

The Witness

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

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DIOCESE OF MARQUETTE

ELECTS A BISHOP

The Rev. J. H. Fox, Rector of St. John's Church, Detroit, Mich., was elected Bishop Coadjutor of the Diocese of Marquette at the special convention of the Diocese, held in St. John's Church, Negaunee, Mich.

Bishop G. Mott Williams, who continues to be in ill health, assigns "all the Episcopal charge and duty in the Diocese to the Coadjutor".

The Convention opened with Morning Prayer, read by the Rev. Carl G. Ziegler, President of the Standing Committee, and the Holy Communion, the Rev. James E. Crosbie being celebrant, assisted by the Rev. Charles E. Maltas and the Rev. John H. Davis.

Five Priests were placed in nomination, the Rev. R. L. Harris of Toledo, Ohio, by the Rev. Bates G. Burt of St. Paul's Church, Marquette; the Rev. W. R. Cross, by Mr. Green of Ontonagon; the Rev. Robert McCutchen of the Philippine Islands, by the Rev. J. E. Crosbie; the Rev. John C. Sage, by the Rev. C. E. Maltas of St. John's Church, Munising, and the Rev. H. H. Fox of St. John's Church, Detroit, by the Rev. Carl G. Ziegler of Grace Church, Ishpeming. After the close of the nominations, the Convention went into executive session, when considerable discussion took place. The discussion being closed, Judge Stone moved that an informal ballot be taken. This vote showed a plurality of votes for the Rev. W. R. Cross, on the Clerical ballot, with the Rev. John C. Sage a close second, while the Lay ballot showed a very decided preference for the Rev. H. H. Fox.

The first regular ballot narrowed the Clerics down to two candidates, the Rev. W. R. Cross and the Rev. H. H. Fox. The second ballot showed a decided majority of both Clerical and Lay ballots for the Rev. H. H. Fox. Upon the announcement of the election, the Rev. W. R. Cross moved that the unanimous vote of the Convention be cast for the Rev. Mr. Fox. After this ballot, the committees rose, and sang the Doxology and, after attending to some other necessary work, adjourned for the time being, subject, if needs be, to the call of the President of the Standing Committee.

Four or five Clergy have been called to the Episcopate while they were Rector of St. John's Parish, Detroit, Mich., and the Diocese of Marquette is hopeful that another name may now be added to the list.

A committee has been appointed to wait on Rev. Mr. Fox and urge his acceptance.

"Thither the Tribes Go Up"

By Bishop Hugh L. Burlison, D. D.

I begin this article at the Mule Head Ranch, on the west bank of the Missouri River, in South Dakota. It is early morning, and the sun is just rising over the hills on the east bank, while up and down for miles on either hand stretches the fertile valley of the Great Muddy. I have stopped the night with some of our good Church folk on this ranch, where they pasture 8,000 head of cattle on 30,000 acres of range. The place is like a small village, complete in itself, even to the electric lights, which are operated by one of the nine artesian wells. I am just returning by automobile from the annual session of the Niobrara Convocation, and tomorrow night hope to reach Sioux Falls, after a trip of more than seven hundred miles. Beside me stands a disreputable looking little suitcase, which contains the offerings of our Christian

men and women at the Dakota Convocation. The amount is more than \$5,600.

Convocation opened on the Feast of St. Bartholomew, and was marked by most unusual incidents. The first was the presence of the Rev. Dr. Wolcott of Highland Park, Ill., who, thirty-eight years ago on that very day, had taken part in the first service held on this entirely heathen reservation. After two years, family matters took Mr. Wolcott to the East, and he was never able to return until the opening morning of the Indian Convocation, when he stood on the same ground, surrounded by the encampment of nearly 3,000 Christian Indians, on a reservation which now has 1,400 communicants. Most appropriately, Dr. Wolcott was the preacher for the day.

Accidental Death Of Dr. Kidder

The Rev. Scott Kidder, D. D., Rector of St. Luke's Church, Saranac Lake, N. Y., died at the Ellis Hospital, Schenectady, on Friday, August 17th, at 4 o'clock, as a result of injuries received shortly after 2 o'clock on that date, when he lost control of his automobile and was thrown from an overhead bridge to the New York Central tracks beneath. The hospital authorities, according to reports in the daily press, were notified at 2:30 o'clock that an unknown man was injured in an automobile accident at the Nine Mile Bridge. When the doctor arrived there, the Rev. Dr. Kidder had been carried into a small house. It is believed that the steering apparatus failed as he attempted to make the sharp turn which the highway takes at the bridge. The front wheel of the machine, which is a heavy type of runabout, rested on the railing of the bridge, and the Rector was evidently pitched over the bridge. He was picked up from the tracks beneath.

Informing Comments On Japan by Missionary Chas. H. Evans

The Rev. Charles H. Evans of Akita, Japan, who has worked in the Japanese Missionary field the past twenty-three years, has been in the United States on a furlough the past year. He spent some time recently in Southern California, where he gave exceedingly informing and interesting addresses. The Churchman and Church Messenger of Southern California says that "after serving a number of years in and around Tokio, the speaker was sent, or rather heeded, the call of Akita. This city is in a part of the kingdom unknown to most people, even to the Nipponese themselves. The climate is cold. In the Winter there are blizzards like those in Minnesota, though the temperature does not drop quite so low, and the sun rarely penetrates the leaden skies.

In the mountains which cut Akita off from the milder regions of the is-

Iowa Parish Enlistments, Gifts and Improvements

Twenty-six men of St. Paul's Church, Council Bluffs, Iowa, are serving in different branches of the Army and Navy, many of whom are commissioned officers. All of these men, without a single exception, enlisted before the draft. A roll of honor containing these twenty-six names has been placed in the vestibule of the church, and at a service of intercession each morning at 9:30 prayers are offered for these men, and for all who serve the country in the war. These daily services, which have been in progress for over two months, are well attended.

A new electric lighting system is being installed in the church at a cost of \$450, the local Chapter of the Girls' Friendly Society having offered to bear the expense. This Society, though less than a year old, promises to become one of the strong and efficient organizations of the Parish.

Among other recent gifts to the Parish is a beautiful embroidered silk American flag, mounted on an oak staff and topped by a brass eagle, given by Mrs. Macrae, whose husband, Dr. Donald Macrae II., is at the head of one of the reserve units, and whose only son, Donald Macrae III., is a commissioned officer in the Army, and whose son-in-law, the husband of an only daughter, is with one of the companies awaiting orders to France.

The Altar Guild has recently given a beautiful chalice, the old one having proven too small for the increasing number of communicants. New Altar linen has also been given by this Chapter.

Church Headquarters To be Established

Headquarters will be opened at an early date by the Church for the soldiers at Camp Custer, near Battle Creek, Mich., the expenses of which will be met by the Province of the Middle West, including the Dioceses of Ohio, Chicago, Fond du Lac, Indianapolis, Marquette, Michigan, Michigan City, Milwaukee, Quincy, Southern Ohio, Springfield and Western Michigan. An effort is now being made to secure a suitable building for the headquarters, and a Secretary will be employed to take charge of the activities. The Rt. Rev. Dr. McCormick, Bishop of Western Michigan, was in Battle Creek recently looking over the field, and arranged with the camp officials for early celebrations of the Holy Communion every Sunday morning in one of the cantonment buildings until the headquarters are established. While in Battle Creek, the Bishop announced that he himself might go to France soon for a few months, in the service of the Church.

Appointed Chaplain

The Rev. W. Russell Bowie, D. D., Rector of St. Paul's Church, Richmond, Va., has been appointed Chaplain of Dr. Stuart McGuire's Hospital Unit, and will assume his new duties as soon as the unit is mobilized, which will probably be in December. A press report says: "St. Paul's Church, of which Dr. Bowie is the Rector, and the Rectorship of which he will actively resume upon the relinquishment of his duties as Chaplain, is the Church in which President Jefferson Davis and General Robert E. Lee worshiped. Their pews are still preserved and marked, and are pointed out to travelers and tourists who, while they are in Richmond, visit this historic house of worship."

TWO IDEAS OF THE CHURCH

Christ has placed a great trust "in earthen vessels". But amid all the imperfections, the mistakes, the wrongs, He saw fit to bind all men together in one great Body, and inspire them to live together in one great bond of charity, and fight together amid all these differences of opinion in one strong, united army against the forces of sin; and to stand together for the great principle that acknowledges the Church to be a Divine organism to dispense Christianity.

TWO IDEAS OF THE CHURCH

The second feature was the amount of the offerings, which I have already mentioned. This was largely in excess of any previous record, and offers a stimulating example to our Church folk of the white race.

The services on Sunday were unusual. In the morning, two Indian catechists were advanced to the Diaconate—Henry H. Whipple and Charles King, both of whom have served faithfully in the inferior office. We have a real hierarchy in South Dakota, beginning with helpers, junior and senior catechists, as steps to the ministry proper. The majority of our one hundred Indian congregations sent representatives. To the great booth in the center of the circle of tents they marched in order, each group following the banner of their reservation.

After the booth was filled to overflowing, the Vested Choir, native helpers and Clergy entered. The Rev. William Holmes of Santee preached the ordination sermon in Dakota; the Bishop ordained and celebrated the Communion. All services at the Indian Convocation have to be held out of doors, as none of our chapels would hold one-tenth of the worshippers; but the great booth, seated with hewn logs and planks, and thatched with pine boughs, was a satisfactory and comfortable place of worship. In the afternoon, a Confirmation class of almost one hundred was presented to the Bishop. The majority were adults, and many of them old men and women.

Convocation closed Monday noon, and the encampment melted away, the Indians starting on their long journeys homeward. It was a great and inspiring sight, unique among the Church's activities.

We were glad to have with us as guests, in addition to Dr. Wolcott, Mr. M. K. Sniffen, Secretary of the Indian Rights Association, Dr. Peabody of All Saints' School, Sioux Falls, Miss Appleton of New York and Miss Rainey of Omaha.

He was at once taken to the operating room upon his arrival at the hospital, but died in a few moments. Internal injuries were found. Dr. B. W. R. Taylor of St. George's Church was notified and arrived at the hospital in time to say the commendatory prayer.

Work Among the Mountaineers of Virginia

Under the wise direction of the Rev. W. T. Roberts, who for fifteen years has labored unceasingly among the mountain people in Franklin County, Virginia, the Mission work at St. Peter's-in-the-Mountains has lately received new impetus which promises great things for the future. Mr. Roberts has had the School incorporated under the official title of "St. Phoebe's Hall". He now has some capital behind him and can develop the Mission work in a way somewhat compatible with the needs of the mountain section in which he is laboring. A new solid stone building is now being put up and will be ready for use this Fall. It is a two-story structure, with four large rooms and an assembly hall. It is a memorial to Phoebe Needles of Roanoke, Va., and is the gift of Roanoke people. Mr. Roberts has also put up a fine stone church nearby, and this is now being used, although it is not entirely finished. Another such building has been erected at Rocky Point, one of Mr. Roberts' preaching points, and these three are the only stone buildings in Franklin County. There are 405 children under the age of 16 years within a radius of two and a half miles of St. Phoebe's Hall, and scores of them are receiving secular and religious training at the hands of Mr. Roberts and his assistants. The School is ten miles from the railroad, in the very heart of the mountains, and is destined to transform the lives of the shut-in people of the Virginia hills.

land, there are rich mineral deposits, including copper and oil, which are rapidly being developed. A railroad, recently constructed, has not yet taken away the provincialism of the people. They are old-fashioned and very formal; yet, through patient endeavor, the Rev. Mr. Evans has won their confidence, and his work is progressing.

The Japanese people are, above all, peace loving; and the speaker, who overhears the Japanese conversation in trains, on the streets, in inns and elsewhere, says that only twice has he ever heard sentiments uttered against the United States in all the years he has been there. Many other insights were given into the character of the Japanese."

Rev. T. J. Mackey of Nebraska Favors Prohibition

"Preachers make many mistakes, and I have made many bad ones," the Rev. T. J. Mackey of All Saints' Church, Omaha, Neb., is reported by the World-Herald of that city to have confessed before the Rotary Club luncheon on Sept. 5th. "Some folks and some preachers don't acknowledge a mistake when they find they are wrong. I have found out that I made a big mistake a while ago, and I take this opportunity to say so to you, my friends. When I opposed prohibition, I was wrong. I never thought it would turn out the way it has. Probably there isn't a man in this company who would want to see the saloons come back, and I hope and believe they never will. My opposition to prohibition was not because I favored the saloon. It was on the ground of personal responsibility and freedom which was given us by the Almighty. But I want to say now that prohibition is all right."

MAN'S FRAILTY HINDERS THE CHURCH; IMPLICIT TRUST ALONE BRINGS SALVATION

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

How truly has God kept the Church through all the ages from the time of Ananias down to today! If any man doubts the indestructibility of the Church, all he has to do is to see how deceit, extortion, impurity, avarice, hypocrisy, from generation to generation, have worked from within the fold, and yet the Church of the Ages still goes on her way, hurt, and maimed, and shamed, but full of the power of the Holy Ghost, doing good and keeping the faith, and nursing each year more and more of the inhabitants of this world. God be praised for His perpetual mercy! "He knows whereof we are made. He remembers that we are but dust." "He is not extreme to mark what is done amiss." "Christ ever lives to make intercession for us." Only through the intercession of Christ for us miserable sinners can the Church be kept. He it was who advised His rigorist disciples to let both wheat and tares grow together till the harvest, lest in pulling out the tares the Church loses real wheat.

Alas for the frailty of man! Who has not suffered from it? How much sorrow and shame has your frailty, to put it as mildly as the Collect does, brought to others? As Goulburn puts it, "Man walks in the midst of hurtful things, like a man wandering in a wood, where there are wild beasts and vipers, and miasma rising from fens and undrained land, which mischiefs can only be put away from him or warded off by a power higher than his own." "Sad experience," says Bishop Hall, "teaches us our frailty, our proneness to evil, how, in spite of the best resolutions, we continually fail, and are ever liable to relapse into death and corruption. There must be the continual acknowledgement both of our sins and our sinfulness before God, of our actual transgressions, and of the continual working of evil within us, the proneness of our fallen nature to sin."

