittle goes to Fajardo to relieve the native Lay Reader, who has been holding a congregation of fifty together till help should come. Deaconesses Crane and McDonald go at once to Ponce to relieve the strain at St. Luke's Hospital. Two candidates for the ministry, Mr. Glenn Walter, son of Rev. H. P. Walter, and Mr. Estornel are also in San Juan for the summer—and are ready to assist in any way they can.

The Bishop and present workers in Porto Rico feel greatly encouraged by the present outlook for future work, and if the Church at home stands by them, the work must grow and bear fruit.

## Don't Rob Your Church

Under the caption, "Buy a Liberty Bond—Your Country Needs Your Money; But Do Not Rob Your Church to Do It," the Rev. C. E. Haupt Rector of St. Matthew's Church, St. Paul, Minn., sent out the following pungent communication to his parishioners:

"The most essential element in the preparedness of this nation is virtue. The demoralization of our army through drink and lust is appalling.

"Frightful reports are being made through the ravages of venereal diseases in the army training camps and in the barracks where the girl munition workers live."

"One of the great nations lost more men through loathsome immoral diseases than on the firing line during the first 18 months of the war."

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords and your pruning hooks into spears; let the weak say I am strong."

"Why? Because the world has forsaken its God and the vial of His wrath is full. We are summoned to take our part in the world's conflict,

but we shall pay a dreadful penalty. The Jews crucified their King and their God. The modern world treats Him with supreme contempt and disobedience, and worships money. When the churches are empty and the jails and madhouses are full; when the Sunday Schools languish and the movies are thronged; when the Bible is forbidden admission to the Public Schools; when business men and leaders of society prefer to spend their Sundays in playing golf, riding about in their cars, or seeking pleasure, rather than honoring their God in His house of prayer, may not the vultures of God's wrath be expected to devour much flesh? Is not war the certain outcome of the denial of His righteousness? 'Whosoever the carcass is, there will the eagles be gathered together.'

"The nation makes its appeal to our patriotism, and it is our duty to respond. Is the call of the nation stronger than the call of God? Should men be more loyal to the President than to the King of kings? [The Church needs men, and the men need the Church. The appeal of the nation is for volunteers and for money, and the appeal of the Christ is, 'Follow Me'. Over against the appeal of the nation stands the appeal of the Church, and it never needed emphasis more than today. This nation must be brought to its knees before God, though it take the scourge of war to do it. Are you making your Church strong by your personal presence? Think what the Church would be if every man were patriotic in his love and obedience to the King. Can America be cleansed only in a bath of blood?]

"Yours for a better world,  
"C. EDGAR HAUPT."

## A Letter From Cardinal Mercier

The Cardinal Expresses the Gratitude of the Belgians for American Relief, and Calls Attention to Continuing Cruel and Inhuman Treatment

Through the courtesy of the Rev. Dr. Manning, Rector of Trinity Church, New York, we are able to give our readers a letter, written under date of April 30th, which he received from Cardinal Mercier, sealed with his own seal and signed by his own hand. The letter was not mailed, but came from hand to hand through the lines, and was delivered to Dr. Manning by the Belgian Consul General:

Archeveche de Malines,  
April 30, 1917.

Reverend and Dear Sirs:

I have just received your letter of January 31st last, enclosing a copy of the resolutions unanimously passed at the meeting of the New York Churchman's Association, held on January the 15th of this year.

I am greatly indebted to you for the kind thought which prompted you to write to me, and send me this strong expression of the feelings which animate the body of high-minded men whom you represent. The sympathy therein so strongly expressed is indeed a great comfort to me, and to all those whose spiritual welfare God has entrusted to my care.

The appreciation you show of our efforts to stem the tide of unrighteousness, which more and more tends to overcome the stubborn and just resistance of our people to all the wrongs wantonly inflicted on them, bears us up in our struggle.

And, indeed, a source of constant gratitude flows from our hearts in recognition both of the moral support which you all in America hold out to us in our trial, and the no less lavish material aid so generously extended to us by the Commission for Relief of Belgium, and all those, whether exalted or humble, who help in that great work.

Kindly be my mouthpiece in conveying to the members of your Association my heartfelt thanks to them for standing by us in our fight for freedom and justice, while assuring them that their charity and prayers will undoubtedly help us to bear in a true Christian spirit the visitations which God, in His ineffable providence, has been pleased to send us.

I remain, Dear and Reverend Sirs,  
Yours faithfully,  
D. G. CARD. MERCIER,  
Archbishop of Malines.

To the Reverend William T. Manning, D. D., John P. Peters and G. F. Nelson, Committee of the New York Churchman's Association, New York.

## Centennial of a Church in Ohio

An Interesting Bit of Parish History and the Work of Bishop Chase

St. Peter's Church, Delaware, O., recently celebrated its one hundredth anniversary in an appropriate series of services and functions at which sermons were preached and addresses made by a number of Bishops, Clergymen and prominent laymen. The program contains an interesting and extended historical sketch of the Church including a copy of the original record of its organization in 1817, in the handwriting of the Rev. Philander Chase, who was afterward ordained the first Bishop of the Diocese of Ohio. "He came to this state," says the sketch, "in the month of March, 1817, preaching his first sermon at Conneaut Creek; thence to Cleveland and other points on the 'Reserve,' and on down through the interior of the state to Cincinnati, on horseback, preaching and establishing Churches, and finally settling in Worthington, where a colony of some forty Episcopal families from New England had settled in 1803. St. Peter's Church was about the fifteenth in the order of organization in the state. Grace Church, Berkshire, was formed in April, 1817, by the Rev. Roger Searl, who came to Ohio one month before Mr. Chase. He too, was a very active, hard-working Missionary, as was Mr. Chase. There were at this time but three Episcopal ministers in the state. The present generation can hardly realize the great changes that have taken place since those primitive times. A letter written by Mr. Chase, under date of July 10, 1817, says: 'Wednesday I went to Delaware; Thursday to Norton, on the frontier of the United States land, bordering on the Indian possessions, ten miles from Delaware.' This year Mr. Chase baptized more than one hundred, and before the winter was over his communion had increased from very few to sixty-five. The cornerstone of St. Peter's Church, the first Church edifice in Delaware, was laid on the first of May, 1825, an account of which the Bishop gives in his annual report to the Diocesan Convention, as follows: 'It is one among the most pleasing incidents which I have to relate, that on the first of May I conducted the solemnities of laying the cornerstone of St. Peter's Church, in Delaware. It will be a neat edifice, entirely of stone, forty feet in length, with a steeple of sixteen feet, built after a Gothic model kindly presented to me by Mr. Iberry House near London. Of the £100 sterling given to me by the Rt. Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels, I have promised this Parish \$100, provided the Church be finished this year; and, on these terms, I have no doubt of their gratefully receiving the money.'

The historical sketch, which was written by Messrs. C. Platt and John Hills, reviews the history of the Parish and in conclusion gives the assurance that there is a bright future in store for St. Peter's Church, "the congregation is united, its support is liberal accessions are being made steadily, and under the deeply religious wise and energetic leadership of the Rector, the Rev. Berton S. Levering, B. A., there is a genuine renaissance taking place."

## Summer Schools in the North and South

The last number of The Leader, published by the General Board of Religious Education, gives the following list of Summer Schools:

School of Religious Instruction, St. James' Church, Grosse Isle, Michigan, June 27th to July 3rd. Teachers, the Rev. T. B. Kemmerer, Miss Lulu Wells, Mrs. W. A. Atkinson, the Rev. E. M. Duff, the Rev. Dr. Walker Gwynne, Miss Mary M. White.

The Eighth Annual Gulf Coast Conference of Lay Workers, Gulf Coast Military Academy, Gulfport, Mississippi, June 29th to July 6th. Teachers, Dr. William C. Sturgis, the Rev. L. N. Caley, the Rev. R. W. Patton, the Rev. G. L. Tucker, Mr. F. H. Spencer and Miss Emma J. Hall.

Training School for Church Workers at Sewanee, Tenn., August 7th to 19th. Teachers, Miss Mabel Lee Cooper, Dr. W. C. Sturgis and the Rev. F. M. Crouch.

St. Paul's Cathedral, Cincinnati, has inaugurated a daily noon Litany service to be held every week day in the Cathedral Church till the close of the war.

## SAINT MARY'S COLLEGE

DALLAS, TEXAS

Academy and College Departments. School of Music and Fine Arts

Faculty of Twenty. Standards of Eastern Colleges and Universities fully maintained. School plant well equipped. Large Campus. Splendid climate.

Board and Tuition - \$500 for School Year

Special rates for daughters of clergy who are able to satisfy College Entrance Requirements.

FOR CATALOGUE, ADDRESS: REV. F. L. CARRINGTON, LL. D., DEAN

## Summer Training School for Workers

SEWANEE, TENN., AUGUST 7TH TO 14TH, INCLUSIVE

The object of the Summer Training School is to prepare leaders for the work of Church in the Departments of Education, Social Service and Missions.

### PROGRAMME

TUESDAY, AUGUST 7th

6 p. m.—Opening Service in All Saints' Chapel.  
8 p. m.—"Prayer"—Dr. W. C. Sturgis.

WEDNESDAY, AUGUST 8th

7 a. m.—Celebration of the Holy Communion.  
9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.  
11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity. "Organized Bible Class"—Dr. T. P. Bailey, Leader.

