

The Witness

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

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THE PRESIDING BISHOP SELECTS A WAR COMMISSION

A Brief of Minutes of the First Meeting of the War Commission in Washington, Thursday and Friday, Sept. 13 and 14, 1917

Present:

The Bishop of Massachusetts, Chairman.
Bishop Knight of Sewanee.
The Bishop of Western Michigan.
The Bishop of Washington.
The Bishop of Rhode Island.
The Bishop Coadjutor of Southern Ohio.
The Rev. W. R. Bowie, D. D., of Richmond, Va.
The Rev. J. E. Freeman, D. D., of Minneapolis, Minn.
The Rev. W. H. Milton, D. D., of Wilmington, N. C.
The Rev. John Mockridge, D. D., of Philadelphia.
The Rev. C. L. Slattery, D. D., of New York City.
The Rev. George Craig Stewart, D. D., of Evanston, Chicago.
John M. Glenn of New York City.
Bishop Lawrence, Chairman, and Dr. Stewart, Secretary.
The Executive Committee appointed Bishop Perry of Rhode Island, Chairman.
Other members:
Bishop Harding of Washington.
Bishop McCormick of Western Michigan.
Dr. Mockridge of Philadelphia.
Dr. Stewart of Chicago.
An executive Secretary to be elected.

Mr. Arthur E. Newbold, Treasurer. The courtesy of the floor was extended to Mr. B. F. Finney of the Army and Navy Department of the Brotherhood of St. Andrew.

Mr. Finney presented to the Commission the war work of the Brotherhood already organized, and asked for definite action of the Commission in relation to the Brotherhood work. The Commission, therefore, resolved: That the Commission, having heard from the Brotherhood of St. Andrew of its plan for Laymen's work, welcomes the zeal and energy shown by the Brotherhood in initiating this work.

The Commission undertakes to supplement the amount raised by the Brotherhood up to \$25,000, with the assurance of further aid as its work develops.

It is understood that the Commission is to have general charge of this, as of all other war work in the Church, and that definite arrangements as to this are to be made between the Brotherhood and the Executive Committees of the Commission.

The executive offices will be opened in New York City, and an Executive Secretary elected. Between meetings of the Committee, the Executive Committee will be empowered to fill vacancies and to exercise all the powers of the Commission.

The House of Bishops is being addressed and respectfully requested to consider at their meeting in October the work of the War Commission, and to take such action as may commend the work of the Commission to the whole Church.

The Presidents of the various Provincial Synods are asked to provide a prominent place in their programs for the consideration of the War Commission, which will undertake to send a representative to each Synod to represent the cause.

Mr. Norman H. Davis of New York was elected an additional Lay member of the Commission.

A STATEMENT BY THE WAR COMMISSION

From the day war was declared, Clergy and Laity, men and women, Parishes and organizations of the Church have been giving themselves heart and soul to the service of the nation.

Our young men were quick to enlist, to enroll in Officers' Training Camps, to offer themselves for every branch of the national service.

At all great centres, Churchmen and Churchwomen have been forward in all that makes for the comfort, health and general well being of our soldiers and sailors. The Clergy in considerable numbers have taken the Church's ministrations into training

of Church work in connection with camps and cantonments.

There are many excellent organizations already at work providing for the general physical and moral well being of our soldiers and sailors. With these agencies the Commission will hope to co-operate. It recognizes, however, certain definite and solemn responsibilities which belong to the Church, and which she cannot delegate to any other body. The Sacraments must be administered and it should be possible for every son of the Church to feel and to know her loving, watchful care and presence through her accredited and accustomed representatives. The Commission will seek to make this possible:

(a) By seeing to it that in all military establishments there are Clergymen of the Church responsible for this work, assisted wherever it is necessary and feasible, and consonant with camp regulations, by qualified Lay workers as assistants.

(b) By providing adequate equipment and moral support to the Chaplains of the Army and Navy, whose hands the Commission will strive to strengthen in every possible way.

him, care of Drexel, Morgan & Co., Philadelphia.

WILLIAM LAWRENCE,
Chairman.
GEORGE CRAIG STEWART,
Secretary.

A MESSAGE FROM BISHOP LAWRENCE

Our boys and men are leaving our homes and Parish Churches for the war. Our hearts follow them with solicitude. Will the Church follow them, too, through the camps, into the trenches, with messages, Sacraments and pastoral care? I believe she will.

The Chaplains of the Army and Navy are commissioned to serve the men, to gather them in worship and social comradeship. Surgeons have instruments, paymasters have desks and account books, Chaplains have nothing for equipment. Will the Church equip them for effective service? I believe she will.

Through the War Commission, the people and Clergy of the Church will follow up the boys.

WILLIAM LAWRENCE.

A man's creed must be positive. Would any sensible man die for a negative religion? Would he live for it? Could it teach him the duties of prayer or self-sacrifice? Would it nerve him to action, effort, venture—the practical side of religion?

camps, navy yards and across the ocean.

So great has the Church's task become that the Presiding Bishop has assumed authority to appoint a Church War Commission, to which he commits "the watchful care and direction of the Church work in connection with the camps and cantonments, battlefields and hospitals, Army and Navy Chaplains and such like matters". He appointed as members of this Commission the following:

The Bishop of Massachusetts, Chairman.
Bishop Knight of Sewanee.
The Bishop of Western Michigan.
The Bishop of Washington.
The Bishop of Rhode Island.
The Bishop Coadjutor of Southern Ohio.

The Rev. D. R. Bowie, D. D., of Richmond, Va.

The Rev. J. E. Freeman, D. D., of Minneapolis, Minn.

The Rev. W. H. Milton, D. D., of Wilmington, N. C.

The Rev. John Mockridge, D. D., of Philadelphia.

The Rev. C. L. Slattery, D. D., of New York City.

The Rev. George Craig Stewart, D. D., of Evanston, Chicago.

Mr. W. D. Cleveland of Houston, Texas.

Mr. Louis F. Monteagle of San Francisco.

Mr. Whiteford Cole of Nashville, Tenn.

Mr. Charles D. Dickey of New York City.

Mr. John M. Glenn of New York City.

The Commission held its first meeting in Washington, as was fitting, and after making careful plans for the vigorous carrying out of its work, sends out its first message to the Church.

The duties of the Commission are outlined in the words of the Presiding Bishop in creating the Commission:

1. The watchful care and direction

(c) By giving such assistance as may be deemed expedient to those Parishes and Clergy who are adjacent to military camps.

2. The co-ordination and direction of all existing agencies of war service within the Church.

In order to avoid overlapping and the wasteful confusion of effort, the Commission, through its Executive Committee, in conference with other Church Boards, will seek to co-ordinate the various organizations already at work, General, Provincial and Diocesan. It calls upon the whole Church to give it loyal and cordial support in this effort.

3. The Commission proposes to provide for the extension of its work overseas, as the occasion may demand. It already has plans on foot looking to the appointment of a Bishop to take Episcopal oversight and care of the Church among the American forces abroad.

4. For this and "such like matters" the Commission asks for an immediate sum of \$500,000. Its financial needs are based upon the policy of reinforcement, especially that of the spiritual activities and equipment of Chaplains in the Army and Navy. It does not propose to finance from its treasury all the war work of the Church, but rather to stimulate and supplement work already undertaken, or about to be undertaken, by Churchmen. It assumed that material construction and local enterprises of various kinds will be financed, as far as possible, by the several localities, but will hold itself in readiness to augment and strengthen these efforts.

In a word, the Commission proposes that every son of the Church, in Army or Navy, that every daughter of the Church, in hospital or ambulance service, shall be looked after. It is a great vision, a great responsibility, a great task. It is also a great opportunity.

Mr. Henry Newbold of Philadelphia is Treasurer of the Commission, and checks for this work may be sent to

A Coadjutor in Iowa

Bishop Langley's Election Assented to by Bishops and Standing Committees

The Rev. E. H. Rudd, D. D., President of the Standing Committee of the Diocese of Iowa, has notified the Presiding Bishop that a majority of the Bishops and Standing Committees have consented to the election of Rt. Rev. Harry Sherman Langley, D. D., Bishop Coadjutor of that Diocese. It will be remembered that after the election of Bishop Langley at the Iowa Convention last May considerable controversy was aroused by the protests of a prominent Layman in that Diocese, and the Editor of one of our Church weeklies, who called in question the legality of the election. Bishop Morrison, the Diocesan, immediately set forth an explanation and rejoinder, which appears to have satisfied the Bishops and Standing Committees of the Church, who now, by their action, endorse the method of election as rightful and legal. It is only necessary to add that in this opinion they appear to be at one with the last General Convention and the leading canonists of the Church.