Evidently Mother Church wants us to keep these thoughts in our minds, for she is practically putting into our mouths the thoughts which she gave us to utter on the eighth Sunday after Trinity. "Things hurtful" and "things profitable" are the subjects of both prayers. The definite point is made on this Sunday which was certainly implied on the other that both these adjectives are used with reference to "our salvation." The chief distinction seems to be that in the first instance, appealing to the power that "orders all things in heaven and earth", we ask God to give us, or to put away, "things profitable" or "things hurtful"; while in today's prayer, appealing to the mercy which keeps His Church, and therefore every member of it, we pray Him to "keep us from" and "lead us to" what might hurt or help on our salvation. And if you compare the Scriptures for the two Sundays you will see emphasis is laid on "the frailty of man that can not but fail". So reasons Bishop Doane. In his comment on today's Collect, Bishop Hall calls attention to the fact that the Latin original of the Collect reads, "Keep with Thy perpetual propitiation", which means that what God does in keeping His Church is done because at every step in her course the Church pleads the Blood and merits of Jesus. Do you appreciate this fact; and when you make your Communion, do you "praise God for the bountiful and merciful provision of His perpetual propitiation, for continual pardon and cleansing"?

Knowing your failures, knowing your proneness to evil and error, try more and more so to live that in your daily lives you will help God keep His Church, and thus escape having the sense of shame and humiliation which comes when you realize that you have hurt and scandalized her.

THE EPISTLE

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only less they should suffer persecution for the cross of

Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.—Gal. vi:11.

It is "the new creature", "the new creation" in Christ Jesus that really counts in the religious life. And the new creation only comes into existence when a man really crucifies the affections which the Bible and Prayer Book call "inordinate", and the "lusts", which are uncontrolled desires. Nothing else counts with God but a new creature. And this new creation generally comes into being "according to rule". That is to say, the Church's ideal requires that a man live the Christian life according to the Christian rule of faith. Many of us are frail and weak because, like Topsy, we have "grown" in the Church. No definite teaching, no strict following of the rule on the part of priest and parent and teacher. There is no peace for that individual nor for that Church which does not learn to walk according to the rule of faith. For such as do so learn there will be peace; and when they fall there will be mercy. Many of us nominal Christians glory in the cross of our Lord Jesus Christ, without ever sounding the depths for such

those teachings live in your life, and see that your boys and your girls know them. "Nobody ever told me" is the cry that comes from thousands of twisted and spotted lives when the break under stress revealed an unsound heart.

God help each and every one of us to write with our own hands such messages as will help, and to write the message of ourselves in such a way that he who runs can read and take courage.

THE GOSPEL

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
15 S. af. Trinity	II Sam. 12:1-23; Hab. 2:9-end	John 15	Isaiah 60	Ephesians 1
M.	Eccles. 23:16-end	Mark 10:32-45	Ezek. 7:15-end	2
Tu.	I Chron. 20	10:46; 11:17	8	3
W.	II Sam. 13:23-end	11:12-26	9	4
Emb.	or Deut. 18:15-end	Acts 1:1-9	I Kings 13:1-26	II Cor. 4
Th.	II Sam. 14:1-20	Mark 11:27; 12:17	Ezek. 10 or I Chron. 29:1-19	Ephes. 5:1-21; Mark 2:13-22 (Eve)
F. St. Matt. Emb.	I Kings: 19 or II Sam. 14:21-end	Matt. 19:16-end; Mark 12:13-34	Isa. 52:1-12; Ezek. 11:1-12; 11:14-end	Rom. 10:1-15; Eph. 5:22; 6:9
S. Emb.	Eccles. 11:1-28 or Hosea 4:1-9	12:25-end; Acts 4:13-23	Micah 3:5-end	6:10-end; Heb. 13:7-21
16 S. af. Trinity	II Sam. 15:1-12; Pr. of Manassas	John 15	Deut. 29	Col. 1

"The frailty of man without Thee cannot but fall", says the Collect. Is there any better illustration of that sad truth than the story of David's sin in the first lesson for the morning? Yet David "was a man after God's own heart". Only the shallow could sneer at this. To the common answer that if David sinned he also repented (and no one has made this stronger than Carlisle in loc) should be added that the primary reference of the Divine commendation of David would seem to be to the great world service that the king rendered in establishing the monarchy upon a Theocratic basis (Cf. I Sam. xiii:14, with other points in which Saul failed). Yet the principle of being subservient to God's will as expressed through the prophet guided him throughout his life, even before he became king. (I Sam. xix:18.) It must be borne in mind also that Christians have one great advantage and an equal responsibility in the possession of the Indwelling Holy Spirit, which as a thorough regenerating power was denied to those living in the pre-Christian era. The second lesson is occupied with the promise of this power. There is a second fact

to the world and the world to us. There is, in fact, no full repentance until we have made it the object of life to "seek first the Kingdom of God and His righteousness", as in the Gospel (Matt iii:2). And that, by the way, implies social as well as individual righteousness. The Old Testament alternative continues the selection from Habakkuk begun last Sunday, prophesying the success on the earth of the Kingdom of God.

Sunday evening, Ephesians is begun as next in chronological order the keynote of the first chapter being Christian experience through the possession of the Spirit, "the earnest of our inheritance", and concluding with the Church, the Body of Christ, in line with the Collect. Another great thought of this Epistle (continued through the week) is Missions to the Gentiles, for which reason Isaiah 60 was made the first lesson, a magnificent chapter never heard on a Sunday in the existing P. B. Lectionary, unless happening to coincide with Epiphany.

The week-day lessons are interrupted for Ember Days and St. Matthew. The two selections from Ecclesiasticus for Monday and Saturday (xxiii:16-end and xi:1-28) are used as "fillers", so as to get to the story of Absalom's Rebellion next Sunday.

TWO IDEAS OF THE CHURCH

It is more than a society. It is a LIVING ORGANISM—a body—a living, growing, thinking, feeling, working body. The man inside is a member of that body, and partakes of its force, its blood, its life.

TWO IDEAS OF THE CHURCH

glorying. We are superficial Christians. We appreciate the comforts, the luxuries, the good things which the Cross of Jesus has won for mankind, but the iron of the nails has never entered into our beings. We have stopped short of our Baptismal vows, and so we have not become new creatures, because we have not been willing to be crucified to the things of this world, whose pull is downward and deathward.

Think about this new creature in Christ Jesus. Think whether in your heart you have a corner where you cannot and do not take Jesus, where, instead of glorying in the Cross, you glory in your flesh. As you think about it you will see and appreciate what the poet meant when he wrote, "Finish, then, thy new creation, Pure and spotless let us be"; and you will realize how necessary it is to "keep yourselves unspotted from the world", which is no easy task to perform. Only the man who bears in his body the marks of the Lord Jesus can do it. And these marks only come when a man does his own self-crucifixion, and takes Jesus with him while he is doing it. The marks of the Lord Jesus can be seen today in men who really have crucified the flesh, with its affections and lusts. Also they seem very few and far between to the outward eye. But let us be careful not to be too sweeping in our observation. Elijah thought he was the only one who had not bowed the knee to Baal, but God knew of quite a large number who were true to Him, even though they did not openly show the marks. Self-control and obedience to God's laws are good signs that a man is not "glorying in the flesh". They are to be striven for according to the rule laid down for parents and godparents in the Sacramental services of the Church. Through these Sacraments, properly prepared for, comes the grace or help of Jesus to our spirits. Do not be bothered so much about "the fair show in the flesh"; try daily to remember that God is not chiefly concerned with the outward appearance of a man. Open up your heart to the teachings of Christ. Make

the evil thereof.—St. Matt. vi:24.

"No man can serve two masters." Jesus here implies that every man must serve one. Who is the Master in your life? The One who can shew mercy and give help when your frailties cause you to fall; or some one or some thing whose present help is pleasant to your senses, but fatal to your conscience? Do not be over-anxious about your sense life, but do take lots of thought about your spirit life, and the wages which a sense master requires of you, namely, a conscience or a spirit in perpetual bondage.

Like the flowers and the grass, we are frail and helpless of ourselves, and if we are content only to grow and enjoy the things of sense, "we today are, and tomorrow are forgotten and pass away". But if we are far-sighted enough to seek the Kingdom of God and His righteousness, then we not only grow, but we assure an immortality to ourselves in the lives of our reproduced and adopted children; yet very often, by our choice of masters, we make that almost an impossible achievement, unless the mercy of God intervenes, and we give our names, our souls, our future into His entire keeping and control in such a way as to redeem the same from its due reward and just deserts.

"Solomon in all his glory was not arrayed like one of these." God is not indifferent to detail, to order, to the utility of beauty. God is not unmindful of the outward, and orderly, and beautiful side of life. No trifle is a matter of indifference to Him. Here is a great lesson for people careless of outward personal appearance; hostile to beauty in the ritual expression of worship; indifferent to the orderly progress of service and worship. God is a God who makes beauty, and expects us to use beauty to glorify Him. We should be very jealous to have everything connected with the worship of God first clean, then orderly, then beautiful. To be indifferent to these things is not to be above criticism. But, on the other hand, we are to "take thought" that cleanliness, and orderliness, and beauty do not be

which should give us pause as we tend to overdo the balancing of sin by God's forgiveness, and that is that forgiveness does not at once wipe out consequences, nor is it tantamount to entire remission of penalty (verses 13 ff). Succeeding chapters develop the consequences of David's sin. Forgiveness is restoration to the Divine fellowship, through which consequences become remedial. The salvation referred to in the Collect means salvation from sin. That is not possible if we are to keep on sinning, and merely being sorry. We must attain that undivided spirit of service described in the Gospel and, through Christ and His Spirit, become new creatures (Epistle), being crucified

come "ends in themselves; but efforts and aims to help a man worship the Lord in the beauty of holiness".

"Seek ye first the Kingdom of God" is the appeal of Jesus to recognize your obligation to the Master of all life. "Godliness has the promise of the life that now is, as well as of that which is to come." Did you yourself ever see "the righteous begging their bread"? If we will put God first and foremost, not only with our lips, but in our lives, we will be neither reckless nor anxious. Too bad it is that most of us have to learn these plainly written lessons in the school of bitter experience. Jesus still teaches, but hearing, we do not hear, and seeing we do not perceive until some fault in ourselves or others brings the bitterness which either kills or cures.

"Sufficient unto the day is the evil thereof." Each day is going to bring us a choice of good or evil, of "things profitable" or "things hurtful". The evil effect of each day will depend upon our choice of masters and our method of living. To every man comes a day of reckoning. Please God that day comes before it is too late, and the final doom is sealed when you hear the words, "I never knew you". Jesus, in mercy, speak to each of us, so that we will choose and follow Thee into the way that leadeth to Thy blessed kingdom and Thy righteousness. F. S. W.

The Church in "The Twin Cities"—Minneapolis and St. Paul

When I assumed the Rectorship of the Church of St. John the Evangelist, St. Paul, in 1900, I discovered that some services had been held in the school house in Lilydale, a little community of farming folk across the river, on the flats above West St. Paul. I soon made friends with the people, most of them Slavs, raising a fine and sturdy generation, to whom I felt the Church should minister. We started a Sunday School, which was taught by the faithful members of St. John's. After the Sunday School session each Sunday afternoon, the people gathered for service. They were loyal and true, and in time we were able to present each year a Confirmation class.

As the years went on we urged for a Church, and I secured a piece of ground next the school. Every one helped, and St. John's enabled me to raise the money. The people of Lilydale did their full share, and the present pretty Church building was erected, I think, in 1909. Since then the people have been active and faithful, and the little community has put forth some fine men and women, who add greatly to the pride of the Diocese.

In November we always kept the birthday of the Mission, and had a birthday party, with a beautiful cake, each year adding one more candle. Our tree at Christmas was a joy we shall never forget. The boys would come over with horse sleds to St. Paul. On it we would put a tree and the good things. Then all would turn out for its preparation. We had our carols, our story and our good time.

Lilydale always won the hearts of all who went there. To get there was not easy. It was a two mile walk, and then across the river in boats, and in the Winter on the ice. Sometimes we had to dodge the ice as it flowed, and again had to watch with care when the warmer days made it soft. But a whistle always brought, in Summer, a willing boatman, whose kindness will never be forgotten.

THEODORE SEDGWICK.

Note—Lilydale is a settlement of Scandinavians in the beautiful valley of the Mississippi, under the high bluffs of West St. Paul. They represent the best and most faithful type of the race. I can testify after a year's close experience.

TWO IDEAS OF THE CHURCH; A DIVINE OR A HUMAN INSTITUTION

There is a great deal of difference between the Episcopal Church and the other Christian bodies. The mode of worship, the methods of work, the ways of thinking and doing—all are different. The difference is not only great, but it is radical. It goes to the very root of matters. It is to be traced to what the idea of the Church of Christ actually is. Out of this real root difference grows all the rest.

What is the Church? Let us define it, and call one definition "The Church Idea", and the other "The Protestant Idea".

THE CHURCH IDEA

1. It is a Divine institution with a human mission.
2. It is an organism for dispensing Christianity.
3. It is the Kingdom of Heaven seeking men on earth.

THE PROTESTANT IDEA

1. It is a human institution with a Divine mission.
2. It is an organization for the attainment of Christianity.
3. It is a society on earth seeking the Kingdom of Heaven.

These are two entirely distinct and totally opposite conceptions of the nature and the purposes of the Church. Very naturally the idea held influences every doctrine and practice of the Church, and determines its government. Hence the difference.