5 p. m.—Story Hour—Miss Mabel Lee Cooper.  
6 p. m.—Evening Service and short Address.

8 p. m.—"Women and Girls in the World's Present Programme"—To be selected.

THURSDAY, AUGUST 9th

7 a. m.—Celebration of the Holy Communion.  
9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.  
11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity—"Relation of Social Service to Civic Righteousness"—Rt. Rev. W. A. Guerry, D. D., Leader.

6 p. m.—Evening Service and short Address.

8 p. m.—"Democracy and the Church"—Dr. T. P. Bailey.

FRIDAY, AUGUST 10th

7 a. m.—Celebration of the Holy Communion.  
9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.  
11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity, "Juniors"—Miss Margaret Gambros, Leader.

6 p. m.—Evening Service and short Address.

8 p. m.—"The Soldier in Our Midst"—Major General Leonard Wood.

SATURDAY, AUGUST 11th

7 a. m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.  
11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity, "Mission Study Class"—Dr. W. C. Sturgis, Leader.

5 p. m.—Story Hour—Miss Mabel Lee Cooper.

6 p. m.—Evening Service and short Address.

SUNDAY, AUGUST 12th

7 a. m.—Celebration of the Holy Communion.

11 a. m.—Sermon—Rt. Rev. W. A. Guerry, D. D.

8 p. m.—"Southern Problems"—Rev. Gardiner L. Tucker.

MONDAY, AUGUST 13th

7 a. m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity—"Organizations for Men and Boys"—Mr. B. F. Finney.

6 p. m.—Evening Service and short Address.

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MOORHEAD CHORAL SOCIETY, Harrisburg, Pa.

8 p. m.—Men and Boys in the World's Present Programme—Mr. B. F. Finney.

TUESDAY, AUGUST 14th

7 a. m.—Celebration of the Holy Communion.

9 a. m.—Period of Instruction in Missions—Dr. W. C. Sturgis.

10 a. m.—Period of Instruction in Social Service—Rev. F. M. Crouch.

11 a. m.—Period of Instruction in Christian Education—Miss Mabel Lee Cooper.

12 m.—Conference—Church Activity—"Organization of Church Activities for Future Work"—Rev. Gardiner L. Tucker.

6 p. m.—Evening Service and Short Address.

8 p. m.—Closing Service and Awarding of Certificates for Attendance.



# The Witness

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

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## Editorial

### SUMMER RELIGION

Summer is the period in which a great many Christians go forth to enjoy nature and forget God. They tell you that they are going out to enjoy God in the great outdoors, which is usually all rubbish and a pretty piece of hypocrisy, for what they propose to enjoy is themselves; and sometimes they succeed, but not always.

Follow the crowd on a Sunday excursion. Herded like sheep, fed like animals, hot, tired, bedraggled, cross; when one sees the return of a Sunday excursion one wonders how anyone could ever do it a second time.

Of course those who own automobiles or possess country places do enjoy themselves on the Lord's Day. But why call it the Lord's Day when all of it is appropriated to one's own pleasure. Isn't it a piece of hypocrisy to take the Lord's day every time you want to enjoy yourself? Why not take your own day? You have six in the week and the Lord claims that one to give Him the honor due unto Him.

The man whom God has blessed with all of the material comforts of life is the one above all others who should devote at least one hour in the week, out of sheer gratitude to the source of his prosperity. How can such a one say I have no time, not even one hour in the week, to express my gratitude and to offer myself to the Creator of all my blessings? He has time for every other obligation in life—surely this is no heavy demand on his time and service.

And by the way there is no more searching test of a man's character than his ability to receive gifts. We read a good deal about indiscriminate giving pauperizing people. We wonder that the Lord had not thought of that, for unquestionably it does, and a pauper is not a delectable person.

What is a pauper? Why, he is one who receives without gratitude and who seeks without shame. If that is a good definition, then there are lots of well to do paupers in modern society. For they receive God's gifts without gratitude and seek them without shame. Religion is a means of preserving one's self-respect, for "all things come of Thee, O Lord!" and we owe it to Thee, if we take Thy gifts, to preserve our self-respect by showing our gratitude.

And how can we show our gratitude? How else but by doing the things that Thy Son has commanded us to do. We are like children who receive all from their parents, and can give but one thing in return—themselves. No true father cares so much how much his child is able to help him in the factory as he does how much that child gives of himself to his father in the home.

That is the essence of the Christian religion. To give ourselves, our souls and bodies to be a reasonable, holy and living sacrifice in our Father's House. And that is what the Holy Eucharist is. It is a service in which we give thanks by offering ourselves, our souls and bodies, under the symbols of bread and wine, to our Heavenly Father, and then receiving Himself, Christ's Body and Soul, in the elements which He has blessed and made for us to be the body of His dear Son. It is this sense of reciprocity which should take us to the Altar every Sunday. To give ourselves to God. To receive Christ into ourselves.

Moreover, the early service is well adapted to the needs of summer. The Church is a kindly mother, and not a moral policeman. She realizes the call of the wild in our natures and seeks to direct rather than to repress our instincts.

To begin a summer's day with God in His House is to make the day sacred. It is to see Him afterwards in brooks and lakes and woods and sky. If our summer holiday is to be a real joy, why omit the joy of the spirit, as though our physical nature alone were capable of joy?

There are those who boast of the absence of the religious sense in their lives. Just as there are those who boast that they have no culture, no music, no art, no book-learning.

Well, as you go along the country road you may pass a drove of cattle. Study them. They have no yearning for art or culture or music or religion. But they have this much sense—they won't go around boasting of their limitations. And if you boast of your limitations wherein do you differ from these cattle who are content in the gratification of their animal appetites? And yet in their way all beasts and cattle bless the Lord, praise Him and magnify Him forever. For they are fulfilling their appointed end, giving their gifts to the world in which they live. But you, when you become an ox or a cow, have all their limitations without any of their values.

For man was created for God's glory and for His pleasure he was created, but you become self-centered, selfish, when you forget God and think only of yourself. For there is just one use that you have in life, and that one use is to give glory to God. Without that you are like the beasts that perish.

The cattle live for man's pleasure, but man lives for God's glory; and unless he does that he makes but a poor beast, for he also is a mammal.

Moreover, let me again remind you that if our boys are fighting, the rest of us had better be praying, lest their blood be upon our carelessness. Pray this summer as you have never prayed before, that God may spare this fair land the horrors of war. We certainly need, as Christians, to reflect upon our past mercies as well as upon our overshadowing calamities, "lest we forget." There is no worse crime than forgetting, for it is the crime of ingratitude and irresponsibility.

## THE STORY OF THE CHRISTIAN CHURCH

### ENGLAND IN THE SEVENTH CENTURY

There is no more romantic nor fascinating story in Christendom than that of the evangelization of North England by the good Aidan and his monks at Lindisfarne. It has well been called the Golden Era of the Church of England, for it was in this period that royalty put on simplicity and walked humbly with God; while priest and monk lived earnestly in the work of prayer and preaching.

The story of Aidan and King Oswald of Northumbria is illustrative of the period. The good king was very fond of Aidan and gave him a beautiful horse upon which to ride in his missionary journeys, but Aidan gave the horse to a poor man who needed it more than Aidan. The king was angry and upbraided Aidan for his prodigal use of the king's gift. Aidan, in reply, pointed out that the poor man was God's child and ended up his sermonette by asking the king if he thought that more consideration should be given to "this son of a mare than to this son of God."

It was for this quick-witted piety that the king loved Aidan and helped him in his work. Thus the land which had been pagan and temporarily converted by Paulinus was reclaimed by the monks of Lindisfarne, who were greatly beloved for their labors of love.

### SYNOD OF WHITBY

But there was trouble ahead for the Celtic Church. After a generation of faithful labor, in which nearly all of England came under the influence of the Gospel of Christ either from the Latin center at Kent or from the Celtic center at Lindisfarne, there arose controversy between those whose customs were diverse.

Like most controversies, its bitterness far exceeded the issues that were debated, which seemed to be of a very trivial character. How monks should be tonsured, how Baptism should be administered, when Easter should be kept, do not seem to us now of very vital importance; but we must remember that Christendom today is divided on issues fully as trivial as those which separated the two parties in England during the seventh century.

The Palace itself was divided, for the queen observed the Latin use and the king the Celtic, and as they were faithful in the observance of the rules of the Church, it must have been very inconvenient to the domestic economy of the Palace, to have one keeping Holy Week while the other was keeping Easter. So the king summoned a Synod to meet at Whitby (A. D. 664), in the northeast of England, at which the pro-Roman party was led by an Englishman named Wilfred, who had been trained at Lindisfarne but who had visited Rome. He argued very wisely that the English Church should not be insular but should follow the use of the Churches on the continent, among which Churches Rome had already asserted a somewhat dominating ascendancy.

The king yielded to the arguments of Wilfred and many of the Celtic Missionaries gave up their English work and went back to their mother colony at Iona; but it was a statesmanlike decision, and in no way involved any such supremacy as Rome claims today over those who are subject to her.

Great Britain at this time was, and had been, isolated from the rest of Europe for several centuries, and while her religion was of a much purer character, it was also less cosmopolitan. Her simple monks and kindly peasants would have failed utterly to have taken their part in the Church of the Middle Ages, if the victory had been given to the Celt.