Cathedral Adopts a Military Company

Company H, First Ohio Infantry, was recently entertained at St. Paul's Cathedral, Cincinnati, by a special service and reception held in their honor. A patriotic sermon was preached by Bishop Vincent, and at the close of the service each member of the company was presented with a small copy of the New Testament, beautifully bound in durable leather. At the reception which followed the service, addresses were made by the Rev. John Williamson, the Summer supply at the Cathedral, and by Canon Reade, who spoke on behalf of the Cathedral, in the absence of Dean Purves, and by Chaplain John F. Hargett, who voiced the appreciation of his company for the kindness and great good will shown them by the people of St. Paul's Cathedral. Company H has been adopted by the Cathedral Parish as their special charge during the war. Each man has been presented with a comfort kit, the special gift of this Parish, and as there are many men in the Army without any home ties, and several such in this company, there have been assigned to each one of those a member of the congregation, who shall act as a special friend, in correspondence and otherwise, during the time of his service in the Army. In this way the Cathedral Parish of the Diocese of Southern Ohio is doing its bit, and setting a good example to the other Parishes of this Diocese.

A Cemetery Endowed

By the will of Mrs. Ruth Newey Smith of Patchogue, the Diocese of Long Island is given a large tract of land in Lakeview cemetery for St. Paul's Church there. The money derived from the sale of plots and graves is to "be used to keep the plots in order, to paint the fences", etc. Should there be any surplus, it is to be placed at interest until sufficient accumulates to erect a comfort house and a place where funerals can be held in the cemetery. She leaves to St. Paul's Church \$3,000, the income of which is to be used perpetually for buying flowers for the graves of her sisters, her parents, herself and certain sailors that she caused to be buried in that cemetery. If St. Paul's Church does not wish to attend to this, then the Masonic Lodge of Patchogue is to take charge.

Illuminated Signboard Invites People to Pray

The doors of Emmanuel Church, Hastings, Mich., are kept open every day and evening for the benefit of those who may wish to enter and offer prayers for the boys who have been called to the colors. A sign board, illuminated with red, white and blue lights, has been placed in front of the Church, inviting the public to enter and pray for those in the service of the country, and for a righteous peace. Arrangements have been made by the Rector, the Rev. D. R. Blaske, with a number of prominent Laymen and Clergymen, including men who have served at the front, to give addresses on patriotic subjects. Mr. Blaske recently spent part of his vacation laboring in a furniture factory, in order that he might learn by personal experience and close observation something about the life and needs of the laboring man.

Patriotic Rector Waives Exemption

A news dispatch in the daily papers, under date of Sept. 3rd, says: "As a patriotic American of courage and conviction, Rev. Frederick A. Patterson, Rector of St. John's Church, Sturgis, Mich., is a shining example of the type of patriot and Clergyman who reflects credit upon both Church and State."

"Mr. Patterson waived three exemption claims in order to enter active military service. He was beyond the draft age, was married, and, as a Clergyman, was not expected to bear arms, but in spite of this he has joined the Second Officers' Training Camp at Fort Sheridan, and is now in training. He is the only Rector of the Diocese of Western Michigan in active service in the United States Army, and is a Spanish-American war veteran."

THE CHURCH IS A FAMILY MOVED BY THE SPIRIT OF LOVE TOUCHED BY THE HAND OF CHRIST

THE SIXTEENTH SUNDAY AFTER
TRINITY
THE COLLECT

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

Human hands wrote this prayer, begging God to cleanse and defend His Church, but begging Him to do it with His continual pity. What is the best way to "cleanse" and "defend"? To make outcasts of the unclean? To keep the foes on the outside? That is one way, and it has Scriptural warrant, and has been tried by Christians from the time of St. Paul till today, with varying degrees of success. When the old time Puritans would have "put out" the woman taken in the act of adultery, Jesus put a test to the accusers which stayed their hands. Was His pity in vain? She loved much, because she was forgiven much. God can cleanse and defend better than His children. Time is ever proving that. For that reason the peace and well being of the Church ever needs that continual pity for which we this day pray. I said human hands wrote this prayer. The compilers themselves recognized the truth of St. Paul's statement to the sinful Corinthians, "lest that after I have preached to others, I myself should be rejected", and, "Let him that thinketh he standeth take heed lest he fall". As Bishop Hall writes: "For the individual Christian there is no such thing as indefectible grace. The gray-haired saint may fail at last.

The surest guide a wanderer prove; Death only binds us fast To the bright shore of love."

"We must, says the Bishop, "invoke our Lord's continual pity to strengthen such as do stand, to comfort and help the weak-hearted, to raise up those who fall, and finally to beat down Satan under our feet."

I found what to me was a new paraphrase of St. Paul's statement about the indefectible Church quoted by Bishop Hall, which I pass on to you: "Christ loved the Church, and gave Himself for it (in the past), that He might sanctify and cleanse it (now in the dispensation of grace) with the washing of water by the Word (the continual outflow of Baptismal grace), that He might (at the end) present it to Himself a glorious Church, not having spot, wrinkle, or any such thing."

"Preserve it by Thy help and goodness." It is our bounden duty to preserve the Church by rightly using the help which God gives freely, and by living that goodness which He commands us to make a part and parcel of our daily life—strict with ourselves, tender with others. In this way may we hope to keep the name of the Church fair, and avoid the punishment which should eventually fall on those who, by their words and deeds, cause stumbling and bring shame, but who, before it is too late, repent them of their evil deeds. "It cannot continue in safety without Thy succor" brings home the lesson that in a way the safety of the Church is not in our keeping. If the safety of the Church had depended on man, it would have been not only split, but sundered and destroyed long before this. God is succoring the Church by daily turning some evil to good; by changing inner foes to open friends; by giving penitents a chance to prove the reasons for and the sincerity of their repentance; by showing the saints and the steadfast ones how to help their fallen brothers. God help us all to use this prayer with sincerity, and to conform to those requirements which we are promised will bring an answer to this, as to all prayers which we are led to offer Him.

THE EPISTLE

I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of

Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii:13.

"The whole family." This is St. Paul's conception of the Church. It is a good one. A whole family, ordinarily speaking, has all sorts and conditions of men in its make-up. The safety of the whole family depends on its hanging together—the strong helping the weak, the good helping the bad, the clean helping the unclean. A family is grounded in love. Love holds the family together, and often the tenderest love is for the least deserving of the household.

"I bow my knees" indicates that posture in prayer is not mere form. "As I live," saith the Lord by Isaiah, "every knee shall bow to Me." See Jesus in Gethsemane on His knees; St. Stephen kneeling as he was stoned; St. Peter and St. Paul on their knees with the disciples on the Tyrian sea shore. Try saying your prayers with concentration, and as the words and ideas of your heart come forth, you will find yourself on your knees or on your feet. "Bowing in prayer", except for the infirm or afflicted, is not conducive to reverence, nor to be thought of in connection with what has been called "agonizing in prayer".

St. Paul agonized before God not only for himself, but for others. Note how he lays his finger on the weak spot in the family life, because of which the Lord's pity is ever necessary to cleanse and defend it. St. Paul prays that we may be spiritually mighty men. "Strengthened by His

intercessions and our prayers will avail much. Through the prayers and the lives of such folk comes that "glory in the Church" which makes men realize that it pays to "stick" by the family", even when some of the home folks show themselves untrue, weak and faithless, remembering,

"The love that gave itself for all, Yet closest clings to guiltiest things, As Magdalen or Saul."

THE GOSPEL

And it came to pass the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet hath risen up among us; and, That God hath visited His people. And this rumor of Him went forth through all Judaea, and throughout all the region round about. St. Luke vii:11.

"The whole family" is here shown to us in the figure of a broken-hearted mother and a dead son. Bishop Doane writes thus: "This only son, dead, of a widowed mother is God's child, 'dead in trespasses and sins'. The Church, the Eve of the Second Adam, the mother of all spiritually living, weeps over many sons like these. She is a widow, because the Bridegroom has been taken away, and she waits and longs for His return, and her great love for every child that is dead in sin is as though that child were 'the only son'. She knows the love of Christ, and so she follows her 'lost' child, agonizing in prayer.

It was the positive character of the Gospel that carried it round the world. The facts that its truths were for everybody, through all time, carried conviction to every human heart that heard the message, and the obedience of the life that learned its facts.

Spirit in the inner man." How many of us realize that our religion is chiefly concerned with the inner man? Not the outside life, but the inside, hidden life is God's chief concern. Many a man goes along his religious life concerned only with doing good, rather than being good. Oh, it is a terrible time for a fellow when he finds out that he has no inward and spiritual strength, "no resistance", as the physicians say when a man does not respond to proper treatment. And yet sometimes it is these terrible times in a person's life, or in the family life, which let us experience what St. Paul calls the depth, and length, and breadth, and height of the love of Jesus. Sometimes, superficially religious people are shaken by the calamities of life before they die; then, if they are rooted and grounded in love, there opens to them, and also to the whole body of Christians, the possibility of being made Christ-like, which is a result, in many cases, "abundantly above all that we ask or think".