Let us emphasize the three points in each definition. "The Church Idea" recognizes that the Church is a Divine institution, founded by Christ Himself, organized, officered and sent forth by Him, under the influence and guidance of the Divine Spirit, to do His work. It is the visible manifestation to the world of Christ; the Church is "His Body". It claims that no man has the right to make any other Church, and rend the Body of Christ, because he wants to emphasize certain doctrines or practices. The Episcopal Church claims that it is far better to let men hold their views—to look at the great truths from whatever side they please—but be loyal to the great Body that Christ sent forth into the world. "The Church Idea" believes in Christian unity.

"The Church Idea" also claims that the Church is an organism of living men, and Christ founded His Church on living men, not on any particular doctrines they believed. It is an organism with a life of its own, having the power of vitality within itself, communicated to it by its Head, preserved in it by the Holy Spirit, so that the promise remains true today: "The gates of hell shall not prevail against it."

These living men wrote the Bible, and in the course of time gathered its several books together and established the "Canon of Scripture", that future generations might know what the Apostles did. It is the written story of the Gospel and its conquests in the first Christian century, as human lips told it and enforced it. The Episcopal Church, which holds "The Church Idea" honors the Bible as much as any Christian body. Its utterances settle her questions of belief and practice, but she does not say "The Bible and the Bible only", for the Church of Christ is an organism, dependent upon an order of living men; and before they had any Bible in the form of the "New Testament", they went forth and accomplished the noblest conquests over the heathen world. And every Bible might be burned, and yet the Church of Christ would live, and men would tell brother men "the faith once delivered to the saints".

The Episcopal Church also claims the Church is a Kingdom—the Kingdom of God on earth, and partaking of a Kingdom with its King, and its governors appointed by the King, and by their successors, every officer holding his authority by virtue of a delegated authority, and every act of the duly appointed officers reaching down through all time to every citizen of that Kingdom. The hands of Jesus were lifted up over the Apostles, and they received their commission: "Go ye into all the world and preach the Gospel to every creature and baptize them." (The Apostles laid their hands on their successors, and so on until they rest on Christians today—practically the hands of Jesus stretching down through the ages, and pouring the water upon the head of the last baptized child, and giving the bread and the wine to the person who

today kneels before the Altar. This is Apostolic succession. And that Kingdom should be one—united—not "divided against itself", as has been the case since men have undertaken "to make Churches", to perpetuate opinions, and to teach doctrines.

This is the idea of the Church we find recorded in the Bible, as it tells us what Jesus and the Apostles did. "The very first act of Christ's ministry", as an able writer puts it, "was to gather a few persons around him and form a society. We know the names and number of that society—the twelve disciples. At first they were only disciples—learners. He kept them near Him; He taught them by word and example. His parables He explained privately to them only. He trained them for their work by sending them out two and two, to preach and heal. There were evidently three ranks among these: Himself the Head; the twelve next, and the third, the seventy. Just before His Ascension, Christ raised the twelve to the first rank, saying, "As My Father hath sent Me, even so send I you".

The first act of the Apostles after this was to choose one to take the place of Judas, showing thereby that the society or organization was to be kept up. At that time the disciples in Jerusalem had increased to one hundred and twenty. Acts i:15. The organization was complete, but it had not received the breath of life. On the Day of Pentecost the Holy Spirit was breathed into this organism and it became active and aggressive. This was the Baptism, the new birth, of the Church.

Soon after this we find the Church choosing Deacons, and the Apostles ordaining them by laying on of hands. Next we read of Elders, or Presbyters, or Priests, evidently differing in of-

Religious Education in Province of Sewanee

The Rev. Gardner L. Tucker of the Diocese of Louisiana, who recently entered upon his duties as Field Secretary for Religious Education of the Province of Sewanee, contributed the following interesting explanation of the work he is doing to the September number of the Trinity Church, New Orleans, Record:

The Province of Sewanee is one of the eight divisions of the Protestant Episcopal Church in the United States of America, and it includes most of the Dioceses in the Southern States. It is named the Province of Sewanee, because Sewanee, Tenn., is a natural center of the Church life in this part of the country.

This Province has a Board of Religious Education, and the Board has put a field Secretary into the field, that he may travel through the Province, acquainting our people with their own educational institutions, and the plans of the Board for developing and improving them.

The hope of the Church is in the Sunday Schools. The future of the Church, for good or ill, is in the hands of the teachers.

It has taken the Protestant Episcopal Church a long time to wake up to this fact, but there are many signs showing that the officials of the Church, together with the people, are opening their eyes to this truth.

The greatest movement in the Church's educational life today is teacher training.

In the Province of Sewanee, the Provincial Board and the various Diocesan Boards are encouraging teacher training classes in the Parishes, in groups of Parishes, in the Dioceses, and in the Province. The Summer Schools at Gulfport, Sewanee, and Raleigh are giving a great deal of attention to teacher training, and are drawing larger and larger numbers, who come for that special object. The number of local teacher training

WHAT THE CHURCH TEACHES CONCERNING CONVERSION

XXXVI

CONVERSION

Conversion is turning from sin to God; in a larger sense it is turning towards God. The emphasis is upon God, rather than on from sin. In the parable of the heart from which the seven devils were cast out, there was no turning to God. The heart remained empty, swept and garnished. The man turned from sin, but not to God. So there was no real conversion.

In popular modern theology, preached in revivals, conversion is regarded as something which comes upon a man from without, a change which is wrought in him without his own volition. So it is spoken of as passive, "be converted". The New Testament always uses the active voice. St. Paul, first in Damascus, then in Jerusalem, and unto the Gentiles, preached repentance and turning to God. In Acts ix, all who dwelt at Lydda and Saron saw Aeneas, who had been healed and turned unto the Lord. St. Paul said, "We preach unto you that ye should turn from these vanities unto the living God". He describes his own conversion, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision". There was a vision, and he obeyed its leading. So, always, there must be the vision from God, but there must also be the following on man's part. The rich young ruler had the vision, for he went away sorrowful. He had caught a glimpse of what life meant when consecrated to the Master's service, but he was not willing to make the sacrifice which it entailed. He had the vision, but there was no obedience, so there was no conversion.

MAN'S PART

Man has his own part in conversion. God never forces obedience. He invites, He urges, He displays His love in Christ, in order to persuade men, but He never compels. God wants only willing obedience. God has given to man free will, and He never overrides it. The man who waits to "be converted" waits for some overpowering emotion to come upon him and save him against his will, or to save him the effort of making the sacrifice of obedience. God gives the vision, but man must obey it.

MANY VISIONS

The vision on the road to Damascus was not the only one which St. Paul saw, and obeyed. There was a vision at Antioch, when the Holy Spirit said: Separate me Barnabas and Saul unto the work whereunto I have appointed them. Again, he was not disobedient unto the heavenly vision. There was a vision at Troas, when the man of Macedonia appeared in a dream, saying, "Come over and help us", and again St. Paul obeyed. There was a vision which called him to Jerusalem, to bonds and imprisonment, and he followed, not understanding the purpose of God, but obeying none the less. So in our lives there should be many visions and many turnings to God in fuller devotion. Even the child brought up in the nurture and admonition of the Lord, trained from earliest years as the child of God, has a vision at the age of Confirmation. In response to the vision, he comes forward to make his own profession of Christ, and take in his own name the vows made by his sponsors in Baptism. Later in life, as he enters upon his work as a man, he has the vision of life consecrated in larger measure to Christ. At marriage, and at the birth of children, the vision comes again, in new form. So in all the great joys and sorrows of life there is vision, fuller revelation of the meaning of life and of the nature of God, and when the man is not disobedient, but follows each new vision, life grows perpetually richer and fuller. In this larger meaning of conversion, where the emphasis is laid upon turning to God, rather than from sin, conversion ought to be a frequent experience in the normal Christian life. Each time, it means a new vision, a broadening of the horizon of life, a deeper understanding of God and a fuller following. J. H. Y.

Retrenchment, But Where?

The last number of the official organ of the Diocese of Nebraska, The Crozier, contains the following timely editorial on retrenchment:

"The need for retrenchment is apparent. For years Americans have been most lavish and prodigal in their expenditures. It mattered not that the Church called her children to the exercise of self-denial. Few obeyed her mandate. The call to the observance of Friday as a day of abstinence has been very generally ignored. Abstinence and self-denial during Lent has been more generally, but in many cases perfunctorily, observed.

"Many Churchmen questioned the usefulness of the Church's wise rules in such matters. They failed to see that the Church was simply training them in a wise use of those things which in His loving care for His children God has so generously provided. What the tender admonition of Mother Church has failed to do is being brought to pass by war. From all sides is coming the command to save, economize, use care in the matter of meat and drink and clothing. "Be temperate in all things" is being sounded from all sides. And this is well, for we have been most prodigal and improvident as stewards of the Most High.

"Retrenchment and economy being called for, the disposition of many will be to begin and end their retrenchment in their offerings for Parish activities and the extension of Christ's Kingdom. Surely this will prove a costly mistake. We must not withhold from God that which is His due. If we are careful to tithe our income, and give Him both "tithes and offerings", the economy to which we are called will prove a double blessing. We ought to give more generously for God's work in His Church and in the world, and retrench in the amount spent upon ourselves for food, dress and amusement.

"Retrenchment there must be, but where?"

TWO IDEAS OF THE CHURCH

The Episcopal Church is not a Church of an opinion. She has no "views". She holds the great facts of Christian Truth. The people hold the different opinions about these facts. She embraces within the fold all views. She believes in unity.

TWO IDEAS OF THE CHURCH

from Apostles and Deacons. The Apostles go forth to the cities of the world, preaching and ordaining Elders in every city. Thus the living society is enlarged, and has in it all the germs for continuance. It shows that Christ's first and great method for saving souls was not to write a book or propound a philosophy which might have been done by some prophet, but was to found a Church, in living connection with Himself, its Head.

Which "idea" is the better one depends on the fact whether Christ organized a Church or not. If you were called upon to make a choice, would you not prefer to belong to the Church that Christ established and officered and sent out into the world to do His work and has perpetuated to this day—a Church that traces its history through all the Christian centuries—than to some man-made Church that can trace its existence only to the time when it broke away from the grand, old, historic Church of Christ, in the heat of debate over some doctrine or practice, and lives now to perpetuate its opinion? Prejudice aside, is there any comparison between the Church of Christ and the Church of an opinion—between a living organism and a human society? According to the laws of nature, there must be more real vitality, a fuller, richer life in a Divine Body, than in a human society—in the Kingdom of God seeking men, than in a lot of men seeking the Kingdom of God.

Such a conception of the Kingdom of God is grand, inspiring, helpful. It is calculated to secure the devotion and allegiance of men as something worthy of their love. It makes Churchmen who act from principle, as well as from choice. It raises us far above that belittling, selfish, self-pleasing idea that we go to Church where and when we like the minister, and work and worship when things suit us, and feel no sense of duty or obligation when other conditions exist. Reader, which Idea is your Idea—or which will it be from this hour?

classes is increasing. The authorities know that the best results come from the training of the teacher; that is the point that is vital.

However, attention is given to the matter of text-books as well. The Christian Nurture Series of Sunday School instruction has been worked out to fit the needs of our Episcopal Sunday Schools, for the purpose of nourishing the character of our boys and girls in accordance with the best ideals of Churchmanship, and of training them for Christian service with our own principles and methods.

The field Secretary has given no small part of his time and thought to the work of explaining and demonstrating this series.

The first institution of Religious Education is the Christian home, the most important of them all. There is grave doubt whether our people are thoroughly awake to this truth today.

In the Christian home there are six classes of Religious Education: (1) Grace at Meals. (2) Family Prayer. (3) Co-operation with Church and Sunday School. (4) Teaching the children in private prayer. (5) The example of Christian character and duty. (6) Christian atmosphere.

The Boards of Religious Education want to stress the importance of this ancient institution of Religious Education, of which there are some 35,000 in the Episcopal Church in the Province of Sewanee. If the function of the Christian home be neglected by those who are responsible for it, the work of Sunday School, Church Secondary School, College and Seminary, will be greatly hampered, if not made entirely useless.

The Board has large plans for the future of our educational work. One of them is to link up the higher institutions, the Secondary Schools, the College, and the Seminary, with every Sunday School, every Parish and every home. For instance, the Board has the vision of the Theological Seminary getting itself into touch with the great splendid corps of our Sunday School teachers, and all the rest of our Church workers. It has the vision of an arrangement whereby the advantages of our Church Secondary

Schools, and of our Colleges, can be brought within the reach of at least one boy and one girl from every Sunday School in the Province.

It believes that if the plan can be worked out satisfactorily, the people of the Church will pronounce it good as enthusiastically as they did the Church Pension Fund, and will be as willing and glad to support the one as they have proved themselves ready to support the other.

The things which the Protestant Episcopal Church stands for are the truths that the world needs today.

The special and proper contribution which we have to make to the world's welfare as a Church is that balance and harmony of the two sides of Christian truth and life which we alone endeavor to hold. The rest of Christendom has separated into two armed camps, Protestant and Catholic. Our Church alone maintains its Protestantism and Catholicity, and holds them in harmony, proportion and balance. Protestantism stands for personality, for freedom, for spontaneity, for personal responsibility, personal salvation through personal faith in the personal Saviour. Catholicity stands for the corporate side of Christianity, for the authority of the Church, for the Sacraments, for the unity and continuity of the Christian organism, for the family life of the household of God. These are both true. Christianity is both Catholic and Protestant. So the Lord founded it; so the Apostles built it up, preaching both the glorious liberty of the children of God and the Gospel of the Kingdom.

The world needs just that sane, balanced, comprehensive, clear-eyed vision of the truth that our own Church tries to stand for, and to live up to—though imperfectly.

The purpose of the Campaign of Education planned by our Boards of Religious Education, in the General Church, the Provinces and the Dioceses, is to teach and train our people in the principles and methods of their own Church, that they may be able to render that service to God and man to which our God is so evidently calling us.