We must always remember, for it is a well established principle of history, that the power to be tyrannical has always been the result of some great service rendered. Just as the leading warrior becomes a king for his benefaction to the nation, and his children have the opportunity to play the tyrant because their distinguished father had been a benefactor.

So the tyrannies of Mediaeval Rome were established in the benefactions rendered by Leo and Gregory as well as by the commanding position of the See which they possessed. The Divine rights which kings may claim are very different from those which they originally possessed. So Rome first rendered great service and then claimed Divine honors. The two things, service rendered and honors subsequently claimed, are obviously not the same.

[For example, the Church in Japan is under great obligations to the Church in the U. S. A. and is a dutiful daughter of our General Convention, looks up to it and obeys it. That might easily become the basis of a claim to a supremacy over the Japanese Church for all time, especially if we could find a convenient text of Holy Scripture that would seem to squint that way.]

So the English Church had great reverence and respect for the Roman Church and at the Council of Whitby wisely adopted the continental customs, under the leadership of Wilfred, in place of the purely local ones of the Celtic folk.

### THEODORE

The now united Church was soon provided with a wise and good leader who did much to unify and strengthen it. A local monk had been selected for Archbishop of Canterbury and had gone to Rome for consecration, where he died. The Bishop of Rome after some delay selected a monk of Tarsus (St. Paul's native city) who happened to be in Rome and, although he was considerably over sixty at the time of his consecration, he proved a wise and statesmanlike leader of affairs in the English Church, organizing its Diocesan life and founding schools of learning in the island.

He crossed swords with the pro-Roman Wilfred, whose Diocese he tried to divide, and while Wilfred appealed to Rome and came back with the demand that he be established in his See, the good

Archbishop Theodore knew nothing of more modern Papal Bulls, and Wilfred was put into prison instead of into his See.

Wilfred was a wonderful man too, and when he found that he could not be Bishop, he went off and converted the people of Sussex, the last of the English to come to Christ. Wilfred, like many other Englishmen since, was very Roman, but his appeals brought him no satisfaction, for they had no force in England, but he was finally reconciled to Theodore in a measure.

To these two men the Church of England owed much in these early days. And, while like all saints, they were very stubborn and each believed himself entirely right, and Theodore seemed very arbitrary and Wilfred very obstinate, yet they were both strong men, and the English Church does well to be proud of them.

### VENERABLE BEDE

There was one of the monks at Jarrow, a daughter monastery of Lindisfarne, to whom we owe much, and to whose memory the word venerable is always attached, an unusual distinction for the adjective is always coupled with his name.

He lived quietly at Jarrow all of his life, but to him we are indebted for the history of this whole period, for he faithfully wrote the Chronicles of the Early Church in England, and without the Venerable Bede's history, we would be very poverty stricken in our information about these times.

He was, like Wilfred, decidedly pro-Roman, and except for his love to Aidan rather hard on the good Celts who, like the Scotch with their kilts and bagpipes, refused to give up their peculiar tonsure and their odd ways of doing things.

But no doubt these same good saints look down on us, and wonder how we can fuss so over Altar lights and incense.

So it goes. We magnify the importance of our own prejudices, but the Lord must see their insignificance.

## Chaplain Commended. For His Service on Mexican Border

The Bishop's Letter, the official organ of the Diocese of Kentucky, says that the Rev. Dr. Harris Mallinckrodt, Chaplain of the First Kentucky Regiment, was welcomed back to Calvary Church, Louisville, of which he is Rector, occupying his pulpit for the first time since he went to the Texas border last Summer. His influence while away with the soldiers is attested by a letter from the Lieutenant Colonel to Alvah L. Terry, Senior Warden of Calvary Church. "It should be a source of gratification and honor," wrote the Lieutenant Colonel, "to you and to your Church to contribute so greatly to the country's service and to the cause of Christ as was involved in the high order of Christian service rendered on the Mexican border by your Rector, the Rev. Harris Mallinckrodt. His lofty character, rich Christian experience and sweetness of spirit, together with his splendid gifts and earnestness of purpose, were a source of uplift and inspiration to all who came within his sphere of influence; and the Gospel which he so faithfully proclaimed could not but return with abundant fruitfulness—for truly, in daily walk and conversation, he was 'as a city that is set on a hill.'"

Five prominent Kentucky Churchmen are in the First Kentucky Regiment: Col. William A. Colston, Capt. Ellerby Carter, Lieut. Harold Willings, First Sergt. William J. Hardy and Sergt. Landrum Connings.

## Citizens Petition President for Prohibition

To President Woodrow Wilson:

The undersigned, a citizen of California, strongly urges that you recommend the passage by Congress of a national war prohibition measure. It will save grain equivalent to twelve million loaves of bread a day, which is now being converted into intoxicating liquors while food shortage threatens; it will promote national efficiency in the army, shops and farms; it will greatly facilitate maintenance of law and order; and it will protect our youth in military service from the grave menace of intemperance and those diseases of which a high percentage is traced to drinking.

(This petition has been circulated over the entire State.)



# A TOHOKU ADVENTURE, OR, HE NEVER CAME BACK

## DEDICATING A VACATION

When one in a pew listens to a Missionary's account of his labors, it not infrequently happens that his heart burns within him and he becomes possessed of a desire to devote something of his leisure time to the cause presented. The story of work in unknown and perhaps distant fields filtered through the cool atmosphere of the Church building, the stained window of the Good Shepherd beyond and above the speaker, the nerves still in harmonious vibration from the great Missionary hymn before the address and the instinctive desire to put a hand to God's plough, have raised up more than one volunteer for a summer's work in the Mission field. To so volunteer is a wise and good choice, but it takes a capacity for the endurance of the crude as well as initial enthusiasm to make a success of the job. The pew-sitter seldom hears of the seamy side of a Missionary's experience for it is not good form to dwell on personal hardships. But as a matter of fact the ordinary Missionary's chief claim to the approval of God and the regard of man is not in the things he tells of but in those he doesn't mention. If any of us ever get to heaven it will not be so much because of what we have achieved as because of what we have endured.

The following from that most excellent publication—The Church in Japan—published in Tokyo, shows that in that half-mystical and faraway land motors, music, fleas, toads, missing meals, sweat and fatigue are as rampant for spiritual mischief as they are in South Dakota, Timbuctu or Massachusetts. The article is entitled, "A Tohoku Adventure." The writer may pardon our American translation of this into

## HE NEVER CAME BACK

The good professor had written me several times intimating his desire to see and assist in country work during his vacation. Farmers are likely to be busy in the summer, and hence country work is slack at this season. Consequently I had my doubts as to whether I could find work for the professor at all commensurate with his zeal, or give him any just idea as to the extent and character of our work. But quite apart from this, I knew that the pleasure of the professor's society would be great at any season, so I wrote him to come. And I arranged a few sekkyo for him.

One of these was at a place called Shipshaven, about three "ri" distant along the lake shore, and I had arranged that the professor should go there by boat accompanied by two of my assistants, Mr. Fanecape and his wife.

I went to the pier to see them off, and there we learned that the boat's motor was out of order. Schedules had been closely reckoned and no time was to be lost if the good folk of Shipshaven were to hear the discourse appointed for that evening.

The road alone remained and this, though not good, was at least level; the distance to be covered a short eight miles. Fanecape and his wife, used to his mountain station, would not have paused for thrice the distance and, before I could interfere, they had marched the professor off between them.

It was a changed professor who returned the following noon. I began to think that even summer work might make some impression upon him. I need not go into details as to his appearance. Each article of the smart outfit with which he had arrived from Tokyo was still intact and still adorned his person. Yet in each and running through all, there was a subtle change. He rather suggested a smartly moulded butter-pat just beginning to feel the heat.

It was tea time before he cared to speak. Then he said:

"It was most tedious. We arrived frightfully out of breath and they said, since I was late I must speak at once. I said, 'But how about supper?' But they said, 'We haven't arranged that yet; now you must preach.' So I preached a short sermon, about one hour, and they said: 'Now you must sing.'"

"I said, 'But does Fr. X. preach and sing as well?' And they said, 'O yes, and we sing too.'"

"So then I sang very carefully, but they wouldn't keep time at all. At last I got away and we went to the hotel. But they didn't seem to want me. They said they had no supper left so they were ashamed to let me in. Then Mrs. Fanecape said:

"There is a good moon to walk back,' but I said: 'Oh, this is too much, I am exhausted.'"

"So finally they let us in. It was a most horrible place. The food not good. The mats were full of fleas. When I lay down the little toads jumped from the trees outside on my face."

And the professor added many like words.

I had a good hope that his next experience would be less unpleasant since his lodging had been arranged for.

For over two years, I had been in touch with Littlewood, a most earnest Christian. When I first knew him he had been in great distress because of his father's opposition to Christianity. Owing to some weakness of the heart the doctor had advised him not to work in the hot sun. But his father, a rich farmer, said that his Christianity had made him weak-hearted and so made him work as before. It was not long before he was quite ill, but neither father nor elder brother spared him. Finally, a childless uncle adopting him, gave him a little farm near the hamlet of Paygreat. Here, combining farming with school teaching, he made a fair living and secured a Christian wife.