"All that we ask or think!" We nominal Christians do not join our asking and thinking as closely as we should. "Consider this lest ye forget God" is advice that is more appreciated in thinking backward than in looking ahead. "I did not think" is the excuse we offer for many of the mishaps of life. Sin has a habit of rushing us off our feet. That is the reason that the Church suffers so much from her children's actions. And even when some of us "think", we do not think far enough ahead, and consider the consequences of our wrong doing. Let us thank God for His mercy and His pity; and let us resolve to "think" about the words in the prayers the Church puts into our mouths, so that the desire of our hearts will rise to those words as naturally as the sap from the root runs up to the heart of the flower it bears, according to the power that worketh in it. If we only "thought" over each word in this day's Collect, we would find it a prayer of comfort and strength. In proportion as we join our thoughts to our asking, may we hope that our

And in human life also, are there not heartaches of men and women in the world today, not loving more, perhaps, but yearning and laboring more over the 'children of their sorrow' than over those who never transgressed their commandment? This, too, the Church does even over those who have been so long dead in sin that they lie helpless upon the bier of evil habits, and are borne to burial. Hopeless sinners, men account them. Not so the mother's love, not so the Saviour's power."

"Jesus had compassion on her." Remember, too, how Jesus "had compassion on the multitude". "Thy continual pity" comes back to our minds. It is the love of God yearning through the heart of Jesus for the resurrection of a soul. But note, Jesus must touch the bier. He must stop the sinful habit. He must speak the word which bids a soul arise. And when Jesus does that, then the soul begins to speak. The young man's thoughts and his words begin to work together, and when this happens, Jesus delivers a real live soul to his mother, the Church—takes him back home. "I am no more worthy," says the son, thinking back; "make me a servant", he says, joining his asking to his thinking. But more is given him than is asked or thought for! Oh! think of the love of Christ, which passeth knowledge! Think of the continual pity of the Saviour, and if you have been the scoundrel, the black sheep, the "good for nothing" in the family, for the family's sake, for your own life out of death, give Jesus a chance to touch you and cleanse you.

"God hath visited His people." So say people oftentimes when afflictions come to other people. The people in this story did not say that with the old idea of a punitive God in mind. They saw that life could come to those who were dead to the ordinary approaches and influences of the whole family, if only Jesus could meet and touch their souls. Do you and I do right when we hand over our wards or our children to others, expecting them to lead them to Jesus? Is it not a part of the responsibility of bringing children into the world

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
16 S. af. Trinity	11 Sam. 15:1-2 Prayer of Manasses	John 15	Deut. 29	Col. 1
M.	11 Sam. 15:13-29	Mark 13:1-13	Ezek. 12	2
Tu.	15:30-16:4	13:14-23	13	3:1-17
W.	16:5-14	13:24 end	14	3:18-4 end
Th.	16:15-17:14	14:1-11	15	Philemon
Fri.	17:15-26	14:12-31	17	Phil. 1
S.	17:27-18:8	14:32-52	18:1-19	2
17 S. af. Trinity	18-9 end Isa. 5	John 16	7:15 end	3

Absalom's Rebellion (first morning lesson) may be said to have been the direct result of David's own sins and was part of the penalty which Nathan told the King would come upon him notwithstanding the Divine forgiveness. The second lesson is in continuation of St. John's Inspired Portrait of the Son, but it has intimate connection with the first lesson. Not only is there the detail that God's dealing with His servant David is an illustration of the "purging," or "cleansing" of the "branch" (for David, though a great sinner, lived in communion with God), but the great questions of authority and obedience involved in the Absalom story receive full treatment by our Lord in John 14. "Henceforth I call you not servants but friends; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my father I have made known unto you." Those are the two stages in the establishment of the rule of right upon earth; first the establishment of rightful authority and of enforced obedience; second, passing from law to spirit. This is the Divine model for parents, rulers and all in authority, including employers of labor. Those in command must aim at winning those under their control to the position of friends; a shared intelligence, mutual sympathy and oneness of aim. This is true democracy, political, industrial and ecclesiastical. The Old Testament al-

created and redeemed the world; He is exalted over all things and is the Head of the Church (cf. the Collect) and also is within us, reconciling and transforming us. The second lesson brings out from the Old Testament point of view the ethics of redemption and the closing verse is especially noteworthy, with its insistence upon the limitation and practical character of Revelation in keeping with the fundamental ideas of Col. and the needs of the Church today (Col. ii:18).

What God Expects Of Church People

The Rev. Edward S. Doane, Rector of St. Andrew's Church, Roswell, New Mexico, in a sermon on the topic, "What God Expects of Church People", said:

"Membership in the Church is membership in a great Divine brotherhood that has come down through the ages. This membership begins with Holy Baptism, and no matter how a man may look upon his Baptism, that Baptism was an enlistment on the side of the forces of good as against the forces of evil. It is not a question as to the importance of such an enlistment, but it is a question as to whether you make the enlistment of real value to your spiritual life. A soldier may enlist or be enlisted into the army, but at the same time that soldier may prove inefficient, disloyal or even a traitor. On the other hand, if he takes his enlistment seriously, he may become a splendid soldier, and one active for the best ideals for which his country stands. He will not doubt the importance of his enlistment, and in consequence he will realize the importance of his service. It is just so in the Church, the great spiritual army that has been marching down through the centuries. In every age the enlistments have been many, but in every age this army has been helped and strengthened or hindered and weakened according to the way persons have regarded their enlistment. Now, in this army of God, the necessary qualifications for a good soldier are practically the same as we would expect from the army of the nation. Like the army, the Church has its officers, and these officers have their duties to perform, and also have a claim upon the loyalty of the rank and file in the army of God. Without loyalty in the Church, just as in the nation, we play into the hands of the enemy. Yea, more, we are looked upon as fighting and working for the enemy, and every deterioration that comes to a disloyal citizen in regard to his national status will come to a disloyal Churchman in regard to his spiritual status. So, if God is going to be able to help us in our spiritual life, He will expect certain definite things from us. He will expect our enlistment to be permanent, because as long as life lasts, soldiers of the Cross must continue to fight. There is no let up or let down in the matter without loss. He will expect us to be faithful to our trust. One who is faithful to his or her Church will be faithful in other affairs of life. God strengthens the people in other things besides the faith. He will expect members of the Church to worship Him. Worship is a natural instinct of the soul, and a man who does not worship is robbing God of an opportunity to make him and those around him more worthy of the trust and honor men put upon them. The man who does not want to be honest, and who does not want to deal justly with his fellow men, is not the man you will find very often at the public worship. If God could get hold of such men, every community would go through a sort of reform. The interests of their fellow men would loom up bigger than the interest on their money. Christ put MEN above money, but men who know God only in name put MONEY above men. God expects Church people to have ideals and work for them. He expects Church people to have consciences that can be touched by the finer issues of life, and not be afraid to change their ways of living, as more light comes streaming in through the gothic windows of their souls."

F. S. W.

EVERY MAN NEEDS A FAITH THAT IS POSITIVE

The late Bishop Coxe, hurrying to a church from a belated train to keep an appointment, passed around the edifice to the vestry room just as the congregation was saying the Apostles' Creed. Through the open window he saw every head bow as the lips uttered the words: "and in Jesus Christ our Lord." When he entered the pulpit, he said:

"I have witnessed this morning one of the grandest sights of my life. As I approached the edifice I heard the service in progress, and at the name of Jesus I saw every head in this great congregation bow in reverent worship. It was an impressive sight."

And throwing aside the thought that he had intended to dwell upon, he preached with impassioned eloquence upon the glories of a positive faith in Christ, and the grandeur of that Creed of facts which, coming down to us through all the Christian ages, had gathered around it the devotion and enthusiasm and loyalty of the great body of the faithful in the Church Militant. It was a sermon long to be remembered; and the writer will never forget the confidence it inspired in his own heart for the Church that makes this Creed of positive truth its only requirement of membership; and his love for the Church has been deeper from that day.

Here is something to labor for, to live for, to pray for—the Church, whose foundation is Jesus Christ her Lord—the Church that satisfies the deepest need of the human soul, because it tells him in no uncertain language what he ought to believe to his soul's health—that gives him a Creed that is positive in every expression—a Creed so absolutely true that it carries with it the power of persuasion, and makes a man feel the necessity and reasonableness of the acts, habits, efforts and sacrifices which constitute a practical, Christian life. The man whose life is inspired by the truths of the Apostles' Creed feels the assurance that his religion is not based on unfounded opinions, but on the certainty of facts.

The story is told of a stranger strolling one Sunday morning through the streets of one of our large towns and, stopping at the different church buildings, conversed with the several sextons.

He entered first a Baptist Church, when the following dialogue occurred: Stranger:—Good morning. I noticed a good many churches in your town. Are they all prosperous?

Sexton:—I can't say that they are. It's pretty hard now-a-days to support churches—too many of them—not enough people who like to go to church to fill them.

Stranger:—What is that big stone church yonder?

Sexton:—That's the Episcopal Church.

Stranger:—If there are not enough people to support two Churches, why don't you go over there?

Sexton:—We will never do that. We don't believe in infant baptism, nor sprinkling.

The stranger next entered a Methodist Church, and asked a similar series of questions, and he learned that they would not unite with the Episcopal Church because they didn't believe in a Prayer Book—too much form, too little heart religion.