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

Plans have been completed and bids requested for the erection of a new Parish House by Grace Church, Cincinnati, Ohio.

Improvements, costing over \$12,000, have been made on the property of St. John's Cathedral, Quincy, Ill., this Summer.

St. Andrew's Church, Omaha, Neb., has been removed to a new site. Plans have been accepted for a new church building, says The Crozier, which will replace the frame building in which the congregation has worshiped for many years.

The names of the men members of St. John's Church, Savannah, Ga., who have responded to the call to the colors, with later additions, will be engraved on a marble tablet and placed in the church.

Mrs. John Wanamaker presented a silk flag to the Church of the Transfiguration, Bretton Woods, N. H., which was blessed by the Rt. Rev. Dr. Edward M. Parker, Bishop of New Hampshire, on the eleventh Sunday after Trinity.

The Standing Committee of the Diocese of Minnesota have received notice of a majority of the Bishops, and of the Standing Committees, concurring in the election of the Rt. Rev. Frank Arthur McElwain, D. D., Bishop Suffragan, to be the Bishop of Minnesota.

The Junior Auxiliary of St. John's Church, Lake Benton, Minn., presented a silk flag to the Parish. Bishop McElwain dedicated the flag on Sunday evening, Sept. 2nd, and it was placed on the Epistle side of the Altar.

Dr. Astley P. C. Ashhurst, director and chief of the surgical service of the Episcopal Hospital unit, officially known as Base Hospital Unit No. 3, has announced that everything is ready for immediate work, as the unit is complete and all supplies on hand. There are twenty-nine persons on the professional staff of the Director, sixty-five nurses and 154 men enlisted with the unit.

Miss Charlotte Eleanor Pepper, daughter of Mr. and Mrs. George Wharton Pepper of Philadelphia was united in marriage to Lieutenant Fitz Eugene Dixon Newbold of the United States Officers' Reserve Corps, and son of Mr. and Mrs. Arthur E. Newbold of Philadelphia, on Saturday afternoon, Aug. 18th, at St. Mary's-by-the-Sea, Northeast Harbor, Me. The reception, which was attended by a large number of Philadelphia people, was held at the Summer home of the bride's parents, Sunset Lodge.

The structure recently completed by the Church Club of the Diocese of Michigan for Grace Church, Detroit, gives a new type of temporary construction. The walls are of pressed steel panels, fastened together by an ingenious locking device. Steel windows are placed in some of the panels, and the doors, as well as the entire roof, are of solid steel. The building can be taken apart in a short time and moved to another location. It is erected on the site of a permanent church planned to be erected in a few years.

The thirtieth annual report of the Diocese of Quincy Branch of the Woman's Auxiliary has been sent out. It is well gotten up, and is complete and accurate. The reports show that the Auxiliary has a membership of 565 in the Diocese, against 551 last year, and 375 in 1913. Money contributed amounted to \$1,374.53; value of boxes, \$978.22; total, \$2,352.75. This was \$180.89 more than last year. There are now 25 local Branches in the Diocese and 14 Junior Branches. Mrs. F. W. Bohl of Galesburg is Diocesan President, Mrs. T. R. Stokes of Kewanee, Secretary, and Mrs. Ralph Dart of Rock Island, Treasurer.—Light.

In declining his election as Bishop of Western New York, the Rev. Dr. Alexander Mann, Rector of Trinity Church, Boston, said: "This was the hardest decision but one that I had ever been called upon to make, for I was born and educated in New York, and many of my most intimate friends there urged me to accept. I felt, however, that it was my duty to remain as Rector of Trinity Church, and this people.

feeling grew upon me the more I thought the matter over." The Standing Committee will probably meet this month and issue a call for a new election. The Rev. Dr. William T. Manning, Rector of Trinity Church, New York, had previously declined the same Bishopric. This is the third time Dr. Mann has refused election as Bishop. He was elected to the See of Washington, and to the Suffragan Bishopric of the Diocese of Newark.

The Rev. F. W. Averill, Rector of Trinity Church, Ft. Wayne, Ind., makes the following pungent comment on rivalries among leaders in Church work: "Sometimes differences of opinion and rivalries in leadership develop in Church work, and because of this some women decline to take part in it. The fact is, however, that Church work is important and worth while. The rivalries and jealousies of Church Societies are as gentle zephyrs compared with the hurricanes that have been raised in some branches of Red Cross work, but no patriotic woman would for a moment say that Red Cross work was not worth while, because some women were bound to quarrel over it. Rather that is one of the things that has to be borne with, and even expected, in any big undertaking. A growing political experience among women will develop a larger willingness to give and take in the management of public affairs."

Personal Mention

The Rev. Clarence H. Reese, Rector of Trinity Church, Victoria, Texas, has been appointed a Chaplain in the United States Army.

The Rev. J. W. Hyslop, Rector of St. Mark's Church, Aberdeen, S. D.,

The Rev. J. D. Simons began his new duties of Mount Calvary Church, St. Louis, on the first of this month. He had been Rector the past year of St. Stephen's Church, Ferguson, Mo.

The Rev. Henry J. Geiger, Rector of Christ Church, Montgomery, Ala., has been appointed Chaplain of the Fifty-first United States Infantry, now in camp at Chickamauga Park, Ga.

The Rev. Wm. T. Crocker, Rector of the Church of the Epiphany, New York, is Chaplain of the Seventy-first New York Infantry, and is in camp with his regiment. He has held the Chaplaincy five years.

The Rev. Henry Harris, Rector of Emmanuel Church, Petoskey, Mich., has resigned to accept a call to Trinity Church, Anderson, Ind. He will remove with his family to Anderson the first of November.

The Rev. E. F. Siegfriedt, General Missionary of the Eastern and Black Hills Deanery, in the Missionary District of South Dakota, has received a call to the Rectorship of Christ Church, Yankton, the "mother" Church of the Dakotas. Mr. Siegfriedt resides at Sioux Falls.

The Rev. H. H. Johnston, Rector of the Episcopal Church and instructor of the Parish Hall Military School at Cleburne, Texas, has tendered his resignation, to accept a similar place at Eagle River, Wis. He has been located at Cleburne thirteen years.

The Rev. Herbert Shipman, Rector of the Church of the Heavenly Rest, New York, and Chaplain of the First New York Field Artillery, has received his Federal appointment, and is now at Plattsburg, where his regiment is stationed.

The Rev. Edgar W. Halleck, Rector of Christ Church, Bowling Green, Ky., has accepted a call to the Rectorship of St. Stephen's Church, Louisville. Mr. Halleck succeeds the Rev. F. W. Hardy. St. Stephen's is one of the strong and important Parishes of Louisville.

will celebrate his tenth anniversary as Rector of St. Stephen's next Sunday.

William J. Morgan, Jr., a lifetime resident of Camden, N. J., was ordained a Deacon in his home Parish at St. John's Church on St. Bartholomew's Day by the Rt. Rev. Dr. Paul Matthews, Bishop of New Jersey, acting for the Rt. Rev. Dr. G. A. Beecher, Bishop of the Missionary District of Western Nebraska. The Rev. Dr. Andrew D. Heffern of the Philadelphia Divinity School, from which Mr. Morgan graduated, preached the sermon. Mr. Morgan will work in Western Nebraska.

The Rev. F. M. Garland, for the past ten years Rector of All Saints' Church, Northfield, Minn., has resigned and accepted a call to the Church of the Epiphany, St. Paul. Mr. Garland began his work at Northfield on Sept. 1, 1907. "His term of service," says the Northfield Independent, "is the longest of any Rector of All Saints' Church, and during his residence here he has won the regard and warm friendship of the people of the city as well as of his own parishioners."

Mission Preachers, Attention

The Editor of THE WITNESS: The writer hopes to make up a list of those priests of the American Church who have given up their Parish work to devote themselves wholly to Preaching Missions. It may be possible to co-ordinate their work in the interest of more efficient service for the Church, and to find a way to mutual counsel and fellowship. Will you allow me, through your columns, to ask for names and addresses of Mission Preachers referred to? If any one interested will kindly write to me, I shall appreciate it.

Yours in His service,
J. ATTWOOD STANSFIELD.
Address, 281 Fourth Avenue, New York.

TWO IDEAS OF THE CHURCH

Some call the Episcopal Church "exclusive". The opposite is the truth, as the "Church Idea" explains, when she traces the real difference to its true source. That Church alone can be "inclusive" that believes every man has a right to hold his own opinion, so long as it is an intelligent one, inside the Church, and asks him to stand up loyally and manfully for it as a member of the Divine Institution which Christ established.

TWO IDEAS OF THE CHURCH

has resigned and accepted a call to the Rectorship of the Church of the Good Shepherd, Ogden, Utah.

The Rev. Stephen Gardner, formerly of the Diocese of Quincy, is Assistant at the Church of the Atonement, Chicago.

The Rev. J. Beresford Smith, who was recently advanced to the Priesthood, is in charge of Calvary Church, Waseca, Minn.

The Rev. George W. Dow, formerly of Moberg, S. D., has assumed his new duties as Rector of Gethsemane Church, Appleton, Minn.

The Rev. E. C. Atkinson, who graduated from Seabury Divinity School last Spring, is now in charge of Emmanuel Church, Rushford, Minn.

The Rev. Edward E. Cobbs, Rector of St. John's Church, Montgomery, Ala., has received a call to become the Rector of Christ Church, Nashville, Tenn.

The Rev. John F. Nicholls of Williamstown is temporarily in charge of Trinity Church, Lenox, Mass, the Rector having been appointed Chaplain to a Red Cross unit.

The Rev. Philip A. Easley, Curate at St. James' Church, New York, has accepted a call to St. Matthew's Church, Grand Junction, Col., and will enter upon his new duties the first of October.

The Rev. Leonard B. Richards, Rector of the Church of the Incarnation, Atlanta, Ga., has been called to the Parish of Christ Church, San Antonio, Texas.

Bishop Fawcett of the Diocese of Quincy, has admitted as a postulant for Holy Orders, Dr. Ira Chestnut, Secretary of the local Assembly Y. M. C. A., St. Louis, Mo., and a Lay Reader of experience in that city.

The Rev. Clarence S. McClellan, Jr., Assistant Rector at St. Andrew's Church, Yonkers, N. Y., has accepted an appointment as Assistant Rector at Christ Church, Baltimore, Md. He will have charge of the Sunday School and work among the young

The Rev. Josiah T. Carter, Archdeacon in the Diocese of West Virginia, residing at Clarksburg, has successfully passed the preliminary examination and reported for duty at the Ft. Benjamin Harrison Training School of the Second Officers' Reserve Corps.

The Rev. Dr. Charles C. Pierce, Rector of St. Matthew's Church, Philadelphia, has been placed in charge of the Grave Registration Service of the Quartermaster's Corps of the National Army. The service concerns the registration and burial of all the dead and the embalming of such bodies as may be sent home.

The Rev. A. R. B. Hegeman, D. D., Rector of Trinity Memorial Church, Binghamton, N. Y., has taken duty for three months as Religious Work Director in the Y. M. C. A. Emergency War Work, and has been assigned to Camp Wadsworth, Spartanburg, S. C. The Rev. R. E. Pendleton is acting as locum tenens in his absence.

The Rev. Dr. Wm. A. R. Goodwin, Rector of St. Paul's Church, Rochester, N. Y., is giving a month of his time, at the request of the National Council of Defense, and in collaboration with the Y. M. C. A., to work in military training camps. Mr. Francis S. Humphrey of New York, a baritone operatic singer, is assisting Dr. Goodwin.

The Rev. William Wilkinson, special preacher of Trinity Parish, New York, and well known throughout the country as "the Bishop of Wall Street", has also been visiting in the Twin Cities (Minneapolis and St. Paul), and has been addressing several street meetings on subjects religious and political.—The St. John's Evangelist.

The Rev. Thomas J. Shannon, Rector of St. Stephen's Church, Rochester, N. Y., has presented his resignation to the Vestry of the Parish, to take effect late in September or early in October. He has accepted the position of Associate Superintendent of the Church Temperance Society, and will assist the Rev. Dr. James Empringham at the headquarters of the Society in New York. Mr. Shannon

A Prayer

Lord, make me kind!
The world is full enough of needless tears,
And hungry hearts are full of nameless fears;
To these no vision of Thy humanness appears.
Lord, make me kind!
Lord, make me think!
For thoughtlessness has caused so much needless woe.
That thoughtless word of mine may grow and grow
Until, like torrents mad, no thing can stay its flow.
Lord, make me think.
Lord, make me love!
And place love's sign upon the face of me,
That loveless men may pause and turn and see
A little of that love that comes from Thee.
Lord, make me love!
—F. W. Hoyt.

Sabbath Rest

What profits it that we from labor cease,
That instruments of toil are laid away,
If in the pause, we know not how to pray?
We languish, perish, but in our release
From toil, if we, devoid of high desire,
Have spent laboriously our week-day hours,
Have felt no wings to heaven's height aspire,
No consciousness of undeveloped powers.
But, oh! the Sabbath rest, to souls that yearn
For that Jerusalem of love and light,
To which their eager faces ever turn
Through all achieved—for such the kindling sight
Of that fair city with its crystal stream—
The civic art of which the ages dream.
—Ida Ahlborn Weeks.

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"HOW TO FISH?"

The need of the Church today is an efficient missionary staff of clergy, who are willing to work on small salaries, against heavy odds and with small statistical returns, but with the grace to meet the situation blithesomely, and the grit to stick it out in a rather lonesome and seemingly unprofitable job.

To meet the situation we have a good many men who move from place to place in the restless and delusive hope that they will strike something better.

They have my sympathy for their lot is a hard one, for they have no abiding place in the present economy of things.

But it is a condition that can be rectified and ought to be improved.

The initial difficulty lies in the lack of true vocation, or in the abandonment of a vocation under difficulties. There are three qualities that determine vocation and I have never seen a priest who had them that was unsuccessful.