Littlewood is something of a Spartan, and he seems (or perhaps it is my all too sensitive imagination) peculiarly anxious that our Missionaries should eschew bodily comfort when visiting him. No doubt his own trying experience has made him over-anxious to give the lie to the assertion that Christianity makes men soft. At any rate, it is wise when visiting him, to make no objection to lying on mats too short for one;—though, when all have retired I do sometimes sneak a rug out of my pack to cover my feet. There is only one place to wash in the morning;—the kitchen. Everyone washes there and there is a spring of perfectly clean (but exceedingly cold) water.

I had not visited Littlewood since spring and he had been writing me of his desire to secure a Christian speaker for some celebration at the village school. His idea was that the speaker should address the children, parents, relatives, etc., in somewhat general terms. Then, those who cared to hear him further might be invited to a definitely Christian sermon at Littlewood's house in the evening. I felt that the professor was just the person to give the occasion "class."

Remembering his former trying experience, I arranged for a "rickshaw" to take him from the nearest railway station to Littlewood's house,—perhaps six miles. I also asked a catechist to go along with him to make things go smoothly. The affair at the school was set for 1 o'clock.

Upon his return the professor said that his experiences had been most tedious. Shortly after leaving the train the catechist had developed a "game" leg. So he occupied the "rickshaw" I had so carefully provided for the professor. The latter walked.

"We arrived," said the professor, "most hot. At the school a man from Tokio spoke about three hours on scientific agriculture and horticulture. Then I spoke about an hour and a half. I was most tired. Then about 6 o'clock we went to Mr. Littlewood's house and he gave us a coarse supper. About 8 o'clock, about twenty old men and women had arrived so I stood up and preached about an hour and a half. I was very sleepy. I thought I would ask for my quilts. Just then many more people arrived. And Mr. Littlewood said:

"Now please give your principal talk."

"But," I said, "I have only prepared that one."

"Then give that one over again."

"But," I said, "does Fr. X. speak twice when he comes?"

"No," said Mr. Littlewood, "he waits till all are here."

"Oh," I cried out, "why didn't you tell me?"

"I was most sleepy. So I spoke as briefly as possible for about an hour."

"Now," said Mr. Littlewood, "please sing."

"So we sang. It was most tedious."

"About half past twelve they gave me some quilts. I was soon asleep."

"About daylight Mr. Littlewood called me. I rubbed my eyes. He invited me to wash my face. Then he went away. I waited and waited but no one brought me any water. At last I called. Mr. Littlewood came. I said:

"Where shall I wash my face?" He

stared at me for a moment. Then he said, pointing out doors: "See, there is a pond over there, go and wash your face in that." "Come again next year," I cried, as the professor's train moved away. But then the whistle blew. I received a letter a few days later,—a nice, kind letter. But it contained no reference to my parting invitation.

## Notes From the Mission's House

The Venerable Elliott Heber Thomson, D. D., Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Church's Mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, immediately after his ordination to the Diaconate. For more than fifty-seven years he devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people. The man who once stood alone as the representative of the American Church in China, with only a handful of Chinese Christians about him, was permitted to see the work of the Anglican Communion in China organized into a great national Church, independent of the Church in other lands, as far as its right and ability to govern itself are concerned.

Bishop Knight and Dr. Gray, the Secretary of the Board of Missions for Latin-America, recently made a visit to the Canal Zone. They found a most encouraging state of affairs, so far as the loyalty of the people is concerned, and they have returned with the conviction that the Church must do something for these Negro congregations, and do it soon. Many of them came originally from Jamaica, or others of the West Indies, and were trained under Church of England Clergy. Again and again the visitors came to places where no public ministrations had been held by a Clergyman for many months, but they found the Churches well cared for and the people eager. At Bocas, they brought forward a Chinaman for Confirmation. He had been prepared by a volunteer, an unauthorized Lay Reader up in the country, and they came twelve miles to the service. Dr. Gray knelt by him at his first Communion, and helped him find the places in a Prayer Book. The fact that these deserted people had brought in a man from far Cathay into God's Church is a testimony to their loyalty which needs no rhetorical comment.

The greatest missionary campaign ever held in this Church has just been completed in Baltimore, Md. Thirty-six Parishes in the city and county of Baltimore, numbering 18,000 communicants, participated. The campaign was conducted by the Rev. R. W. Patton, D. D., Secretary of the Province of Sewanee, who has made a study of this plan for the last ten years, and has used it with marked success in Richmond, Savannah, New Orleans, Cleveland, Cincinnati and Chicago. Partial returns from a single Parish show an increase of 400 new subscribers, with an increase in contributions of over \$4,800. This Parish has 1,504 communicants, and last year had 350 subscribers, using envelopes yielding \$5,000. Thus there is already an increase of 100 per cent.

## The Greatest Chap- ter in Our History

"America's Need of God" was the subject of a sermon preached in Memorial Church, Baltimore, Md., by the Assistant Rector and Chaplain of the Fifth Regiment, the Rev. William Page Dame. He told how God cared for the Israelites in the desert, leading them out to the Promised Land, and how Moses urged them always to remain faithful to God, with the assurance that He would care for them. The preacher declared this should be a warning to America. He referred to the fact that this country was settled by people who believed in the power and the uplift of the Christian religion, and asserted that Christian men laid the foundations of our civil institutions. The greatest chapter to be written in the history of the nation is to be found in the high endeavor, lofty dreams and the great sacrifice of the men and women who, in hardships untold, kept their faith strong in the unseen. Thoughtful people are learning today, as never before, that it is the very height of folly to try and get along without God.—Baltimore Sun.

## Would You Like to Draw Maps?

A map-drawing contest is being conducted in Mississippi by the versatile President of the Junior Auxiliary, Mrs. Margaret Trigg Kuehnle. Her happy way of approaching the Juniors will doubtlessly draw many into the contest: "How many of you like to draw maps? Not many, I am afraid, when you have to do it. But you really like to, when you are doing it for fun, don't you? Of course you have drawn maps of the United States, of North America, of Mississippi and many other places. But did you ever draw a missionary map? I propose that we all enter a map-drawing contest. The map we will draw will be a missionary one. Perhaps it will be of some State, perhaps only part of a State—that will be for you to decide. Then, in place of the plain black dots that usually mean towns, we will put colored ones that mean much more interesting things than that. And to find out just what colors go in a certain place, and why, will be part of the fun. And when these maps are finished, the best ones will be shown at the Annual Council, and the names of the ones who drew them published in the report."

## School for Christian Workers at Cambridge

The Conference for Church Workers, held at Cambridge, Mass., will close July 8th. The program was rich and varied. Special emphasis was laid on Social Service; one course, under Miss Halsey, special investigator of the American Association for Labor Legislation, New York, was on "Present Day Questions on Labor Legislation," and included field work under the direction of Miss Dudley of Denison House. The other was led by Dean Bell of Fond du Lac, entitled "The Re-adjustment of Christian Morals." Dean Bell gave one of his lectures on the evening of June 30th.

The evening on Medial Missions proved very interesting. Those in attendance had the privilege of hearing about foreign races in this country from such authorities as Dr. Sidney L. Gulick, the Rev. Robert Keating Smith, and Prof. Ward of Harvard University.

There were four afternoon conferences for those working among boys. The speakers were the Rev. F. C. Lauderburn, the Rev. R. K. Smith, the Rev. I. Harding Hughes, Mr. Henry S. Bowen and the Rev. Elliot White. The Bible Courses were given by Dr. Thomas of Sewanee and Dr. McClen-then of Baltimore. The devotional and intellectual aspects of Bible study were presented. Mission study and educational religious education courses and other courses on vital subjects had a place on the program.

## Conference and Retreat

The Annual Conference and Retreat for the Clergy of the Diocese of New Jersey occurred at St. Mary's Hall, Burlington, on June 14th and 15th. The practical arrangements for the occasion were in charge of the Rev. Howard E. Thompson, Secretary of the Diocese, under the direction of the Bishop, who was present throughout. The attendance was not large, but an increase over last year, and it is hoped and expected that this annual privilege will obtain wider appreciation in the Diocese.

The Conference on the first day was conducted by Dr. William C. Sturgis, Educational Secretary of the Board of Missions, who took for the theme of three very thoughtful addresses, "The Mission of the Church, a Definition, the Appeal, the Response."

The leader of the Retreat was the Rt. Rev. Irving Peake Johnson, D. D., Bishop Coadjutor of the Diocese of Colorado. His theme was, "The Priest in His Parish Work", with four exceedingly practical and helpful addresses on "The Vision, Co-operation, Initiative and Joy."

The beauty of St. Mary's Hall and its environment can never be forgotten by those who are privileged to spend any time of quiet retirement there, and this latest occasion was one of the spiritual opportunities that are multiplying in the Diocese through the thoughtful and devout care of the Bishop.

The Rev. M. Belknap Nash, having resigned his work in Basin and Thermopolis, Wyo., has assumed charge of St. John's Church, Jackson, Wyo., with supervision over all the work in Jackson's Hole. Address accordingly.

## A Priest-Actor Gives Shakespearean Scenes

On a hot June evening, in New York City, at St. Nicholas' Parish House, the Overseas Club presented its President and his friends in "Scenes from Shakespeare", the proceeds being for the benefit of the Royal Flying Hospital Corps and Queen Mary's Needlework Guild of London.