The sexton of the Congregational Church said they could not join the Episcopal Church because they did not believe in government by Bishops. And the Presbyterians could not, because they didn't believe in three orders of the ministry.

Finally he entered the big stone church, and not finding the sexton, he picked up a book and opened it, and his eyes fell on the Creed: "I believe in ——" He read it again: "I believe ——" and then he thought. And this is what he thought. I see the difference between the Episcopal Church and all the rest. One says: "I believe," the others say, "I don't believe." The one holds a positive faith; the rest a negative faith. The one has a body of truth it assents to, and lives to teach; the rest live to protest against something in it, and separate themselves to perpetuate their denial.

There is a principle here, the ignoring of which is responsible for much of the weakness of the Christian Churches of today. While they have been busy tearing to pieces this "body of truth," the people have been feeding on negatives.

Canon Liddon says:

"The religious needs of man require positiveness. I must state what is truth, and not merely what is not truth. The soul of man does not look inward and upward only in the hope of detecting falsehoods; its deepest desire is to know not, what is not, but what is. Merely negative teachers are as the wind; they destroy but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate, the soul. It is no support in the hour of despondency or in the hour of temptation to reflect or to be told that such and such a doctrine or system is false. Possibly enough of it is false, but what then? Does a sense of its falsehood nerve the will to do and the heart to sustain when action and endurance are hard? A sense of falsehood only supplies moral power so long and so far as you are confronted with the falsehood. You hate the lie and your hatred imparts force into your contradiction; you loathe the idol, and a righteous scorn nerves your arm to shatter it. But when the idol has been pulverized and the lie exploded, your force is gone. * * * Nay, more; even while they lasted, your force was good for nothing beyond and beside the function of destroying them. * * * Positive doctrine, on the other hand, is or ought to be moral power. The whisper, 'there is no God,' in the heart of the moral fool can never add to his stock of practical force. The faith of the Psalmist, 'the Lord liveth,' is at once followed by the exclamation, 'and blessed be my strong helper, and praised be the God of my salvation.' The soul cannot rest upon the word which is the result of that vast negative; it can and does draw comfort,

strength, support, determination, as it grasps and leans upon this greatest of all assertions."

"This is a point which requires insisting on, especially in an age of criticism. Here and there criticism may vindicate an affirmation; its more ordinary occupation is to destroy. * * * It tends to beget the notion that religious truth is simply negation—negation of false beliefs, negation of superstitious practices, negation of the errors and mistakes of the people; but scarcely anything that is really positive with a body and substance of its own. Very many people in this country, especially among the educated classes, conceive of religion in this way, and to their own unspeakable loss. What God is not, what Christ is not, what the atonement and work of Christ are not, what prayer is not, what sacraments are not—these are the questions with which they concern themselves almost exclusively. Yet the only question that is lastingly practical is what God, Christ, the atonement, prayer, the sacraments are. The negative conclusion does nothing beyond removing one or more misconceptions, or being supposed to do so, or rather it does something which were better undone. It satisfies the vague sense that religion is too important a concern to be entirely passed by; it furnishes a form of interest in religion, of strictly intellectual interest, that may be warranted to entail no practical consequences. And thus the half-awakened conscience is again lulled to sleep by encountering a religious idea which only presents itself to be discarded; and the eyes of the spirit close, perhaps forever.

We must resist our daily temptation and do our daily duties in the strength of His grace. Every day brings its temptations with it. Our Master knew that when He taught us, as we pray for our daily bread, to pray: "Lead us not into temptation."—Matthew Henry.

Dress does not make character, but it often proclaims it.—Ex.

Are All of the Clergy Workers?

By Rev. Paul Micou

Recently, during the work of the Commission on Candidates for Holy Orders and Theological Education of the Diocese of Pennsylvania, the question arose as to the proportion of men in the Episcopal ministry who were lost to the Church through being in secular work by preference, or because they were failures; also the number of those who were out of positions temporarily, and those who, while listed as non-parochial, were yet in Parish work. The results of the investigation, which was assigned to me, proved of great interest, and are herewith given. Attention is called especially to the classes mentioned above.

The investigation was conducted during the months of April and May, 1917, and brought in answers from all the Dioceses, except Texas, Louisiana, Western New York and Iowa. The non-parochial Clergy of these four Dioceses, as given in the 1917 "Living Church Annual", number 54. The non-parochial Clergy of the other Dioceses and Missionary Districts, according to the answers from the Bishops, numbered 1,266. It is fair, then, to estimate that the non-parochial Clergy totaled 1,320, June 1, 1917. These figures do not agree with those given in the "Living Church Annual", for the reason that a number of Clergy were reported by the Bishops as wrongly listed, and others have died since the lists in the Annual were prepared. This, however, does not affect the value of the percentages discovered in the course of the investigation, which are as follows:

	Per cent.
Of the total number of non-parochial Clergy	
Archdeacons are	3
Deacons, many of whom are "perpetual"	2
Diocesan or City Missionaries.....	3

Controversy has always weakened the truth discussed. Questions naturally raise doubts. And doubt destroys its force. By argument the great truths of religion have been made matters of opinion, and the sense of one's duty has been lost.

Foreign Missionaries	1
Chaplains in Army or Navy institutions	5
Students	3
"Student pastors"	1
Teachers or professors	10
Editors	1
Secretaries of Boards, etc.	3
At work in the Diocese in which listed (e. g., as locum tenens) ..	4
At work in other Dioceses (e. g., not yet transferred or as locum tenens)	15
Members of religious orders	1
Retired or disabled	23
Temporarily out of positions	6
In secular work, either by preference or because they are failures..	10
Special classifications not included in the above	1
Unaccounted for	3

It is the belief of those compiling these statistics that the work has been so thoroughly done that the percentages obtained would hold true for several years to come. Thus, in any year, to obtain the ratio of those in the different classifications above to the total number of Clergy in the Episcopal Church, multiply the total number of non-parochial Clergy by the percentage given and divide the result by the total number of Clergy.

Working this out for the current year, and taking the number of the Clergy as given in the Living Church Annual, as 5,874, we find that all percentages which are less than 5 per cent become less than 1 per cent when calculated with relation to the total number of the Clergy. The larger percentages are as follows:

	Per cent.
Chaplains in the Army or Navy, or institutions are	11-10
Teachers or professors	2-10
At work in Dioceses in which they are not ecclesiastically resident	3-10
Retired or disabled	6-10
Temporarily out of positions, although capable of work	1-10
In secular work, either by preference or because they have proved failures in the ministry	2-10

WHAT THE CHURCH TEACHES CONCERNING THE HOLY ANGELS

XXXVII.

The close of September brings us St. Michael and All Angels' Day, with its annual reminder of the existence of the holy angels, and their office. We pray in the Collect for the day that "as the holy angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth."

The doctrine of angels is a part of the teaching of the Church. It comes in the daily offices (in the Te Deum), in the great weekly offices (Ter Sanctus) and one day in each year is set apart for its special emphasis.

BIBLE DOCTRINE

It is Church doctrine because it is Bible doctrine. The Old Testament has frequent references to the ministration of angels; and in the New Testament angels may be said to be much more prominent than in the Old. In the sixty years covered by the Gospels and the Book of Acts (of which thirty years are passed by in utter silence save for the record of the trip to Jerusalem when Jesus was twelve years old) there are many more instances of angelic manifestation than in any period of double or triple that length in the Old Testament.

Moreover, our Lord unquestionably believed in and taught the existence and work of angels. Many of His sayings on this subject cannot be considered mere using of popular ideas, but must be taken as reflecting His own belief. For example, when He promises "whosoever shall confess me before men, him will I also confess before the angels of God (St. Luke xii); or His references to His own coming again in glory, with all the holy angels; and His statement that even the angels do not know the time of that coming.

human beings and angels. The Son of God "took not upon him the nature of angels, but he took the seed of Abraham." Cherubim are mentioned as stationed at the gate of Eden to prevent Adam and Eve from returning—and this was before any man had died. The writer of that passage did not believe men became angels through death. Our Lord stated that He would return, with all the holy angels, and before Him should be gathered all nations. Here angels are distinct from the human race.

The Church's doctrine of angels is the clear teaching of Holy Scripture, supported by human experience, and containing nothing in any way improbable or unworthy of God. We need the annual reminder of a doctrine which is full of comfort and inspiration.

J. H. Y.

EVERY-DAY RELIGION

By Dr. James E. Freeman

SUSPENDED MORAL CONVICTIONS

Sometimes a single paragraph expresses the moral cowardice or the moral heroism of people, and furnishes an index to their characters. It was written concerning certain men, with reference to their lack of expressed religious conviction, that "many believed on Him, but because of the Pharisees they did not confess Him". And again, as an excuse for this moral cowardice, it was said that "they loved the praise of men more than the praise of God".

One of the tragic things about the life of the world's Master is the knowledge by men of His supremely beautiful teachings and His altogether blameless life, and yet their wilful failure to accept His leadership. A Roman soldier once said, "Never man spoke like this man", and this we believe is the universal verdict.