The first quality is to be found in answer to the question, For what purpose did you enter the ministry?

If in the honest answer to that question there is any mixed motive, the baser elements of the mixture will come to the top.

If you are in the ministry to gratify any selfish ambition, however laudable it may seem to you, that selfish ambition will grow like a weed of discontent.

There is one answer that ought to be made to this question: "I am in the ministry to do as well as I can the duty that lies before me today." For the consecrated minister yesterday and tomorrow does not exist. As a good soldier he is trying to do the work that God has given him today.

The first quality of a true minister would seem to be a simple one: "I am here today to do the work God has given me today."

The second quality is a dependence upon God for the grace to do that work today.

"My grace is sufficient for thee," not only in the colossal problems that confronted St. Paul, but in the petty ones that we face today.

The man who fancies that his popularity, or talents, or force, will win out in the ministry of Christ, has guessed wrong. Nothing permanent will come of it.

The third quality is to be found in our co-operation with that grace.

"All my fresh springs shall be in thee" is good, but a lazy man is a stagnant pool, and fresh water running in will not take the poison out of it.

The Missionary is a minister. But a minister who does not minister is as worthless as an engine that doesn't spark.

You are in the town or community to render service to every man, woman and child that needs it; a service that is to be taken to them if they will not come for it.

A Missionary is not a man who goes into a community in order to inflict his opinions or his decisions upon men, but he is one who is to take the winsomeness of Christ into the lives of men, and they sorely need it.

Who fails as a Missionary? The man who is thinking of tomorrow. The man who is depending upon himself merely. The man who thinks God ought to do it all.

One hates to prescribe for others, especially when he has not been asked to do so, but it is the business of an editor to edit, and each reader may stop reading at any paragraph. But there are three kinds of Missionaries that are no good. The lazy man, the opinionated man, and the mechanical official who sits around waiting for somebody to turn the crank.

The lazy man is frequently a very busy man, but he is not busy at the thing which needs to be done.

Every Missionary ought to have an automatic register on his hymn board, and every time he makes a pastoral call, the number should appear so that every member of the congregation could see it.

What is a pastoral call? It used to be regarded as a call by a man in a long coat who assembled the family and said a prayer or several prayers for their edification. Well, the custom ran out because a prayer said at such times and places was too often not "the word fitly spoken."

A pastoral call is connecting up with some member of the human race in a human way. It is your business to find out the point of contact and to make it.

Years ago I knew a priest who made a complete map of his Parish, had a complete card catalogue thereof, and never entered into fellowship with a dozen members of his congregation. Funny man!

But a lazy man. He did the thing he loved to do and left undone the only thing that was worth doing.

I know other ministers who never connect up with anybody but the members of their congregations, as though the Lord had sent them to minister to Episcopalians only. Get acquainted with everybody. Call upon everybody. Make points of contact with everybody. You never know what person may call upon you for help. It may be the Roman priest; the Methodist minister; the saloon keeper; the ice man. You never can tell. As a pastor it is your business to know everybody in your pent-up Utica, to be on friendly terms with them, to minister unto them. Why not?

Oh, I have too many other things to do. What other things? I have known several men who always had too much to do to do anything. They just puttered through life, and in any other profession but the ministry they would have starved to death for lack of profitable employment.

No Missionary ought to draw his salary who doesn't come in human contact on an average with five people a day, either by calling on them, dropping in on them, or getting them to drop in on you. It don't make any difference how you do it, only do it.

What makes me talk like this?

Because I know upwards of two hundred Missionaries, know them pretty well, and if I stay in the Episcopate ten years and never leave the Diocese I will probably know two hundred more who will be passing through.

And I know those who fail and I know why they fail. They fail because they are not human instruments between Christ and the people.

And I know those who succeed and I know why they succeed. They succeed because they are human instruments between Christ and the people.

But some of the efficient caste think it is below ones official dignity so to peddle his wares. Always remember that Christ set the example of making the human contact Himself.

You need to be a self-starter in these days. You can sit by the side of the road until doomsday and no one will come along to start your machine. They have something else to do. Start it yourself if you want it to go.

Now, there is one curious psychological impediment to getting started in this business of human contact. And the layman finds it out as well as the Missionary. It is difficult to speak to a stranger on the train, or the man in your pew. He may regard you as impertinent. You ride all day beside him and say nothing. It is Eastern but not Oriental.

If two people are thrown together all day and haven't anything to give to one another, it is either because they are dumb or dry.

It is hard to start out on a drowsy afternoon to see people. They don't want to be seen. I don't feel like talking to anyone today. I think I'll go tomorrow, but tomorrow never comes.

Then after you start, you run into most interesting experiences, that is if you have learned how to fish. We have seen fishermen who never could get a bite. It was not surprising. They never learned to fish.

But a fisherman who forgot to learn how to fish would get a poor living, and it wouldn't do him a particle of good to change his fishing grounds. He had better learn to fish or get out of the business; but Christ's fishermen can't get out. Then they ought to learn how, and if the fish won't bite, go and talk it over with someone and ask them frankly to tell you why.

But no! The opinionated fishermen know all about it, and so do the fish. And yet I had rather be a good fisherman than to be a millionaire.

Why not learn how to fish? Why, by looking up somebody that knows how and getting them to show you.

If you really knew how to fish you would think being a Missionary the greatest job in the world, and the harder they were to catch the more sport to catch them.

No? Well, that is the way the true sportsman feels about it. And mind you, the layman is supposed to do some of the fishing too, but that is another story.

THE STORY OF THE CHRISTIAN CHURCH

(Resumed from the July WITNESS.)

Let us glance at the Church of Europe in the tenth century. The estimate of Dean Church is that the Church exercised practically no moral influence upon the bulk of the population in this century. Men murdered, stole and committed adultery without much consciousness that the moral law was binding upon them.

The Chronicles of a Bishop's visitation of monasteries and nunneries in this century, where they can be found, read more like the blotter of a police court than the record of ecclesiastical institutions.

People were superstitious rather than devout and laid more emphasis on relics and pilgrimages than they did on morals and works of mercy.

Exceptions there certainly were, but those who were held in high esteem were men who practiced ascetic stunts, such as saying a certain number of psalms standing in cold water up to their neck, or submitting to the bastinado a certain number of strokes, rather than men of humility and meekness.

Education was at such a low ebb that not only were there scarcely any clergy who could preach, but there were comparatively few who understood the mass that they read.

An ordinary house-servant today has far more literary ability than had a prince of the Church, or a duke of the realm in the tenth century.

The Papacy in the tenth century had become a tool of various Italian politicians and for a time was in the possession of influential women whose morals were loose.

The Papacy exerted very little influence during this century, not only because of its infamous character, but also because there was no strong civil government in Europe, except the Holy German Empire established by Otto the Great.

France and England were the victims of Norse adventurers and Italy was split up among political factions. The Papacy was twice rescued from itself by the House of Otto.

The year 1000 A. D. was regarded by many as the end of the world, although the influence of this superstition has been greatly exaggerated.

Constantinople was the center of whatever learning this period possessed and this great city, although preserving its existence, was constantly threatened by the power of Moslem. Indeed, there was a danger that the Mahometans might invade Central Europe.

There was a marriage between Otto II. and a Greek princess, probably arranged in the hope that a restoration of the Roman Empire might be effected. (The German Emperor has for one thousand years been deluded with the idea that he would be in fact a successor of the Caesars, wielding universal dominion, an idea embodied in the word Kaiser, which is, of course, a corruption of the word Caesar.)

The feudal system, if it may be called a system, had fastened itself upon Europe in this century. Everybody was somebody else's man. There was very little national sentiment. Society was theoretically a pyramid, or rather a dual pyramid. In theory, the German Emperor was at the apex of one pyramid, the Pope at the apex of the other. Men were divided by caste and common interest into various strata. The royal families, dukes, barons, knights, yeomen, or bauer-men, a class rapidly disappearing, villeins, serfs. A French knight had more in common with an English knight than he had with a French peasant.

The Church had a similar pyramid—Pope, Archbishops, Bishops, Seculars, lesser orders, Laity. The Church claimed civil jurisdiction over all who were in Orders, which included practically every one who could read, and many more besides. If a clerk, perhaps no higher than a sexton or a server, committed murder, he claimed a benefit of the Clergy, and was tried by an Ecclesiastical Court, which never hung, seldom imprisoned, but grew richer in the fines imposed.

The outlook for the Gospel of Christ was far more discouraging than anything we can imagine. If it were not for the power of regeneration which is inherent in the Gospel of Christ, there would have been no hope for the morals of Christendom.

In England, the situation was desperate. The pagan Danes had assailed the Church from without, and the sordid Saxon had relaxed the fibre of the Church within.

Under Alfred the Great there was the beginning of better things, but the Saxon temperament was not hopeful material for the Gospel of Christ. Greed, indolence, lust and indifference sapped the life of the Church, that in previous centuries had done such wonderful things.

It all looks very hopeless, when one gathers up the scanty records of the period.

The year 1000 was not to be the end of the world, but the eleventh century, which it ushered in, was destined to produce men who are to revolutionize the world. Ahlard, at the University of Paris; Arnold of Brescia, in Italy; St. Bernard, in the monastic life; Hilderbrand, in the Papal Church; William of Normandy, in the political world; Peter the Hermit and the Crusades.

Great events, led by great men, were soon to sow seeds that would take centuries to germinate, but which would have their influence upon our own times.

Kansas Observes Pilgrimage With Special Services

The Pilgrimage of Prayer was observed in the Diocese of Kansas during the week beginning July 29. Special services were held in many Parishes of the Diocese, with intercessions for important objects.

The services held in Grace Cathedral, Topeka, were especially well attended. The Holy Communion was celebrated a number of times, and several helpful addresses were made.

The Pilgrimage of Prayer, as a modern movement, originated in England, where bands of pious women have traveled from place to place making intercessions. With the great distances between Parishes in the United States, it was planned that the special services should be held in different Dioceses at different times, each communicant attending the services in his own Parish. This cycle of prayer started in Eastern Dioceses on the First Sunday in Advent, and reached the Diocese of Kansas and the Missionary District of Salina the week of July 29.

The plan has been urged particularly by the Woman's Auxiliary, but the services have been intended for all members of the Church.

CHURCH EXTENSION BY THE WAY OF FEDERAL COUNCIL

The following article, which appeared in the July number of the Hawaiian Church Chronicle, is in one way and another of considerable interest. Among other things, it indicates a part of the price that freedom pays for sticking its head into a gill-net. This is the very same net that at a period of the European war, when most people had gotten their focus as to the responsibility for and the purposes back of that war, "disapproved of loans by American capitalists for belligerent purposes". One of its sea-runners, the Massachusetts Federation of Churches, in a circular sent out in April, 1915, went it one better in "disapproving of the sale to belligerents of all munitions of war". Fortunately, the common sense of this nation sat on the head of this millennial suggestion, and so saved the heads of Lincoln and Grant for our one dollar silver certificates from the suppression of Hollweg and Hindenburg. It was said that Wall Street was responsible for this piece of reactionary conservatism. If so, Wall Street is the best friend that American liberty ever had since the day of the men who established it.

When one puts his head in a nose and hands the end of the rope to his neighbor, there is need of something more than the assurance of the latter's good intentions. Convenience, comfort and safety itself all demand that under such circumstances there shall be a common objective reached by a common, or at least by parallel roads, which shall be followed with extraordinary discretion. Otherwise strangulation, partial or complete, of the noosed one must ensue. In the Divine injunction, wisdom was immediately coupled with harmlessness; indeed, if there is any emphasis to be suggested by position, it is to be noted that the wisdom was placed first. But an overwhelming majority of us love doves and detest serpents, and the result is that all an unpolarized, drink-postum sentiment has to do at a meeting, big or little, is to get up and make a noise like a dove; hypnosis stalks as ecstasy, and then when the time comes for decisive and independent action, we find ourselves to be all stuck up in a net. The serpentine one at the meeting which does the netting does not dare protest, lest he be regarded by his fellows as all serpent and nothing dove. He might live this down, but the chances are that before he got through his claim to the better qualities of the dove, the serpent would also be called into question. And so, while he ruefully contemplates the gossamer net that is being woven, well knowing that enough of the stuff will presently and surely impede action, he votes "Aye!" in the chorus of coos and of snores to take with the rest of his medicine later. And he will find, just as he knows he is going to find, that that medicine has in it a very bitter ingredient derived from those roots commonly known to horse doctors, and to some others, as facta. The facts that inhere in the natural order of things are doubtless good for us, however bitter they may be. But there are plenty of these to supply all curative needs without developing any Burbank varieties. If this article from the Hawaiian Church Chronicle does not suggest anything in particular in the usual reading, it might be a good idea to read it over again. It is labeled

THE APPOINTMENT OF MILITARY CHAPLAINS

Many of our Clergy who have eagerly offered themselves for Chaplains with the military forces that are to be sent abroad will be keenly disappointed in the announcement that comes from Bishop Harding, to the effect that none of the appointments required by the increase in our Army and Navy can be made from the Protestant Episcopal Church. The Bishop's statement declares that "The War and Navy Departments have recently committed to the General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America the duty of furnishing approved applications from the religious bodies commonly designated as Protestant. These bodies are to be given 75 per cent of appointments in the regular Army and Navy, and in the new Army and the temporary Navy for the period of the war only. By direction of the De-

partments, these appointments are to be apportioned to the different religious bodies on the basis of their membership as reported in the last religious census. * * *

"The Episcopal Church has now six more Chaplains in the Naval Service than the apportionment would give it, and therefore, for both the permanent and temporary Navy, the Episcopal Church will receive no appointments, unless some of the other religious bodies fail to offer desirable candidates."

"In the Army, we have eight more Chaplains than the quota assigned us would give us, and therefore there will be no appointments for the Episcopal Church in the regular Army. When two hundred and fifty are appointed in August for the temporary service, we would be entitled by the apportionment to eight appointments, but since we have now eight more in the Army than would be given on the basis of membership, we will have no appointments in these 250 Chaplains."