What is of special interest to Churchmen is that the President is the well-known Clergyman and founder of the Actors' Church Alliance, the Rev. Walter C. Bentley, Rector of the Church of the Ascension, Brooklyn.

Mr. Bentley showed extraordinary versatility as an actor. He represented five Shakespearean characters during the evening, not hesitating to don the appropriate costume and paint. There have always been Priest-musicians, Priest-professors, Priest-editorial writers and Priest-physicians. During these upsetting days of war, there are also Priest-mechanics, Priest - soldiers, Priest - postmen, Priest-chauffeurs, and even Priest-aeronauts. It is, therefore, not surprising or out of the way that a Priest, without giving up his clerical office, should be also a play-actor, without losing respect and admiration of loyal Church people. It is pleasing to know that Mr. Bentley's acting of the great parts of Iago, Hamlet, Cassius and Marc Antony were in every respect worthy of the best traditions of the stage, as well as a credit to psychological and literary interpretation to the intellectual ideals of Churchmanship.

There are numerous Christians who oppose the theatre and the actor. To its credit be it said, such unreasonable opponents are rarely found in the Episcopal Church. Its history in this respect is the clearest of all Christian communions. Until recent times, nearly every great actor either hailed from the Church of England by ancestry, or came to like it and its American branch as the friendliest and most hospitable to all actors and actresses. The names of Booth and Jefferson are forever associated with the Church of the Transfiguration in the City of New York, and that same picturesque Church became everywhere famous in song and speech as "The Little Church 'Round the Corner", that would not close its doors to either marriage or funeral of the members of a supposedly dubious profession.

It was this ancient Anglican friendliness to the dramatic profession that made many good Church people look somewhat askance, at first, at the Actors' Church Alliance. Its primary purpose of bringing Church people into a fairer attitude to the theatre was deemed unnecessary in the Episcopal Church. But at last it was seen that those who were hitherto generous and hospitable might well go into an organization that was attempting to persuade the prejudicial and unfair "good people" to become helpful rather than hurtful to all genuine efforts to aid or redeem a profession that, in essence, is unsurpassed in its capacity to encourage the love of beauty and truth.

No one could have better united the old and new friends of the stage than the Rev. Walter E. Bentley, who was an actor before he was a Clergyman, and can act yet, as well as preach, with fair credit to "the cloth" of two helpful callings.

JAMES SHEERIN.

## Ordinations

On June 22nd, in St. George's Church, New York, Bishop Lines ordained to the Priesthood the Rev. Burnham North Dell, a graduate of Princeton and the Union Seminary, who has served his Diaconate in St. George's. The sermon was preached by the Rev. Dr. Reiland, and the Clergy of the Parish united with the Bishop in the laying on of hands.

On Sunday, June 24th, in the Church of St. Mary Magdalene, Weequahie, Newark, Bishop Lines ordained to the Priesthood the Rev. Frederick Hamblin. The sermon was preached by the Rev. Dr. Hall of the General Seminary, and Mr. Hamblin was presented for ordination by the Rev. Dr. Rogers, President of St. Stephen's College. Mr. Hamblin was brought up under the Rev. Dr. Bennett, in Grace Church, Jersey City, and is a graduate of St. Stephen's and the General Seminary. He has had charge for the last year of St. Mary's and St. Paul's, North Arlington. Six of the Clergy were able to be present and lay on hands with the Bishop.



## Tenth Annual Convocation of Wyoming

The Tenth Annual Convocation of the Missionary District of Wyoming met in the Church of the Holy Communion, Rock Springs, June 15-18, inclusive. The Convocational sermon was preached by the Rt. Rev. James Bowen Funston, D. D., Bishop of Idaho, whose jurisdiction included the Rock Springs Parish prior to the setting apart of the State of Wyoming as a separate Missionary District.

By unanimous action, the General Convention was petitioned to set apart the Diocese and Missionary Districts lying within the Rocky Mountain region as a new Province, and a committee was appointed to bring this petition to the notice of the Synod of the Northwest at Pueblo this Fall, and also to present the same to the various Diocesan and District Conventions of the Rocky Mountain country. At present, these jurisdictions are divided, as to their Provincial alignment, between the sixth and Seventh Provinces, on the one hand, and the Eighth Province on the other. In other words, between the Middle West, the South and the Pacific Coast. The petition points out that the Rocky Mountain region is at once distinct and homogeneous, and that the Church throughout that region is confronted by substantially the same conditions and problems, many of which are altogether foreign to regions adjacent.

Resolutions were passed approving President Wilson's course in connection with the war, renewing allegiance to flag and country, and calling for national prohibition on both moral and economic grounds, during the term of the war.

On account of unsettled conditions incident to the war, no action was taken to appoint a time and place for the next meeting of Convocation, the entire matter of holding the Convocation next year being left to the discretion of the Bishop.

Recommendations of the Joint Commission on Business Methods were incorporated in new Canons regulating the keeping and audit of Church accounts and the insurance of Church property, and a committee was appointed to draft a new form of parochial reports, embodying the recommendations of the Joint Commission, and to report the same to the next Convocation of the District.

Annual reports showed a large increase in the number of Sunday School teachers and pupils throughout the District. Of Clergy canonically resident, 28 are actively at work, and three are non-parochial. One Clergyman not canonically resident is serving in the District. The Bishop Randall Hospital at Lander reported 231 patients admitted during the 13 months up to May 31st, the average number of patients per day being seven plus, and the total number of day's treatments being 2,896. The Cathedral Home for Children reported 42 children cared for during the past 13 months, 14 being admitted during the year, two adopted and placed in homes, and five placed in homes.

Among the notable gifts and achievements during the year were noted the gift to the Cathedral at Laramie, by the Hon. Edward Iverson of that city, of new towers and central spire, a clock and chimes, and a beautiful stained glass window; the gift to the Bishop Randall Hospital of an x-ray apparatus, the most complete in the West; the lifting of the debt on St. Peter's Church, Sheridan, and the payment of more than \$7,000 on the Parish House debt of St. Mark's, Cheyenne; the erection of a new church in Hanna, and the completion of arrangements for the erection of a new church in Edon Valley.

## Wyoming Notes

The Rev. Wm. H. Haupt of Powell, Wyo., has been elected Secretary of Convocation of the Missionary District of Wyoming, and has appointed the Rev. Alan R. Chalmers of Cody as Assistant Secretary.

The Rev. Paul B. James, who for the past year has served as Private Secretary to the Bishop of Wyoming, has been appointed by Bishop Thomas to have charge of Missions in Platte and Goshen Counties, Wyoming, and also as Rural Dean of the Platte, with headquarters at Torrington, Wyo.

The Rev. A. Gordon Fowkes of the Diocese of Pond du Lac has accepted appointment for one year to Mission work in Wyoming. His address is Big Piney, Wyo.

Rev. Royal H. Balcom, who for the past three years has been in charge of the very interesting and important

work in Jackson's Hole, Wyo., has assumed charge of St. Michael's Mission, on the Wind River Reservation, where a new development in the Church's work among the Indians—the establishment of an Industrial Indian Village—has recently been undertaken.

Rev. Francis J. Chipp, recently in charge of the work at Torrington, Wyo., has been transferred to River-ton, Wyo., to have charge of River-ton and Shoshoni, and also of the Manual Training Department of St. Michael's Mission on the Wind River Reservation.

The Rev. Wm. H. Haupt has inaugurated new work at Elk Basin and Ralston, Wyo., and plans further extensions during the Summer.

The Rev. M. B. Nash has been placed in charge of the work in Jackson's Hole, with headquarters at Jackson, Wyo., where the Mission is equipped with a valuable plant, comprising Church, Rectory, Parish House and Hospital. He has also been appointed Rural Dean of the Snake River Deanery.

The Rev. B. A. Turner has accepted a call to the Rectorship of Christ Church, Douglas, Wyo.

The Rev. A. H. F. Watkins has been appointed Priest-in-Charge of St. Andrew's Basin, Wyo., and Trinity Church, Thermopolis, Wyo., and also as Rural Dean of the Big Horn, with headquarters at Basin.

Mr. John S. Gillespie, recently of the Berkeley Divinity School, has been given work for the Summer at Lovell, Deaver and Greybull, in the District of Wyoming.

Mr. Morton Joslin, until recently the pastor of a Presbyterian Church in Colorado Springs, Colo., has been received as a candidate for Holy Orders by the Bishop of Colorado, and transferred as such to the District of Wyoming, where he has been given charge of the work at Medicine Bow and Hanna, with residence in Laramie, under the supervision of the Dean of the Cathedral.

Mr. Howard R. Brinker of the Philadelphia Divinity School has been assigned work for the Summer at Lusk and Glenrock, Wyo.

Mr. Charles G. Baird of the Philadelphia Divinity School has been assigned work for the Summer at Meeteetse, Wyo.

Mr. Alfred L. Du Domaine of Nashotah House has been assigned work for the Summer at Sundance, Wyo.

## Shall the Te Deum Be Divided?

In the report of the Committee on Prayer Book Revision—at the last General Convention, the Te Deum was divided into three parts, either part to be used without the other two, if desired. The delegates struck out this permissible rubric for fear of mutilating this noble hymn.