A distinguished Englishman has declared in a remarkable book that, in the present crisis, it is the spirit of the Corsican against the spirit of the Christ. In other words, men are being forced to accept the ideals of the one or the other. The ideals of the Corsican stand for the things of passion and ambition and self-satisfaction; the ideals of the Christ stand for a selfless service, the recognition of and obedience to moral law, the safeguarding of the sweet and wholesome and worth while things of life, and the unfailing pursuit of high spiritual ideals.

There are two principal motives that seem to operate in restraining men from making a definite declaration of allegiance to Christ: first, fear of the world's criticism; second, a misconception of Christ's claims.

It is almost universally true that the desire for the praise of men hinders, if it does not wholly restrain, an open acknowledgment of fealty to the Master. Even in so simple a matter as the saying of one's prayers there seems to be a moral cowardice disclosed. So-called strong men will sometimes yield their practice of pronounced religious expression in the presence of those who differ from them. They have no fear in declaring their allegiance to political parties or social enterprises, but somehow an open expression of religious conviction seems to appall them. They believe on Him, but because of the Pharisees they do not confess Him. It is a case of what some one calls "suspended moral convictions". Frequently it takes a crisis or a tragedy in one's life to break down this apathy or cowardice. We do not begin to realize what an effect envying conditions have upon our religious faith and practice. Suffice it to say that any form of religious expression that is wholly covered by envying conditions is unworthy, and betrays an evidence of moral cowardice.

A misconception as to the claims of Christ is a further deterrent. Somehow or other the notion seems to obtain that loyalty to Christian ideals implies a renunciation of all those attractive and fascinating things that make for human satisfaction and profit. We submit that this is not so. There is nothing that is wholesomely worth while in this world that a loyal following of the Master precludes or denies.

Christianity calls forth the heroic; it is a practice or habit of life that defies all criticism and persists in the face of all opposition. It is the open profession of allegiance to the world's Master Man, and it challenges the best that is in us.—Courtesy of the Minneapolis Tribune.

A FACT OF EXPERIENCE

The origin of the doctrine is not to be traced to pagan sources, as some in modern times have tried to do, but its real source is experience. Men in the past have believed in angels, because they have seen them and received messages from them. Any theory, to be adequate, must account for the facts. The message brought to Manah, to Zacharias at the Altar, to the Blessed Virgin at the Annunciation, to St. Joseph in his dream, and to the women at the empty tomb, could not have come from any human source because it was of things which no man on earth could know. An angel, bringing the message from God, is the natural explanation. When the evidence is collected, there seems good reason to believe that the ministration of angels is not confined to Bible times, but that many things happen in our own day through the ministration of angels. Bushnell's "Nature and the Supernatural" is well worth reading in this connection.

Something happened at Mono which the soldiers who experienced it are reluctant to discuss, but which they believe was a manifestation of the angelic hosts. After all, why not?

The Protestant world has for some unaccountable reason neglected this part of Christian truth. We need the doctrine as a bulwark against materialism. We need it in these days when astronomy has revealed the vastness of the stellar universe, to give us the balancing truth of a spiritual world as vast, peopled by angelic spirits. But we need it also for the comfort and strength which it brings. Is it not a comfort to the mother who prays for her son on the battle-front, if she knows that God has innumerable hosts of angels whom He uses in His care of men? It is a comfort to think that the soul which starts on its journey into the unknown does not go alone, but is met at the border of that land by an angel.

ANGELS NOT THE SOULS OF DEAD MEN

Angels are not the spirits of men who have left the body here. The Bible always distinguishes between

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

The Guild of the White Cross is the name of a new organization in St. Clement's Church, El Paso, Texas, to assist the Rector, the Rev. H. Easter, in Parish work.

All Saints' Church, Ravenswood, Ill., has received \$1,000 from the estate of the late William Shenton. The amount will be used as the nucleus of an endowment fund for the Parish.

A new church building has been erected this summer by the congregation of the Mission of the Good Shepherd, Athens, O., under the direction of Dr. W. D. Stires, the Missionary in charge of the Hocking Valley mining district, in which this Mission is located.

The first Syrian Orthodox Greek Church in Minnesota was consecrated by Archbishop Germanos of Selephias, Syria, at St. Paul, on Sunday, September 2nd. The Liturgy of St. John Chrysostom was sung in Greek, Arabic and English.

Twenty-five members of the Detroit College of Medicine, Base Hospital Unit No. 36, were presented for Confirmation to the Bishop of Michigan, the Rt. Rev. Dr. Charles D. Williams, on Sunday, September 2nd, by the Chaplain, the Rev. W. D. Maxon, D. D.

The Rev. John G. Martin of St. Peter's Church, Clifton, obtaining leave of absence, has entered the service of the Y. M. C. A. and sailed for England on his way to France. He belongs in a considerable company of the younger clergy who had hoped to enter the services of the government directly as Chaplains.

The Rev. J. Henry Brown, Rector of St. Michael and All Angels' Mission (colored) of Tallahassee, Fla., has successfully organized a Colored Auxiliary Chapter of the Red Cross, with one hundred members, of which he is the President. The Mission School building is being used as the center of activities, three hours every week being devoted to the making of such supplies as ordered by the parent chapter.

The Diocesan War Service Commission appointed by the Diocesan Convention, with Bishop Stearly as Chairman, is active in preparing for the work of the Church through building in or near the two great camps in the state at Wrightstown and Dumont and is arranging for the personal work in connection therewith. Fifteen thousand dollars is asked of the Diocese immediately.

A new font has recently been installed in St. John's Church, Parsons, Kans., to replace the one destroyed in the explosion which wrecked the church building last September. The font is the gift of Mr. and Mrs. Norman Riley, and is inscribed: "To the Glory of God and in Loving Memory of Norma Riley, who Departed this Life June 6, 1916, aged two years." The material is Carthage limestone and the work was done by a local firm.

A Mission Church has lately been organized at Pleasant Ridge, Cincinnati, O., under the name of All Saints' Mission. The Rector of the Church of the Good Shepherd, Norwood, is the Priest-in-Charge, and is aided by a corps of willing workers from his Parish. The Episcopal Church has met with a very welcome reception by the people of this suburb, and the Mission which has been organized there is growing rapidly.

The Year Book of St. Paul's Parish Branch of the Woman's Auxiliary, Council Bluffs, Iowa, presents the following subjects for discussion: The Church in Africa. The Church in Alaska. The Church in China. The Church in Cuba, Porto Rico and Haiti. The Church in Hawaii and Philippines. The Church in Japan. The Church in Mexico and Brazil. The Church Among the Indians. The Church Among the Negroes.

The portable chapel of the Diocese of Southern Ohio has been removed from Washington Court House, where it was first erected, to Camp Sherman, the new government barracks at Chillicothe, Ohio, where it will be used for work among the soldiers at this encampment. The Rev. David Barre is now in charge of this work, as well as of the work at Washington Court House. The latter place has no long-

er any use for the portable chapel, having recently purchased a dwelling which is being remodeled into a church.

Mr. Cortlandt Parker of Newark, who died in August, left bequests for Trinity Church of ten thousand dollars for endowment and support; real estate beside Trinity House, valued at several thousand dollars; five hundred dollars for the care of an old burial yard and the same amount for the same purpose for the Church at Perth Amboy. There are bequests also of one thousand dollars to the Diocese of Newark for the endowment of the Episcopate Fund and one thousand dollars for St. Barnabas' Hospital and one thousand dollars to the Newark City Mission, which ministers to the inmates of Essex County public institutions.

The Rev. Charles A. Marks observed the tenth anniversary of his Rectorship at St. Matthew's Church, Wilton, Conn., on Sunday, September 2. In the course of his sermon he reviewed the work of the Parish during that period and made some comparisons from the Register of the Parish since its organization in 1802. During the past decade there were 100 baptisms, 88 persons confirmed, 48 marriages solemnized, and 124 burials. There were 73 communicants in 1834; 71 in 1868; 90 in 1880; 83 in 1893; 108 in 1907; 185 in 1917. A large number of memorials, gifts and improvements have been made during the decade, including a 1,000-pound bell, a sterling silver Communion set, a stained glass window, a brass alms receiving basin, brass pedestals for vases, Communion linens and lace Altar cloth, colored markers for the Bible. Improvements have been made including a new carpet, new organ,

The Rev. Lewis Chester Morrison, Rector of St. Stephen's Church, Duke, N. C., and of St. Paul's, Smithfield, N. C., has returned to his full duties, after a vacation spent in Brooklyn, N. Y. While in New York, Mr. Morrison officiated and preached in St. Clement's Church and in the Church of the Atonement, both in Brooklyn, N. Y.

The engagement is announced of Miss Maude Hunt, sister of Mr. Jarvis Hunt of Chicago, to the Rev. William E. Patterson of Claremont, N. H. The wedding will take place on October 11th in the Church of the Transfiguration, New York. Mr. and Mrs. Patterson will reside in Bar Harbor, Me., where Mr. Patterson has accepted a call to the Rectorship of the Church of Our Saviour.

The Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa., who has contributed articles to THE WITNESS, has recently declined a call to the Rectorship of Calvary Church, Bayonne, N. J. He is now in the fifth year of his Rectorship, and has done a foremost work in the city, and also in the Diocese. His decision to remain has given considerable satisfaction.

The Rev. Elmer N. Schmuck, Managing Editor for several years past of The Church Record, the official organ of the Diocese of Minnesota, has resigned. He is the Rector of St. John's Church, Minneapolis, which has about completed one of the handsomest Church buildings in the city. The Rev. F. D. Tyner, Rector of St. Luke's Church, Minneapolis, has succeeded Mr. Schmuck in the business and Editorial management of the paper.

The Rev. Dr. J. E. Reilly, Rector of Christ Church, Oil City, Pa., at the close of the eighth year of his Rectorship, which took place recently, was notified by the Vestry that his annual salary was increased by the addition of six hundred dollars. The Parish is in a very prosperous condition, all apportionments for Missions are met each year, and large contributions have been made to the work of the Red Cross.

Judge Joseph Buffington of the United States Circuit Court gave the address at the service held on the lawn of the Church of the Ascension, Pittsburgh, Pa., Sunday evening, Sept.

serving as Chaplains with the Regular Army and the National Guard:

Regular Army Chaplains

F. C. Armstrong, Brownsville, Tex. William W. Brander, Fort Bliss, Texas.

H. A. Chouniard, Plattsburg Barracks, N. Y.

David L. Fleming, Fort Ethan Allen, Vermont.

C. W. Freeland, War Department, Washington, D. C.

Walter K. Lloyd, Fort Bayard, N. M.

Walter Marvinne, Fort DuPont, Dela.

Alfred A. Pruden, Fortress Monroe, Va.

William R. Scott, Fort Shafter, H. T.

Herbert S. Smith, Madison Barracks, Sacketts Harbor, N. Y.

Zachary T. Vincent, Columbus, N. M.

Wallace H. Watts, Washington, D. C.

Haywood L. Winter, Douglas, Ariz.

Ernest W. Wood, Washington, D. C.

National Guard Chaplains

Harry J. Geiger, 2nd Infantry, Alabama.

Edmund C. Thomas, 1st Infantry, Hartford, Ct.

L. FitzJames Hindry, National Guard Reserve, Florida.

Lucian A. Spencer, 2nd Florida Infantry, Florida.

Nicholas B. Clinch, Rockford, Ill.

Bishop Edward Fawcett, Quincy, Ill.

Harris Mallinckrodt, 1st Kentucky Infantry, Kentucky.

J. Gilmer Buskie, 1st Louisiana Infantry, Louisiana.

William P. Dame, 5th Infantry, Maryland.

W. Thomas Reynolds, 4th Infantry, Maryland.

Walter S. Danker, 2nd Mass. Regiment, Massachusetts.

Thomas E. Swan, 33rd Michigan Infantry, Michigan.

Lee Roy S. Ferguson, 1st Infantry, Minnesota.

William G. Bratton, Indianola, Miss.

Charles Hely Molony, 4th Missouri Infantry.

Bishop Edward M. Parker, Concord, N. H.

Charles B. DuBell, 3rd Infantry, New Jersey.

Charles W. Gulick, 3rd Infantry, New Jersey.

William T. Crocker, 71st N. Y. Infantry.

Horace R. Fell, 22nd N. Y. Engineers.

Emile S. Harper, 14th N. Y. Infantry.

Almon A. Jaynes, 3rd N. Y. Infantry.

William E. McCord, 7th N. Y. Infantry.

DeWitt L. Pelton, 8th Coast Defense Command.

Herbert Shipman, 1st N. Y. Field Artillery.

Royal K. Tucker, 2nd N. Y. Infantry.

John C. Ward, 74th N. Y. Infantry.

John Maxwell Robeson, 2nd Regiment N. C. Infantry.

William A. Atkinson, Marysville, O.

Abner L. Fraser, 10th Ohio, Infantry.

Charles W. B. Hill, West Collingswood, N. J.

Robert J. McFetridge, Matteawan, N. Y.

W. J. Alfriend, 1st Virginia Infantry.

Benjamin Dennis, 2nd Virginia Infantry.

Wood Stewart, 1629 38th Avenue, Seattle, Wash.

William T. Willis, Charleston, W. Va.

William F. Hood, 3rd Wisconsin Infantry.

Benjamin Turner, Douglas, Wyo.

Reserve Officers' Training Camp

Edwin S. Lane, Fort Niagara, N. Y.

John Mockridge, Fort Niagara, N. Y.

A Magnificent Legacy

By the will of Mrs. Mary A. Gordon Jennings, the Church Charity Foundation is to receive one hundred thousand dollars (\$100,000) and St. Ann's Church, Brooklyn Heights, fifty thousand dollars (\$50,000). Of the legacy left to the C. C. F., \$25,000 is to be applied to the maintenance of five adult beds in St. John's Hospital, and \$15,000 to the maintenance of five beds in the children's ward of the Hospital.

Grace Church, Tecumseh, Nebraska, needs at least \$500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with \$200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 565, Tecumseh, Neb.

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steam heating plant, wiring church and electric fixtures, etc., at a total cost of about \$3,000. A contract has just been let for the redecoration of the interior of the church.

Personal Mention

The Rev. Newton Middleton, Rector of St. Paul's Church, Albany, Ga., is considering a call to Portsmouth, Va.

The Rev. Frank M. Rathbone, Rector of St. James' Church, Amesbury, Mass., spent his vacation assisting in the work of the Exemption Board at Newburyport.

Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Nebraska, and Rev. Wesley W. Barnes of Nebraska City will conduct a Sunday to Sunday Mission at Wyoming, Neb., beginning Sept. 23rd.

Announcement has been made of the engagement of Miss Ruth Young of Garfield, N. J., to the Rev. Frederick Buttery, Rector of St. Stephen's Church, Norwich, Vt., formerly Rector of Holy Innocents' Chapel, Garfield.

The Rev. Jacob Probst, for sixteen years Rector of St. Paul's Church, Patchogue, L. I., has resigned and assumed his duties as Rector of Trinity Church, Brooklyn, N. Y. He will succeed the Rev. William Powell Hill, who resigned on account of illness.

A successor has been chosen to the Rev. Colin C. Walker as Rector of St. Ann's Church-on-the-Heights, Brooklyn, N. Y. The Rev. George Ashton Oldham, Rector of St. Luke's Church, Convent Avenue, New York, has accepted the Rectorate, and will take charge of the Parish on November 1.

The Rev. John Williamson, Rector of Trinity Church, Bellefontaine, O., was issued a certificate of citizenship in the United States of America on Sept. 6th. He has been a resident of the United States for a number of years, coming to this country from England.

The Rev. Thomas Williams has accepted the appointment of the Bishop of Iowa as Chaplain of St. Katharine's School and Priest-in-Charge of Christ Church, Davenport, and Trinity Church, Washington, Iowa. After September 28th, he should be addressed at St. Katharine's School, Davenport, Iowa.

2nd. He told his audience that appreciation of the difficulties with which the United States Government was beset in her efforts to restore order after the Revolutionary War should teach Americans to be patient with Russia, and warned them not to give serious consideration to reports of threatened revolution in Germany. He paid tribute to the patriotism of members of the Slovak race particularly, and other foreign peoples in the United States.

Names of Enlisted Men Should Be Sent To Army Chaplains

War Service Bulletin No. 3, "The Training Camp Problem", issued by the Joint Commission on Social Service of the Protestant Episcopal Church, although primarily intended for the guidance and instruction of the Clergy and Army Chaplains, has a message of vital interest for every one at all concerned about the temptations to which the "boys" in camp and in active service may be exposed. Every effort should be made to carry out the suggestion of the Commission that "the Churches of America should use every legitimate agency and influence to safeguard the health and morality of the nation's manhood in military training camps and in active service through the suppression and prevention of vice and the sale of alcoholic beverages, and through the provision of adequate and rational recreational, educational and athletic opportunities, and the appointment of a sufficient number of Army Chaplains and such other moral and religious workers as may be deemed necessary." The Commission urges the Clergy to "seek record at once of the young men of their Parishes who are already enlisted or may be included in the first selective draft of 500,000, in order to maintain contact with them when they reach their training camps or go on active service, and to recommend them to our Chaplains for follow-up purposes."

The following is a list of the Clergy of the Church who are at present

The Witness

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

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THE ANESTHESIA OF DELUSION

The world is a much pleasanter world in which to live than it used to be. The only difficulty is that our tenure of stewardship hasn't increased materially. The span long is about the same as it was when there were no telephones to talk over, nor automobiles to play with, nor electric lights, nor movies, nor railroad trains.