We are not disposed to quarrel by the arrangement secured by the Federal Council. It is apparently fair and just to all concerned. If our Church is deprived of any appointments to which it is entitled, the fault is with our method of reporting our numerical strength. We list simply our "communicant" members, confirmed members who actively participate in the life and work of the Church. No count is made of the large number of unconfirmed "adherents", children and adults, nor, in many cases, the "lapsed" communicants who are still, nominally, at least, members of the Church, and would so class themselves. It is not extravagant to say that a count made upon the same basis as that taken in many other bodies would give us nearly a million and a half instead of the million members now reported.

Perhaps the Church would fare better if the number of Chaplains were apportioned in accordance with the ecclesiastical affiliations and preferences of the men to whom they are to minister. It is a well known fact that in the National Guard, where the selection of the Chaplain is virtually in the hands of the regimental organization, a very large proportion of the appointments are made from our own Church Clergy. In New York State, for example, nearly half of all the National Guard Chaplains are from the Episcopal Church.

It is but natural for us to wish that our Church might be called upon to furnish a large number of the Chaplains required for the new military units. There is no lack of splendidly equipped men eager for this service. But if this may not be, the Church may still concern itself with the adequate support of those of our Clergy who are to enter this work. Nor should our interest be limited to our own Clergy only. Those who accompany our soldiers to the firing line to minister to their spiritual needs, sharing all their dangers, enduring all their hardships, some of them, perhaps, giving their lives in the performance of their duty, will justly deserve all the support and encouragement this Church can give, whether they are of our communion or not.

EVERY-DAY RELIGION

By Dr. James E. Freeman

A CHANGED LIFE

"One thing I know: whereas I was blind, now I see."

This is the statement of the man whom Christ healed. It was submitted in response to the persistent inquiries of those who sought to discredit the miracle and to embarrass the recipient of Christ's gift. A whole chapter in the New Testament is given over to the recital of this story, implying its large significance and importance. It contains the testimony of a man who, in the face of all contradictions, is conscious of a great change in his

own life, and in the power of this consciousness is irresistible. It is a striking illustration of what repeatedly takes place all about us in lives that are transformed and transfigured by a power beyond man's comprehension. The late William James wrote an extraordinary book, entitled "Some Varieties of Religious Experience", in which he sought to illustrate these amazing changes that are constantly being effected in the lives of men and women. Those who have been spiritually and morally blind have suddenly become illuminated, and the whole course of their lives radically changed.

The term "conversion" is not as frequently heard or as popular as it once was, but it nevertheless describes an experience that thousands are day by day having, and that in its far-reaching results defies all criticism, and persists in the face of all obstacles. Some one once said, "God sleeps in the stone, dreams in the animal, and wakes in the man", and conversion might very properly be described as the awakening of the God-consciousness. It was Robert Louis Stevenson who said, "No man may say that he has made any success until he can write at the head of the page of his journal, 'Enter God.'" Mr. Begbie, in a striking book entitled "Twice Born Men", submits evidence that is utterly incontrovertible. We sometimes talk about the passing of the age of miracles, and men and women balk at the miraculous elements in the New Testament, but is there any miracle comparable to that which gives unfailing evidence of a changed and utterly transformed life? The man who was spiritually blind testifies: "Whereas I was blind, now I see", and every word and action of his life gives irrefutable testimony to the change. It has always seemed to us that the case of Saul's conversion, and the complete turn about of his life was a far greater miracle than that of the raising of the dead Lazarus.

The striking thing about conversion is that it is accompanied with a power that is so remarkable and trans-

The Epistle to the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

VII.

Vs. 13. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.

Ellicott: In Christ Jesus. Then they were separated from and without a part in the Messiah; now, they were not only in Christ, but in Christ Jesus; that is, in a personal Saviour, in One who was no longer their future hope, but their present salvation.

Gore: In Christ Jesus all men were indeed brought near to God, but not as meritorious Jews; rather as common men and common sinners, needing and accepting alike the undeserved mercy of a Heavenly Father.

Irenaeus: Christ reconciled us by His body and by His flesh. That flesh, which in Him was spotless, reconciled the flesh which in us was sullied by sin, and brought us into amity with God.

Sadler: By the Blood of Christ, i. e., by His sacrificial atonement. The blood of the Temple victim brought all men into a state in which, if they believed and were baptized, they would be saved now and at the last.

Vs. 14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

Bengel: Peace. Not merely the peacemaker, for at the cost of Himself He procured peace, and He Himself is the bond of both.

Ellicott: Not only was Christ our Pacifier, but our Peace, the very essence, as well as the cause of it.

Wordsworth: The middle wall. This

carnation when God, of the substance of the Father, begotten before the world, and man, of the substance of His mother, born in the world, became not two, but one Christ.

Vs. 16. And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Wordsworth: That He might reconcile. The Apostle proceeds to speak of another reconciliation effected by Christ, and of another enmity, dissolved by Him—that between God and man.

Tertullian: Christ effected this reconciliation by His Flesh, and destroyed the enmity by His Cross.

Wordsworth: The Cross was laid upon Christ by Satan, the arch enemy of God and man. But Christ, who was nailed by the enemy to the Cross, destroyed thereby the enmity which Satan had made, and nailed Satan himself to it, and triumphed over him by it, and vanquished him with his own weapons, and by His death destroyed him who had the power of it, even the devil. (Heb. ii:14.)

Sadler: In one body. Some take this to refer to Christ's natural body, but it is far more probable that the Apostle means in one mystical body, the Church. The reconciliation to God was not of Jews and then Gentiles, but of both as making up one mystical body. His Church was in Him, and so was accepted by God as in Him when His sacrifice was accepted.

Vs. 17. And came and preached peace to you which were afar off, and to them that were nigh.

Ellicott: And came. Literally coming, and refers more naturally to a spiritual advent of Christ, or a mediate in the person of His Apostles, than to our Lord's preaching when on earth. It was through the instrumentality of the Apostles that He preached peace to all nations.

Horless: Peace. Christ is peace in deed and in word, and He also proclaimed it Himself at His appearing on earth.

Blunt: Came and preached peace. Coming in that Resurrection Kingdom in which He reveals Himself still as God and man, and in which He is ever saying to all by His continual mediation and intercession for all, as He said to His Apostles, the representatives of His Church throughout the world—Peace be unto you.

Sadler: Them that were nigh. The Jews required the preaching of peace or reconciliation with God as much as did the Gentiles. They were alienated from God by their evil traditions, even whilst they worshiped Him.

Vs. 18. For through Him we both have access by one Spirit unto the Father.

Sadler: Access. Continuous access is meant. This is obtained by prayer and the Holy Eucharist. Take any one of our Eucharistic prayers. Does not each one require faith in Christ's presence, faith to discern the Lord's Body, and love to His brethren? Add to this that the Spirit of God is the real Consecrator in every Eucharist, coming upon the elements that they may be to us Body and Blood of Christ. In this verse we have one of those associations of Three Persons of the ever Blessed Trinity, which even more than dogmatic statements enable us to realize the Oneness of the Three—One in action, One in will, One in grace and love.

Moule: By one Spirit, surrounded, animated, penetrated by the Holy Spirit, the Paraclete.

Bp. Greer Didn't Bar The Playing of the National Anthem

A United States press report states that Rt. Rev. Dr. David H. Greer, Bishop of New York, has denied that he ordered the playing of "The Star Spangled Banner" discontinued in the Cathedral of St. John the Divine, as charged by a committee of the Veterans of the Foreign War of the United States, in convention at New York the last week in August. The committee alleged that the Bishop was opposed to the playing of the national anthem in the Cathedral, because it created an enthusiasm for the war which he did not approve. The report of the committee created quite a stir in the convention, and the Veterans sent the following telegram to the Bishop at Northeast Harbor, Me.: "This organization, consisting of war service veterans, in convention assembled at Hotel McAlpin, have before it a report that you instructed your organist at the Cathedral of St. John the Divine to desist from playing 'The Star Spangled Banner'. Please advise your reasons for so doing by wire at our expense."

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"The Church Idea" silences that excuse for division which says that "all men cannot think alike". This is true, but it is also true that no two men think alike. Carried to its natural conclusion, no Church could exist—nor could society, not even the family.

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forming that it frequently renders those who experience it almost supernatural in their gifts and talents. Again, it takes the very powers that have been exercised for selfish and unworthy ends, and uses them for the high purposes of ennobling and enriching mankind. In the case of Saul, the persecutor becomes the advocate, the man of a formal religious habit becomes the mighty protagonist of a faith that invades even the courts of the Caesars. Again, it takes a man who is only fifty per cent efficient and renders him one hundred per cent efficient. Another strange and incontrovertible fact is that it is a continuing power, as was illustrated in the case of the great evangelist, Moody. Phillips Brooks once said, "The life full of completion haunts us all. We feel the thing we ought to be beating beneath the thing we are". To experience the character-making, life-renewing powers that flow from the very life of God Himself is man's highest privilege, as well as his supreme opportunity in this world. Whether the change is sudden and spectacular, or gradual and persistent, does not alter the fact that there is the God-like in all of us, if we will only recognize it and give it opportunity for expression.—Courtesy of the Minneapolis Tribune.

Special Services to Honor Rev. Mr. Moore

Dean Harry T. Moore of St. Matthew's Cathedral will be consecrated as Bishop Coadjutor of the Diocese of Dallas, Texas, at the Cathedral, on October 4. Numerous visiting Bishops and Clergy will be present, and a big Choir service, with elaborate music, is being planned.

The Communion office to be used has been composed by David E. Grove, Jr., the Organist and Choirmaster at the Cathedral, especially for the occasion, and is dedicated to the Bishop Coadjutor-elect. The Cathedral Choir boys have been having daily practice for some time in the preparation of this music.

leads the mind to the metaphor of the vineyard, in which the favored people of God were planted, and in which they were fenced off by a hedge from all other nations.

Josephus: This inner wall of the Temple was a sanction of Antiochus, that no alien should enter into the court of the sanctuary, and the inscription to this effect was put in Greek and Latin.

By the breaking down of this wall, our Lord abolished the ceremonial law, which was the partition wall between the Jews and Gentiles.

Vs. 15. Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.

Ellicott: The enmity refers not only to the reciprocal enmity between Jews and Gentiles, but more especially to the alienation of both Jews and Gentiles from God.

Wordsworth: Christ, without any distinction as to race, abrogated and annulled the enmity which separated Jews from Gentiles, viz: the law of ritual ordinance, but not the commandments enjoining moral duties, which are perpetual and obligatory on all.

Sadler: In ordinances. The ordinances abrogated were such edicts and decrees as circumcision, clean and unclean meats, etc., which were the real hedge separating the Jews not only in matters of religion, but of common life from the Gentiles.

Wordsworth: Christ, by His death in that Flesh, fulfilled, consummated and exhausted all the sacrificial types and ceremonies of the Levitical law, and thus, by removing that legal fence, which severed Jew from Gentile, He joined them together in Himself, the Second Adam, the one New Man.

Chrysostom: For to make of Himself in twain, or that He might make the two one. It is not that the Gentile is to become a Jew, but that both are entered into a new condition. Christ abolished the law in order to create the two anew in one.

Blunt: This was done in the In-

THE BROTHERHOOD IN CAMP AND CANTONMENT

The Church in the United States is fronting today one of the most splendid opportunities ever encountered in her history. The exigencies of an unsought war have caused hundreds of thousands of the very finest young men of the nation to be called to mobilize in large training camps scattered throughout the country. When these men have received their training and leave for service abroad, a second increment of young men will immediately take their places in the permanent camps or cantonments built by the Government. Therefore these camps will be continuously occupied until the end of the war.

The young men living in them will find themselves in an altogether new atmosphere, and with the props of home environment removed, will be subjected both to new temptations and to old temptations in new form. However, although there is real danger of soul-injury to these young men before they even leave American soil, nevertheless there is also real opportunity for new soul-strength being wrested from the unexpected situation into which they find themselves so suddenly thrust. From the Christian workers in European camps, and now from the workers in our own new camps, there comes unanimous testimony to that fact that the young soldier is peculiarly susceptible to certain kinds of religious influence. Chiefly can he be reached and helped by the personal work of one of his comrades in arms, who possesses unmistakably the qualities of rugged sincerity and real manliness. While the Chaplains and other Clergy who minister in the camps will find unusual opportunities, nevertheless it is to the Christian Laymen, who are personal workers that the greatest opportunities will come. Notwithstanding the hope of friends and relatives, experience has already clearly proved that the Churchmen in the camps usually will not, of their own volition, attend service as often as was their custom at home. However, many, if not most of them, may easily be influenced to be regular in their Communion and in their attendance at other services by personal work of the right sort. Therefore, because the Brotherhood of St. Andrew stands preeminently for personal, man to man work, and because of the availability of its National, Diocesan and parochial machinery for immediate and effective use, the leaders were quick to offer the services of the organization in the work of the Church among the soldiers and sailors.

Very shortly after the entrance of our nation into the war, Brotherhood leaders were called into conference, and decision was made to enter this new field, providing the approval of the Church's leaders could be secured. The Presiding Bishop gave his hearty endorsement, and the other Bishops, Clergy and Laymen approached likewise manifested their approval. This was in April. Since then, without undue haste, but with the diligence demanded by the urgent need, the Brotherhood leaders have addressed themselves to the new task, continuing to advise with Church leaders concerning every important step. A complete organization was not waited for, however, before preliminary work was undertaken. The Field and Office Secretaries of the Brotherhood have been visiting camps and training stations, studying conditions and the religious needs of the men, and making contacts with the Army and Navy authorities, the Chaplains, the Rectors of Parishes adjacent to the camps and the officers of the International Committee of the Y. M. C. A. Most of the officers' training camps and many of the naval training stations and concentration camps of the various Army units have been visited, Churchmen located, and in a number of instances organized for personal work among their comrades.