Bishop Morrison of Duluth takes exception to this action, and gives his reasons, as follows:

"Unless wiser counsels should prevail at next Convention, the whole twenty-nine verses must be said or sung, if the Te Deum is to be used at all; and we must bear with patience whatever inflections the average Church Choir may see fit to impose.

It is most unfortunate that the deputies had not the wisdom to follow the guidance of the Commission. No one knows the history of the Te Deum. The fragment that it was composed by Ambrose and Augustine at the Baptism of the latter is not worthy of notice. But in all probability it is made up of three distinct hymns, which some unknown compiler joined together. The first section is addressed to the Father Everlasting; the second section is addressed to Christ; the third section has no special relation to the purpose and intent of the earlier part, but consists of devout ejaculations adapted from the Psalms, and suitable for any service.

These hymns were early compositions. Several of the verses of the third section of the Te Deum are to be found in the Alexandrian Morning Hymn; and Cyprian, more than one hundred years before the Baptism of Augustine, quotes from the verses of the first section of the Te Deum, in his essay on Mortality. "There is the glorious company of the Apostles; there is the fellowship of the Prophet; there is the innumerable multitude of Martyrs, crowned after their victory of strife and passion." There is no reason why the different sections of the Te Deum should not be used as separate chants; and the third section would be a much more appropriate canticle for Lent than the unbroken joyousness of Benedicite."

## A Week of Prayer For Church Unity

JANUARY THE 18TH TO 25TH, 1918

The world-wide interest in the World Conference on Faith and Order, as the best means to prepare the way for constructive efforts for the visible reunion of Christians, is steadily increasing, and more and more clearly it is seen that the task is beyond human strength and that the immediate need is earnest prayer for God's guidance of the movement.

Therefore, the commission appointed by the American Episcopal Church to issue to all the communions throughout the world, which confess our Lord Jesus Christ as God and Saviour, an invitation to unite in arranging for a World Conference on Faith and Order, desires to secure a world-wide recognition of the supreme necessity. It hopes for an outpouring, by Christians of every communion and in every part of the world, of prayer that God, through the Holy Spirit, will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labor for the establishment of His Kingdom of peace and righteousness and love.

While our divisions still prevent the bringing together in one place of all the Christians in each neighborhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

The commission, therefore, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season for special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for reunion.

This period has been observed by an increasing number of Christians and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world.

Copies of a Manual of Prayer for Unity will be sent, on application to the Secretary, to those who can use it either as printed or as suggestions for extempore prayer. The commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the co-operation of all Christians in their neighborhoods may be secured. It may be helpful if the commission is informed as to plans that are being made.

## Excuses

"And He sent His servant at supper time to say unto them that were bidden (and had already promised to come): Come, for all things are now ready. And they all with one consent began to make excuse." "I have bought a piece of ground; I go to see it." "I have bought five yoke of oxen; I go to prove them." "I have married a wife; I cannot come." Notice, these are all excuses, not reasons.

Have we any better reasons today for non-performance of Church duties? Is the buying of a farm, a store, a business, a legitimate reason for shirking our Church duties: attendance and giving? No! for we might go on buying all our lives, and never attend a service or give a cent.

Is the building of a house or furnishing it a legitimate reason for making others pay our proportion of Church expenses and do our part of the Church work? No! our debt to God comes first. We owe a debt to our Maker and Lord, and to His Church, as long as we live. Is the entertainment of visitors on the Lord's Day a legitimate reason for absence from Church? No! for in the command about the Holy Day, we are made responsible for the "stranger that is within our gates." "Thou shalt worship the Lord thy God, and Him only shalt thou serve," then, when we have served our God, serve our visitor. Our visitor may not come again; but God will be with us to

bless our home. The fabled dog in the manger would not eat the hay nor let the oxen eat it. A visitor who will not go to Church nor let us go, is as bad as the dog in the manger.

Is remaining at home with children a legitimate reason for forsaking the assembling of ourselves together? Not if the child is old enough and well enough to go to Church; usually from three years of age upward. The sound of a child crying occasionally in some Churches might well be considered a "joyful noise unto the Lord." Bring the children. If you can control them at home, you can at Church. Parents owe a double duty; first, that they come; second, that they bring the children. The Holy Child, our Great Example, loved the Temple, and, as His custom was, went into the Synagogue on the Sabbath Day."

Is remaining at home to prepare the "big Sunday dinner" a legitimate reason for remaining away and spurning the "Bread of Life?" One husband who heard that his wife said she could not come to Church because she must stay at home and cook dinner for her husband, replied: "Please do not think I'm that kind of a man. If my wife prepares twenty meals a week for me, I am willing that only one meal a week may be an hour late or not up to standard, in order that she may worship God."

Is being up late Saturday night and over-sleeping Sunday morning a right reason for an empty pew? No! It is only robbing God and cheating your own soul.

Always remember that God comes first, and self second. Christ and His Church comes first, and society second, especially when it is the society of high heels and low brows, spelled with a little s.

Quit making excuses and do your DUTY until you can give a REASON. —Trinity Parish Tidings.

## A Patriotic Service

The morning service at Christ Church, Dover, Del., was patriotic in character both from the Rector's sermon upon the attitude of the Christian Church towards the war, and the presentation of the new Church flag. At the end of the service, immediately after the offering of the alms, the Senior Warden, Mr. William Denney, with Mr. Henry Beers, standing in the midst of the Altar Gates and holding the flag in his hands, said: "In behalf of the donor, I herewith present this flag to Christ Church." And the Rector, having replied, "I accept this flag for Christ Church," bade the whole congregation to prayer. Having laid the flag upon the Altar, the Rector prayed for the nation, blessed the flag and prayed for all in authority. Thereupon, all standing, the Rector holding the flag before the Altar, the choir and large congregation present sang the National Hymn.

At the Recessional Hymn the choir sang "Coronation," marched out through the main doors of the Church followed by the whole congregation, to the center of the Church Green. The new flag was carried in procession immediately before the Rector. The Rector then offered the prayers for God's blessing upon the laborers of the husbandmen and the harvests of the world. The choir then returned to the choir room, led by the Crucifer, Edwin A. Hoey, and the flag was brought by its bearer, William Hughes, to the corner of the Parish House for all to inspect.

There was enough wind blowing on the Church Green to show the flag in all its beauty. It was greatly admired by everyone and is now hung in the chancel of the Church in a bracket specially made for it. At the evening service in Camden, the Rector also received and blessed the beautiful silk flag given to St. Paul's by Mrs. Gail, of Buffalo, N. Y.

## Bishop of the Philistines

Dr. Brent, Bishop of the Philippines, is one of the most learned Prelates of the American Church. He has repeatedly declined promotion to important Bishopsrics, including that of Washington, because he prefers a Missionary life and his present difficult Diocese. The unfamiliar title he bears has sometimes created a comic confusion which appealed to his keen sense of humor during visits to England. He was once styled "Bishop of the Philippians." On another occasion a flunky furnished some sensation for a west end drawing room by announcing the "Lord Bishop of the Philistines."—Westminster Gazette.

## Publicity for the Parish

METHODS SUGGESTED BY A COMMITTEE IN KANSAS

We are getting awake to the need of keeping the public well and accurately informed, through the medium of the secular press advertising, as to the work—the great work—the Church is commissioned to accomplish in the world. The problem confronting us has been to work out methods of publicity which would not give offense to good taste, and thereby cheapen religion in the eyes of the intelligent reading public. Many Dioceses now have standing committees on publicity, and a large number of the Clergy are getting splendid results through the free use of the news columns of the secular press and display advertising. The report of the Committee on Church Publicity for the Diocese of Kansas, under the caption, "Publicity for the Parish," is replete with valuable suggestions. The introduction to the report gives the following good reasons for publicity:

"While the Church, to its members, is an organism, it is, to the world, merely an organization. The world judges it by the same standards that are applied to other organizations. What the world knows about the Church, it knows through what it hears, and, to a much greater extent, through what it reads. It is, therefore, of the utmost importance to the Church that matter reaching the public shall present the Church accurately and fairly.

To most persons, the Church is exemplified by the Parish or Parishes in their town or city. What they read about the Parish or Parishes near their homes, fixes their opinion of the Church. The harm that may come to the cause of the Church through untruthful or inadequate presentation of her life in the individual Parishes, is incalculable, while likewise incalculable is the good that may come to her through truthful and adequate presentation. With these facts in mind, the Committee on Church Publicity confines its report to publicity in the Parish."

The following is a brief outline of the suggestions made by the committee:

"In the average town or city, the newspaper is the most effective means for obtaining publicity. The newspapers will print any material that they regard as of general news interest. It is important that the matter should be prepared by some qualified person with ability to meet newspaper men tactfully. All material concerning the Parish should be given through this person. A typewriter should be used.

The service announcements should contain the name of the Church, its location, the name of the Clergyman, the services held, the hours and the topics of sermons. Use notice boards at the doorway of the church and framed cards in the hotels.