But life has become so attractive that a good many people have ceased looking for a new heaven and a new earth, but are rather trying, by the use of philosophical anodynes, to make this world as painless and pleasurable as possible, while it lasts. Instead of seeking for the treasures of a new world, they are seeking a fountain of perpetual youth, where men may live without old age, pain or discomfort, and possibly escape death altogether. It is an attractive philosophy and, like Prince de Leon, they are engaged in a romantic quest for an impossible end.

But it is a peculiar feature of all delusions that the wilder they are, the more tenaciously they are held by their victim. Insane asylums are full of these victims of delusion, and you cannot argue them out of them. Insanity has to be treated with a stern kindness, that is considerate of the person, but not of the delusion.

The United States is afflicted with a form of emotional hysteria, which confidently expects to turn back the experience of the ages, and to show that sin and disease are errors of the mortal mind, instead of a malignant evil that requires one to crucify himself. Now, crucifying oneself is a drastic process, while building air castles is a delightful experience.

And, of course, from their standpoint, the only true test of a philosophy is the delectability of the inward sensation. There is no outward test of truth to the mentally or morally diseased. A state of mental hallucination is a paradise regained. Unfortunately, it is a paradise of fools.

It may be a purely intellectual or a purely emotional sensation, but its only test is that one enjoys it—finds mental peace or spiritual assurance.

Such persons need to be reminded of Christ's reply to the Samaritan woman: "Salvation is of the Jews—ye worship ye know not what." Truth is something that was in the world before we were born, therefore we cannot create it by a mental process.

The young Carthaginian who thought that in offering himself as a sacrifice to the gods of Carthage he was performing a sacred duty, was like the itinerant preacher of Iowa, who, in an ecstasy of emotional fervor, slew six children with an axe, basing his fervor upon the texts, "Go and slay, spare not", and "Suffer little children to come unto me." Incidentally, he testified that he did not like children—they bothered him. So out of his emotion and out of his prejudice, and out of his Bible texts, he built up a philosophy that was satisfactory to himself.

What more could be demanded? If I have found peace of mind, why worry about outward standards of righteousness?

The Apostles who were sent to be witnesses of certain truths needed only to draw water from the cisterns of personal experience, and we would have had twelve Christian religions, each one appealing to a certain temperament. But if standards of truth were needed then, so much more are they needed now. Nor is it any answer to the problem that such and such a religion suits me.

The child who cries for more candy has that excuse, but the doctor says he must not have more candy. Upon what is the doctor's experience based? Upon certain standards of physiology.

So the Mohametan likes to kill the enemies of his faith and the Mormon to marry more wives. Each one has no difficulty in satisfying himself.

The popularity of a religion is not a test of its truth; for in one place the public flock to emotional revivalism, and in another to systems of mental hysteria.

The fact that a thousand sheep break through a hole in the fence is no standard of the excellence of the movement. Instead of being a progressive movement, it may be a very destructive one, for which some enthusiastic bell-wether is responsible.

It is as hard to tell the American public what you mean by external standards of Christian truth that have stood the test of centuries as it is to impress upon a body of Russian Socialists that self-assurance will not remedy social evils. Too many Socialists, who have never learned to govern themselves, fancy that they are Divinely inspired to govern a nation, or rather to tell us how it should not be governed. Of course, it is as easy to show that any form of government has evils as it is to demonstrate that certain Parishes are badly run.

But it is silly to abandon all courts because you had the worst of a deal in a court near home, just as it is foolish to swallow Papal infallibility because you want a Church that is run with mechanical precision.

St. Paul would have had a hard time in Corinth if he had based his convictions upon the popularity of his creed or the conduct of his converts. He based his convictions upon the facts of Christ's life, the Sacraments that He instituted, and the Church that He bade him establish. Why? Because he was determined to be a witness of those facts which had been entrusted to him, and which, when faithfully accepted, would save men from their sins and bestow upon them eternal life. If he had based his convictions upon the way in which his converts lived up to these facts he would have had a wretched time. It was not with him that, if my theology is not popular, I am of all men most miserable, but rather, if Christ be not raised from the dead I am a miserable failure.

The truth of a fact never has depended either upon a show of hands, nor upon an inward conviction or emotion.

Delusions have frequently been popular, and all of them bring intense satisfaction to the holder, and the greater the crank, the more he bores you with his mania.

Why are they so popular?

Why do they bring such satisfaction to those who hold them?

Why are they so zealous in propagating them?

These questions are frequently asked with reference to certain modern cults. And the answer is just because they are delusions.

"Because I have told you the truth, therefore you do not believe me," said the Master calmly to the fanatical egotists that opposed Him.

"If it were not for a very small remnant," said Isaiah, "Jerusalem would have been like Sodom and Gomorrah."

The disciple of Christ must be like the Master, not the victim of delusion because of its popularity or the zeal with which it is propagated. He has another test?

What does the Master say? Does He say that sin and disease are unreal?

"This man is blind."

"Which of you convinceth me of sin?"

"I thirst."

"And Jesus wept."

"He died for our sins."

Not play acting, but real suffering and real concern for human sin and human evils.

As soon as you get away from realities you are lost, for there is no test of truth but the evils of fancy, which the human mind can always spin to its own satisfaction and to the wonder of all beholders.

Did Christ ignore Sacraments, or did He institute them? Who are these that glibly set aside the Sacraments of our Lord?

Did Christ establish a ministry which should be witnesses of facts, or weavers of fairy tales?

The test of your sanity as a Christian must be outside of your inner consciousness. It is. It is the fact of Christ's life and that which He established. Depart from these facts, and you may fancy anything you please, you have ceased to be Christian, because you have denied the constitution upon which Christianity lives, viz: its historic reality and its historic Christianity.

THE STORY OF THE CHRISTIAN CHURCH

POPE AND EMPEROR

Starting from the year 1000 A. D., or thereabouts, we are to note the beginnings of a rivalry between the head of the feudal State (or the German Emperor) and the head of the feudal Church (or the Pope).

In 991 A. D. the Synod of Rheims made a protest against the practice of appealing to Rome. The feeling at this time was well expressed by Arnulf of Orleans: "Rome is the seat of every iniquity", while Gerbert, the Archbishop of Rheims (and afterwards Pope), said that when Rome was an example of holiness she might claim control of the Church, but as she was an enemy of God, men might withdraw their allegiance from it.

The Ottos, on the other hand, were a vigorous Saxon family, who in the person of Otto II. had married Theophano, a Greek princess, and so Otto III., their son, had far wider schemes than his Saxon fathers, and saw in his position the possibilities of universal empire.

It was the evil state of the Papacy, controlled by Italian factions, that gave Otto III. an excuse for interfering in its affairs, going to Rome and being invested with the triple crown of Rome, Lombardy and Germany.

It was to accomplish this end that for the first time German Bishops were advanced to the Papal power, resulting in the elevation of this same Gerbert (the best educated man of his time, and the foremost champion of the Church's liberty against Papal pretensions) to the Papal chair.

Gerbert had been the tutor of Otto III., who was himself no mean scholar, and together they dreamed of a universal empire, in which Emperor and Pope should work in harmony. Futile dream, that never could be realized! Yet never before had there been a more definite assumption of Papal power than from this same Gerbert, who once had been the champion of the Church's liberty when, as Archbishop of Rheims, he was the leader of the French objectors.

In a dedicatory epistle which Pope Gerbert addressed to the Emperor he says: "Ours is the Roman Empire. Ours art thou, O Caesar, Emperor of the Romans, and Augustus, thou rulest the Romans by the right of inheritance."

In this spirit Otto changed the simplicity of a Saxon court into the highly artificial pomp of the Byzantine ruler. It was what the French call "The grand folly", or what we call a megalomania, in which the Emperor swelled up—only to burst—for at his early death his house fell with him, and the crown passed to the house of Bavaria.

Henry II, a very religious man, was known as "King of the Priests", and in his reign (1002-1024) there began the struggle of the Papal party for supremacy. This battle between the religious and civil power, which was to last for three hundred years, was fought along three lines, which we must briefly describe, for its effect was far-reaching.

The first line was that of the celibacy of the Clergy. There was nothing in primitive Christianity to prevent the marriage of the Clergy. But with the popularity of asceticism in the fourth and fifth centuries came the idea that a monk was a more holy man because he had not married, a purely mechanical standard of righteousness which fell down in the practice. A voluntary celibacy might have been a highly virtuous proceeding, but the wholesale demand that all sorts and conditions of men should do without marriage was to invite a condition that soon became immoral. But there was another reason why a celibate Clergy was important in feudal times.

It became an essential part of the feudal system that a son should inherit the special privileges of the father. The son of a Duke expected to be a Duke, with all the appurtenances thereof. The son of a Prince Bishop would expect to succeed his father in that office. The offices of the Church would inevitably become, like the Jewish Priesthood, a matter of inheritance. The surest safeguard against this was to deprive the priestly office of legal wives—to refuse to recognize their children as legitimate. So that, apart from ascetic reasons, the Church espoused as the first article in its program that the Clergy should be celibate.

The second point in the program of the Clerical party dealt with simony. The next evil to that of married Clergy was the selling of high office for a consideration.