The Brotherhood is now able to announce its organization for a larger development of its work along these and similar lines. Several weeks ago a Council on Army and Navy work, made up of well known Churchmen, was organized. This Council is composed of Bishops, Clergy and Laymen. Thus far, those who have accepted membership thereon include Bishop Gailor and Bishop Anderson, the Rev. Dr. Stires of New York, the Rev. Dr. Stewart of Evanston, the Rev. Dr. Mann of Boston, and Messrs. William G. Mather of Cleveland, Courtenay Barber of Chicago, John Howe Peyton of Nashville, H. D. W. English of Pittsburgh, F. M. Kirby of Wilkes-

Barre, Robert Gardiner of Boston, Walter Kidde of Montclair, Edward H. Bonsall, Arthur E. Newbold, Franklin S. Edmonds and George Wharton Pepper of Philadelphia, Benjamin F. Finney of Savannah, Henry F. Peake of New York, William Fellowes Morgan of New York, Frederick C. Morehouse of Milwaukee, Governor Manning of South Carolina, and in addition there are several other Laymen not yet heard from. Mr. Walter Kidde, President of Walter Kidde and Company (Incorporated), New York, is Chairman, and Mr. Arthur E. Newbold, of the banking firm of Drexel and Company, Philadelphia, is Treasurer. The War Commission just appointed by the Presiding Bishop, to give spiritual guidance and direction to all the Church's work in relation to the Army and Navy, has been approached and its co-operation invited. By invitation of its Chairman, Bishop Lawrence, Mr. Kidde and Mr. Finney attended the Commission's first meeting, which was held in Boston on August 31st, and laid before the members in detail the Brotherhood's plans for doing this important work.

Every agency essaying to work among the soldiers and sailors has been forced to revise and enlarge the original plans. The field is so vast, and there being no precedents to follow, it is not only difficult, but utterly impossible to visualize the needs at the outset. It is only after visiting a number of the camps and studying carefully the religious needs of the men, that one can get even a partial conception of the magnitude of the task. Therefore, like every other agency seeking to help the enlisted men, the Brotherhood has been obliged to enlarge its original plans as its workers have gained a more complete knowledge of the needs. The present plans include the securing of four

Conservation of The Food Supply

In the great national food crisis which confronts us, a crisis so great that the President himself has taken it up, I ask for your personal interest and assistance. As a minister of God, a leader of the people and a lover of liberty and your fellow-man, your co-operation is earnestly desired and greatly needed.

In such a time as this, the people turn naturally to the Church. It will be a calamity to the nation and to the Churches if their chosen ministers neglect to exercise their proper leadership in the great cause of feeding a world in need.

For the world is in want of food. The wheat crop of 1916 was short. The crop of 1917 will be shorter still, while the demands of armies and the waste of war require enlarged consumption. Thus, with increased need and diminished supply, the world stock of food has reached a point lower than was ever known before in modern times.

From Canada and the United States the allies are asking five hundred million bushels of wheat this year; yet, unless special measures are taken, the prospect is that both together will be able to give them only three hundred million bushels. But if wise and sufficient measures are adopted, and then backed up by the patriotic good will of our people, there will be food enough for ourselves and our allies as well.

The present excessive cost of food is not justified. There is no corresponding shortage of supply in America. Nevertheless, the situation is very serious. The duty is laid upon us to raise not only food enough for ourselves, but so much more to send abroad that in spite of the submarines, enough may reach France and England to keep them supplied. Unless we can feed both our own people and the men who are fighting for us across the water, the great cause which we have joined will be lost.

conservation we can not win the war. The woman who conserves the food supply of America and her allies renders a high service to her country and to all humanity as well. In very truth, the outcome of the world war is in the hands of the women no less than in the hands of the men.

Will you also furnish in advance an abstract or copy of your sermon to the newspaper Editors of your locality, to whom I am writing to ask special consideration for it?

Again I ask for your co-operation. Let us work together in whole-hearted response to the patriotic duty to which we are called. Let us make it the purpose and motto of every household in America to save the waste and win the war.

Yours faithfully,
HERBERT HOOVER.

Bishop Johnson Pays A Tribute to the Late Col. Elliott

Col. Stephen Elliott, who died last June, was a son of the late Bishop R. W. B. Elliott, the first Missionary Bishop of West Texas. He was a member of St. Margaret's Church, Washington, D. C., and was buried from it, six of his classmates at West Point being the pall-bearers. He had been in the service twenty-five years. His body rests in Arlington cemetery, and his grave looks across the Potomac to the Capitol. Robert Elliott, a brother of the Colonel, in a private letter, says: "He was faithful in all the relations of life. He had a marked aptitude for his chosen profession. His greatest regret, next to his grief for leaving his wife, was that he would not be permitted to go on the field of battle to fight for his country's rights. Whenever he could avail himself of the services of the Church, he never failed to do so. Four days before he passed away, to join his father and mother, he received the Holy Communion at his own request."

Bishop J. S. Johnston, retired, who

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People talk about one Church being as good as another. That depends on whether one of them was founded by Christ and the rest by men. The Irishman made an apt reply to this remark when he said: "Faith, and a great deal better."

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Field Secretaries, in addition to the Chief Field Secretary, and one Camp Secretary to work in each of the forty-one larger camps, which will contain from 20,000 to 45,000 men each. Dr. John R. Mott and the other Y. M. C. A. leaders promise the cordial co-operation of their Camp Secretaries with the men the Brotherhood will place in the camps. The regular Field Secretaries of the Brotherhood have been called in from their several districts, and are now employed upon the war program, helping in the selection and engagement of the Army Secretaries, and at the same doing such of the Army work as is possible until they are engaged. On the first of September, two volunteer Army Secretaries were at work, a third Secretary will begin work shortly, and a number of others are in process of being secured. Mr. Benjamin F. Finney has been appointed to act as Chief Secretary for the Army and Navy work, and has installed his office at the Church House in Philadelphia, in rooms adjacent to the general offices of the Brotherhood. The work in future will be directed from his office as headquarters.

To carry out its plans, the Brotherhood will need a large number of Camp Secretaries, who will offer themselves for this service with or without salary. Such men need not necessarily be Brotherhood men. The application of any qualified Churchman will be considered. The unparalleled opportunity to effectively help young men in their spiritual lives truly makes a Camp Secretaryship a privileged place of service. Those who are minded to correspond about this matter, with a view to possibly offering themselves for the work, are requested to address Mr. Benjamin F. Finney, Church House, Philadelphia, Pa.

The world soon made up its mind, and has kept it so, that Jesus Christ's morality must make a man less manly and strong. And the Church long ago learned, and holds against all challenge, that men most Christ-taught are strongest for all life.—Dr. J. H. Eccleston.

To meet the needs of the war and of the world, we must produce generously, give freely to our allies, ourselves eat as much, but no more, than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this conflict against the doctrine of "might makes right".

The waste in food amounts to at least fifty dollars a year for every family in America. The waste of a single ounce of food each day in every home means a yearly waste of nearly fifty million pounds of food. The waste of a single slice of bread each day in every home means the daily waste of a million loaves of bread. The thousand million dollars of needless waste which thus takes place yearly in the households of America can and should be stopped.

The ways of thrifty living are not new. In order to practice them, we need to do little more than return to the frugal habits of earlier days. To purchase wisely; to lost nothing for lack of proper care; to serve no more than hunger demands; to serve again the unused portion; to preserve in time of plenty against the lean months ahead; to save wheat for France and England by eating more corn ourselves, because they do not bake at home, and corn bread is unknown; these are some of the means of helping to save the waste and win the war. I suggest them in co-operation with the U. S. Department of Agriculture, to which, as well as to the County Agricultural Agents, the Home Demonstration Agents in the cities, and the State Agricultural College, inquiry may profitably be made for printed and written advice about saving food.

Will you join in the good work of saving more food for the women and children of Belgium, the orphans of France, the men in the trenches who are fighting our battles, and for the people of the United States?

The women of America have never failed to answer such a call as comes to them now. The saving of food is within their sphere. Without food

succeeded Bishop Elliott, contributes an appreciation of the Colonel to the September number of the West Texas Church News, with the hope that "its publication may benefit some of the young men of this generation who are about to enter the present war, with all its uncertainties, that they may have before them the example of one who had 'fought a good fight, kept the faith and laid hold on eternal life'". In availing himself of the services of the Church, the Bishop says, "he was in good company; the same could be said of General Washington, the Duke of Wellington, Generals Lee, Jackson and Johnston, Lords Roberts and Kitchener, and others of less fame too numerous to mention, a fact well worth remembering as we are about to enter the greatest war of the world".

Cathedral Operates Clothing Bureau

A year and a half ago there was opened at the Cathedral of St. Peter and Paul, Chicago, the Clergy House Men's Clothing Bureau, where men whom the Cathedral clergy had visited at the Bridewell, the jail, and the county hospitals might come for clothing. Dean Pond says that hundreds of men who needed clothing have come to the bureau during the past year. Records were taken of nearly five hundred deserving applicants. Two hundred of these were not helped because there were no clothes to give them at the time of asking. Of course there were many unworthy requests mingled with the worthy ones reported by the man in charge of this useful department. This man, said the Dean, soon developed a marvelous ability to separate the sheep from the goats, as the men tended to abuse their privileges. He required all the applicants at the clothes room to strip and put on their new (second-hand) garments in his presence. Their cast-off garments were promptly taken and burned. This arrangement safeguarded the men who applied and helped the bureau. Those in charge are very careful not to help repeaters.—The Dragon of St. George.

Poems We Love to Read

THE HOUSE BY THE SIDE OF THE ROAD

By Sam Walter Foss

There are hermit souls that live withdrawn

In the peace of their self-content;
There are souls, like stars, that dwell apart,

In a fellowless firmament;
There are pioneer souls that blaze their paths

Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road

Where the race of men go by—

The men who are good and the men who are bad,

As good and as bad as I.

I would not sit in the scorn's seat
Or hurl the cynic's ban.

Let me live in a house by the side of the road

And be a friend to man.

I see from my house by the side of the road

By the side of the highway of life,
The men who press with the ardor of hope

The men who are faint with the strife.

But I turn not away from their smiles
Nor their tears—

Both parts of an infinite plan—
Let me live in a house by the side of the road

And be a friend to man.

I know there are brook-gladdened meadows ahead,

And mountains of wearisome height;
That the road passes on through the long afternoon

And stretches away to the night.

But still I rejoice when the travelers rejoice,

And weep with the strangers that moan,

Nor live in my house by the side of the road

Like a man who dwells alone.

Let me live in a house by the side of the road

Where the race of men go by—

They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I.

Then why should I sit in the scorn's seat,

Or hurl the cynic's ban?—

Let me live in a house by the side of the road

And be a friend to man.

St. Paul Not a Pacifist

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., was the special preacher at the last open-air service held this Summer on the site of the proposed Cathedral, Philadelphia. In the course of his sermon he asserted that "St. Paul was never accused of being a pacifist or a conscientious objector. He loved to mingle with the soldiers of that day. He compared the helmet with salvation, the breastplate with righteousness and the sword with the Spirit. If he were in this country today, he would most likely be found in the training camps urging the boys to 'fight the good fight' and 'quit you like men'". Dr. Stewart said he was glad this nation is engaged in war for democracy. He severely criticised as undemocratic "the rich man who grows richer without having to work for it, while the poor man grows poorer".

Aged Clergyman and Historian Dies

The Rev. Horace Edwin Hayden, Assistant since 1873 at St. Stephen's Church, Wilkes-Barre, and historian, aged 80 years, entered into eternal rest on August 23rd. He was a native of Maryland, a graduate of Kenyon College and of the Virginia Theological Seminary. He was ordained Deacon in 1867 by Bishop Johns, and advanced to the Priesthood the following year by Bishop Whittle. He was an Examining Chaplain of the Diocese of Bethlehem from 1885 to 1905. After his ordination to the Diaconate, he had charge for six years of Christ Church, Point Pleasant, West Virginia, and was Rector of St. John's Church, West Brownsville, Pa., from 1873 to 1879. He served four years in the Confederate Army, was Corresponding Secretary and Librarian of the Wyoming Historical-Geological Society eleven years, Editor of the Proceedings and Collections of the Society, and author of "Virginia Genealogies", and "Massacre of Wyoming".

WOMAN'S WORK FOR THE KINGDOM

Successful Work of G. F. S. in New York

The twenty-fifth annual report of the Girls' Friendly Society of the Diocese of Western New York has been issued from the press, containing a complete account of the Annual Meeting of the organization, held at Rochester, a list of the officers of the Diocesan Council and of the several parochial branches, and the funds administered by the Society. There are 34 Branches, with a total membership of 2,530, including probationers, candidates, married Branch helpers, working associates, honorary associates, Diocesan associates and subscribers. In the nine candidates' classes in the Diocese there are 411 little girls, in charge of 28 associates, and during the year 29 were promoted to membership. One associate writes: "I always try to arrange during the Winter to have the older girls attend a few of the evening meetings, to let them see what they are coming to when they apply for membership in the G. F. S." and another Branch has permitted the senior candidates to attend the evening meetings during the Summer, when the candidates' class is closed, thus keeping the girls in touch with the Society. The candidates in St. Luke's Church, Rochester, have made surgical dressings, and some exceedingly pretty scrap-books for the soldiers. The children were so inspired by their letters from French soldiers, in answer to their letters put in comfort bags, that they were eager to do more along the same line. Mrs. A. A. Davis, who is the Diocesan head of the Missionary Department of the Society, says in her report:

"Living as we are in this history-making epoch of the world, when the appeals to our sympathy, our patriotism and our Americanism are so intense, we find ourselves forgetting at times the other important things in life. If our Mission workers ever needed help it is now. In many places surrounded by warfare and revolution, and with vast sums, unthinkable vast sums, going into the struggle for the freedom of mankind, it is no wonder there is danger that the self-sacrificing Missionaries may find themselves neglected. Let us not abate in our zeal to send our faithful workers more even, if possible, in these eventful years, not only for their encouragement, but that their spirit may permeate into the hearts of men, so that peace may reign in the world."