"Such announcements are important, but generally speaking it is only persons interested in religion who read the announcements. Everybody reads the news columns. Every Parish event is worth two news stories, one before and one afterward. Special services, speakers, preachers and music, new organizations planned, the election of officers, work planned, special offerings made, alterations in the Church property, gifts to the Parish—all make good news stories. Give to reporters personal items concerning people. The publicity agent who turns in such items gains favorable attention for his regular Church news. Outlines of the Rector's sermons preached on special occasions should be handed to the papers, if possible in advance. When sermons or addresses are to be delivered which would be of State-wide interest, material should be furnished the Associated Press and other news associations. Give the gist of the story at the beginning of the article; let the details follow, so that the paper may omit the details or cut out paragraphs. Follow the style of the newspaper in the matter of capitalization, punctuation, etc. Furnish the small papers coarse screened cuts, and the large papers photographs of persons or objects connected with important matters of news. Write brief courteous letters to the newspapers correcting erroneous news and editorial statements regarding the history, faith or practice of the Church.

"Every Parish needs publicity. The proper use of publicity will mean certainly as much in the upbuilding of the Church as it has meant in the upbuilding of thousands of great business enterprises."

Mr. Nelson A. Crawford is the Chairman of the Kansas Committee, with whom is associated the Rev. Creighton Spencer-Mounsey and Mr. E. E. Murphy.



## THE STORY OF MISSISSIPPI WEEK IN THE PILGRIMAGE OF PRAYER

During the last two weeks of Lent preparations began to go forward for the observance of Mississippi's week in the Pilgrimage of Prayer. Letters were written to the Presidents of the Auxiliary Branches, asking them to consult with their members and their Rectors, and lay their plans for participation in the prayers of this week. Printed notices were sent with all letters, with the request that they be posted in favorable places in the Churches or Parish Houses. The scattered and isolated women and the Missionary Clergymen, as well as Guild Presidents in places having no Auxiliary Branch, were included in all this, with the reminder that here was an enterprise in which the small congregation and the isolated individual might have as large a part as the people of the strong, well-organized Parish. Every effort was made to bring the matter to the attention of Church people generally, both Auxiliary members and others. With each of these letters went a copy of one from the Bishop, urging an earnest observance of our week, and appointing that wherever possible a Corporate Communion should be held on Sunday, April 15th, and on the Monday following a special service, which, if observed in the spirit of the Pilgrimage, should better fit us for the work of our Auxiliary Council.

Earnest prayers must have gone up that the women of Mississippi should not miss this opportunity, for the response to these letters was most encouraging, and as the reports have come in since the week is over, we know that this solemn call to prayer fell upon ready hearts and has not been unheeded.

The time for the meeting of the Auxiliary Council fell in that week, and it was peculiarly fortunate that it should have been held in Greenwood, for that little city lies in "the Delta", where are found the great Mississippi plantations, so that from far and near the President gathered eighty women, who sat down together at luncheon, which was followed by earnest talks on prayer and vision in their relation to the ideal Auxiliary life. Following this, at night, the Rev. Mr. Kuehnle preached the Council sermon, taking his text from St. Luke xxiv:48-49, speaking strongly and impressively on the Pilgrimage of Prayer, and our need of prayer as the source of power. No wonder that after the Council so many said it was "a good Council", and "every one seemed anxious to consider the other", for the spirit of common intercession and unity of purpose pervaded each session.

Wherever possible in the Diocese, the week was begun on Sunday with the Corporate Communion, otherwise an afternoon service was held.

From Carrollton, where there is no Rector, came the word: Following so closely on our Lenten services that have been held in the Church by the women, it was very natural to take up our Pilgrimage of Prayer. The Litany, from the Church Missions House, with prayers from the 'Spirit of Missions', furnished us sufficient material, all of it so beautifully worded that I wish it could become a part of our Liturgy.

Mississippi is an agricultural State, abounding in small towns, new and old, and from one of these, Port Gibson, which is as old as the history of the State, a town whose beautiful old homes, with their wide lawns and forest trees bespeak a grace inherited from ante-bellum and ante-bellweevil days, deepened instead of lost in the stress of modern conditions, and from the light of whose spiritual life sparks not a few have flown to aid in keeping up the flame of others, comes this account of the week:

"The first public service was in the Church on Sunday afternoon, at five o'clock. It was attended by nearly all the members of St. James' Auxiliary, quite a number of Churchwomen who do not belong, and some six or eight women of the Presbyterian and Methodist Churches. 'Prayer' was the subject of three short meditations. All the objects set forth were prayed for. The last third of the service was devoted to our country and the nations at war.

"The group service Wednesday afternoon was at a private residence, as was the one on Saturday. The unity of the Church was specially emphasized, and the spread of the Kingdom through all the world, on Saturday. The Litany for Missions and the 'Prayers for Missions' were distributed as far as they would go, and passed on to others, so that all would be more or less familiar with them when used

at the public services. The noonday prayer cards were given to all the women, who promised to use them daily.

"All of us feel that the Pilgrimage helped us, and from time to time we are going to meet together for prayer."

A personal letter adds that the Sunday afternoon service began with Hymn 289, said alternately, kneeling, and closed with Hymn 453, said in unison standing. "Every one present was given an opportunity to pray silently and audibly, so every one took an active part in the service. It really was impressive, and helped." Again, on Saturday, all the women present took part in turn in leading the prayers. "All three of the services were good, and well attended."

From Meridian, in the eastern part of the State, to Vicksburg and Natchez, in the west and southwest, comes the same word of earnest participation. In Natchez, some members of one of the Lenten Study Classes, composed of persons doing no other Church work, promised to take part in the Pilgrimage, the Rector preached a sermon upon it, and both Auxiliary women and Juniors took part in it, coming in a body at the Corporate Communion.

In St. Andrew's Parish, Jackson, the week seems also to have been especially profitable. It helped a great deal that the Rector gave his hearty encouragement, and on the Monday following the early celebration of the day before, led personally in a noonday service of intercession, using prayers for all the objects of the Pilgrimage, the Litany for Missions, and other beautiful prayers. At noon each day, for the rest of the week, a little company of women gathered in the chapel, where, a different woman leading each day, they joined their petitions to the chorus of prayer. Besides all the objects set forth, a special part of the mission field was remembered each day, and special prayers were asked and offered by different individuals. This message was sent to one of the delegates at Greenwood: "I led the service yesterday. There were about twenty women present, and when the prayers had been said, no one seemed to want to go, so we said the Creed and had a hymn." On Friday there was a rainstorm, with thunder, which the leader said "seemed to be rebuking her for raising her voice against it". Strangers also took refuge from the storm, and were drawn within the little circle. The leader, on Saturday, after using the Litany for Missions, and special intercessions for the nations at war, and our own country in particular, felt quite downcast, yet encouraged, to find that those who lingered for a quiet chat thought she had not used enough prayers. "There was such a beautiful one for the warring nations in 'The Spirit of Missions', and Mrs. — had used some splendid prayers on a previous day. I do not know where she got them." One very dear lady said: "They were always too short for me." Some did not miss a single day. They said they could not bear to think that by staying away they might possibly break a link in the chain of prayer.

So, in Mississippi, we feel that something fine and precious has come to us, drawing us closer to each other, to the world, and to God, and, as the writer from Port Gibson said, we are going to meet from time to time hereafter for prayer together.

### Convention of Daughters of the King

The Fifteenth Local Assembly of the "Daughters of the King" in the Diocese of Colorado was held in St. John's Chapter House, Denver, on the evening of Monday, June 4th.

The meeting was called to order by the Corresponding Secretary, who announced that the President, Mrs. Colvin, was unable to be present, because of the illness of her two daughters with scarlet fever, and read her message of greeting, which had been dictated over the telephone.

The Vice President, Mrs. Vervalin, then took the chair. Several verses of Hymn 586 were sung, followed by the prayers of the Order, also prayers for the sick and afflicted.

Thirty-six Daughters responded to roll call by reciting texts of Scripture. Several of the Clergy, and later the Bishop, were present.

Reports of officers and Secretaries of the several Chapters showed satisfactory work during the past year.

The death of one of the oldest and most valued members of St. John's Ca-

thedral Chapter was reported, and also the severe illness of another, one of the charter members.

The nominating Committee submitted the following names to hold office for the coming year: President, Mrs. Colvin; Vice President, Mrs. Murphy; Secretary, Miss Pitcaithly; Treasurer, Mrs. Robinson; Corresponding Secretary, Mrs. Lamb. The names were accepted, and the Secretary instructed to cast the ballot for election.

Our busy Bishop, the speaker of the evening, arrived in time to deliver the address, having left his guests at the dinner table to keep the appointment, and leaving immediately after to administer the Rite of Confirmation at the Church of the Redeemer.

Bishop Johnson spoke of his personal knowledge of the Order, having had the unusual experience of two Chapters at one time in his own Parish, one which held afternoon meetings and the other evening meetings.

He said in part: "The Order of the Daughters of the King is a prayerful Order. In this day and age, when stress is not laid upon prayer as a moving factor in spiritual life, one can scarcely wonder at the slow growth of this and similar Orders in this materialistic Western country."

He hoped the future would open up a wider vision of the work of women's organizations, when, instead of each division having its own little private compartment, and keeping within its bounds, a federation of all the women workers would convene, representing the different branches of work, and that mutual understanding and co-operation would result; and spoke of the good work of the Church House of Women in the Diocese of California as a possible pattern for us.

The Rev. Dr. Houghton followed with a few words on the "Power of Prayer", and invited the Daughters to spend a "Quiet Day" at St. George's during the Summer, devoting the entire time to prayer and meditation. The invitation was most favorably received and a committee appointed to confer with Dr. Houghton and make definite arrangements.