Recreation Rooms for Soldiers in Texas

The Ladies' Guild of St. Andrew's Church, Bracketville, Texas, has provided recreation rooms for the men of the Medical Corps who are now stationed at Ft. Clark. The Church News says:

"The fort has no Y. M. C. A. building, and excepting the "movies", there is no place for the men to pass their time when they are off duty. The ladies began to devise plans as soon as the four companies of the Medical Corps arrived, and before the end of the week they had three rooms loaned by the Masonic Order comfortably fitted for the use of the soldiers. There is a lounging and game room, a reading room and a writing room. The rooms are provided with chess, checkers, dominoes and a plentiful supply of books, magazines, newspapers and writing material. Enterprising citizens of Bracketville became interested in the project, and have supplied funds to maintain the rooms.

"The soldiers are very appreciative of what the ladies have done for them, and almost any time one may find a number of them using their recreation period in the clean and wholesome manner that the good ladies of St. Andrew's have made possible for them.

"The men are regular in their attendance upon the services of the Church, and at every service there are more men present than the seating capacity of the church can accommodate. The men have organized a Sunday School of their own, with Sergeant McClure of the Twenty-sixth Company for Superintendent. The attendance is splendid, and all the men are enthusiastic over their School."

Grant, O my God, that neither joy nor sorrow shall visit my heart in vain. Make me wise and strong to the performance of immediate duties; and ripen me by what means Thou seest best for the performance of those that lie beyond.—Margaret Fuller.

Missionary Study Class Program

We have received, through the courtesy of Mrs. Harry C. Gerhart, Corresponding Secretary, a copy of the Year Book of the Mission Study Class of Trinity Church, Clarksville, Tenn., Branch of the Woman's Auxiliary, a well arranged and carefully prepared program for the ensuing year. The following are the topics which will be discussed:

October: The Little Blue Box

Vision of an Expanding Kingdom—Psalm 67.
Resume of the United Offering—Opening of the Boxes.

"Tired of Missions"—A Short Missionary Play by the Juniors.

November: Training for the Kingdom
Aim: To trace God's world-wide purpose for men through His training of the chosen race.

Vision of the Majesty of God's Kingdom—Psalm 97.

World Situation in Israel's Early History.

The Story of Abraham—Giles.

The Man Who Led the Nation—Giles.

The Antiquity of Missions.

Noah, the First Domestic Missionary.

Jonah, the First Foreign Missionary.

Ezekiel, the First Colonial Missionary.

December: Spiritual Preparation for the Kingdom

Vision of Universal Worship—Psalm 96.

The Message of the Prophets Before the Captivity.

The Message of the Prophets During the Captivity.

The Message of the Prophets After the Captivity.

The First Missionary Ship.

The First Missionary Ship, A. D.

Dynamics of Missions.

The Impulse of Explorations and National Conquests.

The Missionary Education Conference at Asilomar

Five delegates from the Diocese of California enrolled as students at the Missionary Education Conference at Asilomar, near Pacific Grove, in the latter part of May. They returned ten days later filled with a deep and burning purpose to persuade many others to repeat their experience next year—to spend ten days hearing the call of the Church to extend its boundaries—ten days in the hallowed seclusion of Asilomar, living the life of the camp and studying with 150 others the needs of the Missionary field at home and abroad.

The Missionary Education Movement spells "efficiency" in teaching the subject of Missions. It is not content to tell heroic tales of a by-gone generation. It brings up-to-the-minute information from the four quarters of the globe, and interprets it in terms of increased personal responsibility, that the whole world may hear the Word of God. But the movement does not aim to arouse thrills—it seeks to consecrate the deeper purpose of all to take a greater share in upholding Christian standards. To secure this end, it gathers a faculty trained to teach and develop leaders. It fails of its purpose if it produces only those who can lead Mission Study Classes. If the Missionary cause is to advance, the delegates must learn during these ten days how to teach a normal class, so that its members shall in their turn teach others to witness for Christ.

This union of interdenominational Missionary and educational activities challenges the Sunday School to know more about Missions, and the Woman's Auxiliary to know more about educational methods, until the strongest kind of team work shall result in preaching the Gospel to every creature.

interest to our Church, because of the Commission in St. Louis looking toward the choice of a location for the establishment of a Mission.

Not the least of the lasting effects of such a conference is the friendships formed on the basis of the strong fundamental bond of a common faith and a common purpose.

The Missionary Education Movement is equipped to conduct Missionary Institutes and furnish leaders and information for the advancement of the Kingdom. Their Field Secretary in the West, the Rev. J. C. Worley, may be reached at 417 Market Street, or at 1101 Wright & Callandar Building, Los Angeles. He is at the service of all earnest workers, but he cannot relieve us of the responsibility of each doing his bit.

These Missionary Conferences are not exclusively for young people, though many go to them. The number between sixteen and nineteen years of age is limited. The aim is rather to reach the present mature leadership of the Churches, such as the Diocesan officers, the Clergy, Directors of Religious Education, Deaconesses, officers of the Sunday Schools and of the Woman's Auxiliary Branches. Potential leadership is the chief qualification sought in delegates.

The interdenominational spirit of each Conference induces reverence and respect for the cherished convictions, customs and feelings of the representatives of each communion. Freedom is given to each group to follow its own inclination—there is no coercion, emotionalism or arbitrary guidance of delegates. The result desired is exclusively added devotion to the established Missions and Missionary agencies of the several communions.

The Rev. Arthur B. Gray and Mr. John Wood of our Board of Missions have been long-time members of the Board of Managers of this Missionary Education Movement. Dr. William C. Sturgis, the newly elected Educational Secretary of our Board of Missions, was made a member of the M. E. M. Board on July 7th, 1917. Miss

HOME CARD

Issued by the United States Food Administration

Win the War by Giving Your Own Daily Service

Save the Wheat—One wheatless meal a day. Use corn, oatmeal, rye or barley bread and non-wheat breakfast foods. Order bread twenty-four hours in advance so your baker will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for cooking, toast, etc. Eat less cake and pastry.

Our wheat harvest is far below normal. If each person weekly saves one pound of wheat flour that means 150,000,000 more bushels of wheat for the Allies to mix in their bread. This will help them to save Democracy.

Save the Meat—Beef, mutton or pork not more than once daily. Use freely vegetables and fish. At the meat meal serve smaller portions, and stews instead of steaks. Make made-dishes of all left-overs. Do this and there will be meat enough for every one at a reasonable price.

We are today killing the dairy cows and female calves as the result of high price. Therefore, eat less and eat no young meat. If we save an ounce of meat each day per person, we will have additional supply equal to 2,200,000 cattle.

Save the Milk—The children must have milk. Use every drop. Use buttermilk and sour milk for cooking and making cottage cheese. Use less cream.

Save the Fats—We are the world's greatest fat wasters. Fat is food. Butter is essential for the growth and health of children. Use butter on the table as usual but not in cooking. Other fats are as good. Reduce use of fried foods. Save daily one-third ounce animal fats. Soap contains fats. Do not waste it. Make your own washing soap at home out of the saved fats.

Use one-third ounce less per day of animal fat and 375,000 tons will be saved yearly.

Save the Sugar—Sugar is scarcer. We use today three times as much per person as our Allies. So there may be enough for all at reasonable price use less candy and sweet drinks. Do not stint sugar in putting up fruit and jams. They will save butter.

If everyone in America saves one ounce of sugar daily, it means 1,100,000 tons for the year.

Save the Fuel—Coal comes from a distance and our railways are overburdened hauling war material. Help relieve them by burning fewer fires. Use wood when you can get it.

Use the Perishable Foods—Fruits and vegetables we have in abundance. As a nation we eat too little green stuff. Double their use and improve your health. Store potatoes and other roots properly and they will keep. Begin now to can or dry all surplus products.

Use Local Supplies—Patronize your local producer. Distance means money. Buy perishable food from the neighborhood nearest you and thus save transportation.

General Rules

Buy less, serve smaller portions.
Preach the "Gospel of the Clean Plate."

Don't eat a fourth meal.
Don't limit the plain food of growing children.

Watch out for the wastes in the community.

Full garbage pails in America mean empty dinner pails in America and Europe.

If the more fortunate of our people will avoid waste and eat no more than they need, the high cost of living problem of the less fortunate will be solved.

HERBERT HOOVER,
United States Food Administrator.

Without faith in God and God's love and His future for us, there cannot be for us any true comfort. With it we can lift our burden with serenity, and find joy in our work, looking upon it as service.

God still watches over His Church. He brings to naught the devices of the foolish. He looks with tender care on all our weaknesses. He cherishes and crowns that sincerity whose motto is "In Thy Name".

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

SUBSCRIBERS—HELP US

THE WITNESS is eight months old. It is a wonderfully healthy child. Its growth has been phenomenal. A great many admire the babe. They predict for it a splendid future—a useful life.

We ask our subscribers to co-operate in a simple plan that will give us a circulation of 100,000 copies before 1917 ends. We cannot do this unless we can show that number of Church families a copy through some personal influence. So we ask you—each subscriber—to select ten friends, and write them that you have asked us to send each of them a copy of THE WITNESS; that you want to send us ten subscriptions, and ask them to join your club. We will send the sample copy. They will answer your letter. You will remit us 50 cents for each dollar subscription.

A simple plan with your personal influence. Many of you can also gather a club in your own Parish.

WILL YOU HELP US THIS WEEK?

The Impulse of Commerce and Colonization.

January: Epiphany

Gospel for the Epiphany.

Twelfth Night Traditions.

Epiphany Poem.

The Wise Men.

Epiphany Play.

February: Missionary Exposition

April: Founding of the Kingdom

Aim: To understand how Christ prepared for the fulfillment of His Kingdom.

Benedictus—Vision of Zacharias.

Love, the Fundamental Principle of Missions.

The Friends of Jesus.

The Organization of Christ's Missionary Work—Pioneer Missionaries.

St. Mark, the Apostle of Egypt.

St. Thomas, the Apostle of Parthia.

St. Andrew, the Apostle of Scythia.

May: "The Great Christian Odyssey"

The Spreading of the Kingdom

Aim: To see the way in which the early Church endeavored to carry out Christ's mission to the world.

Vision of Christ Seated Over All—Psalm 2.

Christ at Work in the World Through His Church.

A Follower of the Kingdom.

The Message for the Whole World.

Pioneer Missionaries

St. Bartholomew, the Apostle of India.

St. Simon, the Apostle of Persia.

St. John, the Apostle of the Seven Churches.

References: The Bible; "A Missionary Horologe"; "Missions According to the Bible"—Church Missions House; "The Call of the King"—Dorothy H. Giles. "Simon Peter—Rock"—L. C. Sturgis.

A life all sunshine would not content us for long. We need the shadows, the clouds, the twilight, the darkness even to appreciate the light.

Asilomar, on the Pacific coast, is a delightful spot for such a gathering, its combination of pines and beach, surf and sea life, fog and sunshine, cool breezes and wonderful drives, formed a glorious setting for the conference life of study, recreation, out of doors and indoor groupings of delegates for the scheduled or informal program each day, from the 7:30 a. m. breakfast in the big dining tent to the Vesper Service round the big fireplace in the Administration Building, followed by an evening address from pioneer Missionaries, medical, evangelistic, industrial and educational, direct from the field of work, whose vivid accounts of actual up-to-date conditions and needs were further emphasized by maps and screen pictures, often movies, showing the Church in living action today at frontier points of Christian penetration. Lights out at 10 p. m. assured the 150 delegates of a quiet rest and preparation for the next full happy day. Missions was the keynote of it all, and help to enable each delegate to return better equipped with knowledge and experience to teach Missions in his or her own Diocese or Parish.

A Missionary pageant and a Missionary play, quickly prepared, but most skillfully presented, gave all the powerful force of modern dramatic teaching to the Missionary appeal, the need of the heathen and the welcome and beneficent reception of the truth that makes for freedom.

"The Lure of Africa", "The Sons of Italy" in America, and the Immigrant, were the special subjects studied at this year's Conference, as planned by the Missionary Educational Movement, and by the second day the 150 delegates were talking Africa, living and breathing Africa, and so with the other subjects, according to the class groupings.

This subject of Africa is of special

Grace Lindley is a regular teacher at several of the Eastern Conferences each year. Bishop Floyd is one of the most devoted and valued counsellors of the Movement, and Mr. Samuel Thorn, Jr., a prominent Episcopal Layman and Christian philanthropist of New York City, is the Chairman of the Board of Managers.

These facts should help to win the interest and attendance of our Church members on the Pacific coast, and greatly increase the number of our delegates at Asilomar next year

Milwaukee Rector Urges Parishioners to Take The Witness

The Rev. Nathaniel D. Bigelow, Rector of St. John's Church, Milwaukee, Wis., strongly urges the members of his Parish, through the columns of St. John's Church Observer, to subscribe for THE WITNESS, as follows:

"With all the emphasis I can muster, I want to say that every Church family needs a live Church paper. The 'Observer' is fine for the Parish, but we need to be put in touch with the entire Church. I know of no paper that can do this so effectively and so cheaply as THE WITNESS. The price is only \$1 a year, and it is weekly. Bishop Johnson is Editor-in-Chief, and he is supported by a corps of men very able, and representative of the entire Church. We naturally tire of controversy in the Church, but here is a paper that knows no party. It is a Church family newspaper, and just what you want. Now, if fifty families will respond to this appeal, I will gladly act as custodian of funds and see that you get the paper. Let me say that nothing would help us as a Parish more substantially than to have a large reading constituency, and thereby an increasingly intelligent Churchmanship among us."