A delightful social hour followed. CYNTHIA H. LAMB, Corresponding Secretary. Denver, Col., June 19th.

### Brotherhood Convention At Philadelphia

The program of the National Brotherhood of St. Andrew, Convention, which will be held at Philadelphia, beginning October 10th, has been issued, and includes a comprehensive series of subjects for discussion of vital interest to the work of the Brotherhood and the promotion of the Kingdom. Conferences will be held on every phase of the work of the Brotherhood. The General Convention theme is "Christian Usefulness". The following leaders and speakers are announced on the program: George Wharton Pepper, the Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan; the Rt. Rev. Dr. Arthur Selden Lloyd, President of the Board of Missions; William C. Sturgis, Ph. D., of New York; William F. Leggo, Brooklyn, N. Y., Chairman of the National Committee on Work Among and by Boys; Malcolm B. Vilas, Cleveland, Ohio; Arthur E. Barlow, Newark, N. J.; Robert H. Gardiner, Gardiner, Maine; the Rev. Dr. George Craig Stewart, Evanston, Ill.; the Rev. Beverley D. Tucker, Jr., University of Virginia; Benjamin F. Finney, Field Secretary; John M. Lock, Oakland, Cal.; Franklin H. Spencer, Field Secretary; G. Frank Shelby, Nashville, Tenn.; Walter Kidde, Montclair, N. J.; the Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts; John Lord O'Brian, Buffalo, N. Y.; Franklin S. Edmunds, General Secretary of the Brotherhood; Robert C. Hargreaves, Detroit, Mich.; Alexander H. Hadden, New York; W. A. Cornelius, McKeesport, Pa.; Frank B. Mallett, Sharon, Pa.; the Rev. Dr. Z. B. T. Phillips, St. Louis; Courtney Barber, Chicago; the Rt. Rev. Frank Du Moulin, Bishop Coadjutor of Ohio; George H. Randall, Executive Secretary of the Brotherhood; Samuel S. Nash, Tarboro, N. C.; Robert E. Anderson, Richmond, Va.; H. D. W. English, Richmond, Va.; the Rev. Dr. St. Clair Hester, Brooklyn, N. Y.; the Rev. Dr. James E. Freeman, Minneapolis, Minn.; the Rt. Rev. Dr. Edwin S. Lines, Bishop of Newark; Edward Bonsall, President of the Brotherhood; the Rt. Rev. William A. Guerry, Bishop of South Carolina; the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; Dr. John R. Mott, New York, and the Rev. Dr. Ernest M. Stires, New York.

### A Little Sermon From the Pews

BY G. K. PIXLEY

The Church has brought to a successful termination a very wonderful campaign to provide a pension fund, demonstrating a possibility in the way of accomplishment.

Why not start a campaign for the purpose of increasing Church attendance, and do it on a basis of business, eliminating all talk of the wonders of the Church and doctrine and religious duty—use a business argument—reciprocity. It is the business men—the men who are successful in the ever increasing fight for efficiency, that are needed and who now, to such an extent, are seemingly oblivious to a business obligation to the organizations established by religious bodies.

The Church and other religious organizations, under difficulties arising through inadequate financial support, maintain seminaries and schools to educate men for the Priesthood, for the purpose of preparing them to teach Christianity, also maintain Church buildings in which these men are to preach, but lets them preach to empty benches.

These same preachers are asked to use themselves and the Church buildings for advertising purposes to give publicity to aims and projects (eminently worthy, no doubt), deaf to the hearts of many men who would not have the nerve to ask an advertising agency or an advertising medium to do one-thousandth part of the same amount of advertising for them without some sort of remuneration.

For instance, a recent Sunday was devoted to Red Cross promotion. Thousands of college graduates spent the sermon time boosting and advertising the Red Cross movement, and millions of people were compelled to learn something they should know about the work. The money value of this based on going advertising rates, would amount into many thousands of dollars.

We know the Red Cross movement is not strictly a Church proposition—not based on any religious doctrine or fathered exclusively by religious organizations, but has as its most ardent promoters, people in all walks of life and all lines of business, and of all professions.

Should not these people give some little recognition to the services rendered the movement through organized Church service? It is not money that the Church would ask, but would appreciate the courtesy of the attendance of the active Red Cross enthusiasts at the Churches where a boost was given to their pet avenue of service. How many business men Red Cross enthusiasts were present to listen to the plea they wished presented to the millions they could reach in no other way so efficiently or cheaply? What percentage of them were motoring or playing golf during the morning effort of the preachers?

The writer believes that here, in a crude form, is an idea to work out to promote Church attendance. A business man can be touched by business methods, business arguments, business honor—can be shown where he is trying to get something for nothing—can be shown that his presence at Church services—his recognition of the fact that Christianity means recognition of law—right and wrong—making it possible for him to do business, is a business obligation, and that his honor as a business man should compel him to at least be courteous enough to give public expression to his understanding of the facts.

When you have done this and the Churches are full, money for salaries, heat, light, pensions, Red Cross, etc., will come with little effort. It is only a plain business proposition—provide a congregation for the man you educate to preach. A business man hires clerks to sell goods—fires them if they are inefficient—but he must advertise and provide the customers for the salespeople to work on.

### Russ to Free Religion

The Ministry of the Interior has submitted to the provisional government a bill establishing freedom of conscience, in which it is proclaimed that possession of civil and political rights no longer depends on religion. For a change of religion official permission will not be needed.

Up to 9 years of age a child's religion is determined by its parents; if there is disagreement, the child takes the mother's religion. Over 9 years of age, the religion cannot be changed without the consent of the child itself. Over 17 years, religion can be changed without the parents' or guardian's consent.

### What Is a Suffragan Bishop?

The Rev. D. E. Johnson, Sr., of Little Rock, Arkansas, gives the following answer to the question, "What is a Suffragan Bishop?" asked by the Editor of the Mosaic Guide, Little Rock:

"There have always been three Orders of Ministry, and three only, i. e., Deacons, Priests and Bishops. Each Order is entered by valid ordination; that of the Bishop is called consecration. Each in his Order is the equal of every other of his Order throughout the world during all time.

"All the officers of administration are chosen from one of these Orders, and his administration is designated by some adjective—Archdeacon, Suffragan, etc.

"A Priest may be a Vicar, Curate, Rector, Dean or an Archdeacon, but he is always a Priest, no more, no less, therefore, equal to all other Priests—they being of the same Order.

"A Bishop may be a metropolitan, an Archbishop, a Diocesan, a Missionary, a Coadjutor, or a Suffragan; but he is a Bishop, no less, no more, and the equal of all other Bishops in the world—they being of the same Order.

"Hence, Suffragan is an adjective designating a Bishop whose special duty is to relieve a Diocesan of a certain degree of Diocesan affairs. He may at any time be made a Coadjutor, a Missionary, a Diocesan, a Metropolitan or an Archbishop, if called to any of these administrations; but he never can be made more than a Bishop; he can never be less in time or eternity, for his consecration confers character which is ineffaceable.

"Therefore, the Rev. James S. Russell (now Archdeacon of Southern Virginia) is elected Suffragan Bishop of the Diocese of Arkansas, of which Diocese Bishop James R. Winchester, D. D., is Diocesan.

"Space demands a sententious answer, but will gladly explain any point which may not be clear to your mind.

"When consecrated, the Rt. Rev. James S. Russell will be the first Bishop chosen from our race by the Episcopal Church to labor on the American continent, but any function of a Catholic Bishop performed by him in any part of the world will be as valid as if performed by St. John, Paul, Mark or Augustine."

### Rector of One Parish Twenty-one Years Resigns

The Rev. Marion Law, well known in the Diocese of Rhode Island, and for 21 years Rector of St. Paul's Church, Pawtucket, has resigned the Rectorship of that Parish. The resignation, to take effect November 1st, is "due", he says, "to conditions of health in my family which make it necessary for them to reside elsewhere the greater portion of the year". During his administration, a splendid Parish organization, with complete equipment, has grown up. He has made 20,000 calls and presented 800 persons for Confirmation, and the communicant list is four times what it was when he came to the Parish. There is no intention of idleness in the resignation. He is to be active in the work of St. Mark's Church, a growing Parish of North Passadena, and is to devote a good deal of energy to child welfare work in Southern California, being connected with the Children's Church Home in Los Angeles. He also expects to do some writing other than what might be called strictly professional.

About five months of the year will be spent in Rhode Island, a part of it in Pawtucket and a part of it at his summer home near Narragansett Pier. St. Paul's has been and will be, he says, his only Parish, and he wants his name on its communicant list during his lifetime. Recognizing what he had accomplished for St. Paul's, the Vestry accepted the resignation with a deep regret, which is shared by the entire Parish. It is some satisfaction to his friends that he will be with them from time to time, and that he will keep up his canonical connection with the Diocese. It will not be an altogether farewell.—Church Record.

The Rev. Archibald W. Sidders, Deacon-in-Charge of Grace Church, Wabasha, Minn., was married to Miss Katherine Hilja Kongas, June 12th, at Helper, Utah. Mr. Sidders will be advanced to the Priesthood July 2 by the Bishop of Minnesota, and then will become Rector of the Church he has been serving as Deacon.