This was known as simony. Kings sold vacant Bishoprics to the highest bidder. The king's treasury was apt to be empty. The Church was the richest corporation in the realm. It was an easy way to replenish an empty purse, but it was fatal to the efficiency of the Church, as well as to its independence. If high officers were to buy their offices, the men who filled them would be worldly minded men, subservient to the king. So the Church program was to stamp out simony and make it a grave offense to buy or sell an ecclesiastical office.

The third article in the Clerical program dealt with Lay investiture.

The custom was that before a Prince Bishop could enter upon his office, he must not only receive his pall from the Pope. He must also place his hands between the hands of his king, swearing fealty to the king, and also receive from the king his ring and his staff. The king could not afford to release his wealthiest and most powerful subjects from this act of homage. The Church could not afford to have its Bishops receive their insignia of office from a secular source. So the struggle on this question was long and bitter between Emperor and Pope, and it was not settled for many a weary year.

These three problems, therefore, faced the Church in the Middle Ages. 1st. Should the Church allow its Clergy to marry, and thus have its high offices become an hereditary right, according to the use of feudal times?

2nd. Should the Church permit its high offices to be sold by secular princes?

3rd. Should the Church allow its Bishops to receive the ring and staff from the secular power?

These problems are known as celibacy of the Clergy, simony and Lay investiture.

They were to find their climax in the struggle between Gregory VII. (Hildebrand) and Henry III. Back of the Pope was the most powerful corporation of the XI. century, the monks of Clugny, who fought for the rights of the Church.

Back of the Emperor were the great Bishops of the Rhine, who were struggling against the Papacy and its claims. It was a royal battle, and will command our attention next week.

During the reign of Henry II., his personal ability and devotion to the Church prevented an open break, although he was guilty of simony himself, and insisted upon the right to invest Bishops with staff and ring.

But upon his youthful son, Henry III., the blow fell more heavily, for he not only was under age, but he was pitted against one of the ablest schemers of all time, the great Hildebrand.

The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is gauged and stamped.—Emerson.

Everything that happens to a believing man can be used for the highest spiritual purposes, so that even pain can be glorified and sorrow sanctified.

A CLERGYMAN'S LIFE AND EXPERIENCES IN FAR-OFF ALASKA

A delightfully intimate picture of a Clergyman's life and work in Alaska is given in a recent number of the Alaskan Churchman. Too long for its entire insertion in this issue of THE WITNESS, the account is believed to be of such general interest and value as to be divided, and continued to its conclusion in next week's issue:

CAMP AND TRAIL AMONG TETLIN INDIANS

Written for the Alaska Churchman
By the Rev. F. B. Drane

It is possible that our readers in the States are inclined to think of Missionary work among the Indians of the interior as involving a rather constant life in the open, and many trips with dog teams. Winter travel is perhaps the most picturesque side of our work, and we men have a particular liking for it. But, for one, I am often afraid that it may seem to our readers that we regard our work in terms of so many miles traveled, and chiefly with the thought of the trips. The miles traveled by the Rev. W. A. Thomas of Nenana, and by myself, would total around a thousand miles for each of us, and this means that I took only one round trip of 500 miles, and then just five trips that totaled one hundred miles each, with also side trips of short distances, while most of my time has been spent living the life of a Parish Priest among the whites and natives of this section. It would come nearer giving a picture of the routine of one of us Missionaries if he had been pictured at the typewriter, or at the many odd jobs that arise, which may be anything from settling a village row to running a gasoline saw. But it is the trips to the Indian camps that reveal the native as he is at his best, so here goes an attempt to give a few pictures of the work of a Missionary in the camp and on the trail.

The Indians who had gathered at St. Timothy's, Tanana Crossing, for the Christmas season were beginning to leave, and my stay at the Mission was drawing to a close. The natives of Tetlin and Mentasta had come to the Christmas celebrations, and as I had never visited these places, I was very anxious to go to them before my return to Chena. A spell of cold weather prevented me from making very extensive travels, and my time left would allow but one visit. Tetlin was only forty-eight miles away up the river, so I determined to go there. One of the older boys of the Mansfield village volunteered his services as a guide, and Mr. McIntosh put the Mission team at my disposal. The local trader offered me two of his best dogs, but my prejudice against borrowing or lending live stock caused me to be content with the three Mission dogs.

Tanana Crossing itself is a distinctly Indian country, but Tetlin is more so. At the Crossing there were but two white men, not including our Missionary, but at Tetlin there are no white men at all. From the top of one of the high hills that form a ridge that must be crossed to reach Tetlin, one looks over a virgin country, and feels that he is breathing air that was never breathed before, and is where nature reigns supreme. Here the Indian has as much territory to himself as he ever had, and the game and fur for miles and miles is his alone.

I had imagined that the natives living so far away from any white would be decidedly primitive in every way, but to my surprise I saw some of the finest cabins I have seen in the whole Tanana valley. Even the dogs had kennels better than some of the Indian cabins I had seen elsewhere. Inside, the houses were reasonably clean, and the people themselves were above the average in their cleanliness. In food, however, their tastes seem to be about what they were a hundred years ago. Their diet is straight meat of moose, caribou, or other game, and fish, and they drink tea without sugar. They put up the wild cranberries and blueberries, and occasionally have a treat of the edible roots stored by the muskrat. To this latter delicacy I will refer later.

There are two Tetlin villages. One

is that of Chief Luke, which consists of about eight or ten cabins, and between one and two dozen people. This is rather indefinite, but as part of the tribe was away, I do not know the exact number. The other village is about the same size, and has for its Chief one by the name of David. The Indians of both villages are so closely related that they may be regarded as one people.

Luke's camp lay first on the trail, and so was the first to be visited. On our arrival, we received a hearty welcome, and were given a supper of fried moose meat and tea without sugar. But this was a repast to hungry travelers, and for my part I was well feasted. After the supper, the Indians all gathered in the cabin of the Chief to hear what the Minister had to say. It was good to hold a service for them, for they seemed naturally reverent and listened attentively to what the "ginghe" had to say. During the service I baptized three children, whose ages were eleven, seven and four. A boy of seventeen was presented, but as he was an adult, and must answer for himself, I delayed his Baptism until after the service, so that I could have the chance to examine and, if necessary, to instruct him. I found that he had taken instruction at St. Thomas', and as he seemed to really want to be a Christian I proceeded to baptize him. One often wonders what is the wise thing to do in a case of this kind, but I feel that where the person is sincere and his intentions good, we can only go ahead and trust a great deal to the work of the Holy Spirit. Every time any of those I baptized visit the Mission at Tanana Crossing they will receive further instruction in Christian living, and so we can only trust that the good will grow in them. The next morning I called the people together for another service.

At this time an old woman expressed the desire to be baptized. The way the Chief and her husband put it, "He got no name", and they left it for me to guess that she wanted to be baptized. I delayed this Baptism until after the service, and then through my interpreter I asked enough questions and gave what instruction I felt necessary. Then I tried to find out what name she wanted to be called by. As she was a woman of about fifty, I took it for granted that I could give the name that they called her by, but they insisted, "He got no name", and wanted me to select a name for her. I told them I only knew white man names, and if she already had a name I would give her that, if it was a good name. But try as I might I could not find out what they had always called her. But I grew impatient, and made up my mind that if it was appropriate I would ask her to keep that name. But always I received the same insistent answer, "He got no name". So I said, "Yes, she has got a name, for everything has some name. Your dogs all have a name, the animals you hunt have a name, the trees and even the rocks are called by some name, and I know you call this woman something. I want to know what you call her."

Then her husband, after some reluctance, said that he could not put it into English, but it was the Indian word which meant, "Hard for me to say". Whether he meant that her original name was so hard for him to pronounce that he had given his wife this Indian term, I am not sure, for through the interpreter he may have meant that it was some Indian word that could not be interpreted into English. So after a moment's thought I told the woman the story of St. Anna in the Temple, and how as an old woman she had first seen Jesus. "All the same you", I concluded. So "Anna" seemed to please her and all the people. But I shall never forget how determinedly they all persisted that she had no name when I tried to learn what they called her.

(To be continued)

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.)

VIII

Vs. 19. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Moule: Now, therefore, ye. This is addressed directly to the Gentile believers, to remind them of the actual grandeur of their privileges.

Alford: The saints, or holy ones. Not angels, or Jews, or Gentiles only, but all members of the mystical Body of Christ. The Church militant, expectant and triumphant.

There are various degrees of sainthood. It partakes of the nature of an office. It begins in this life, where in we are called to be saints.

Vs. 20. Having been built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

The Collect for St. Simon and St. Jude is built upon this verse.

Notice the change of metaphor from the inmates of the city and house to the structure itself.

The Church is the Temple, the place of a true worship of God.

Wordsworth: Built upon the foundation of the Apostles and Prophets. We are not built upon the foundation of the Apostles and Prophets, but upon them, the Apostles and Prophets. An important doctrinal truth is declared by this order, viz: Christ comes before Moses, the Apostles before the Prophets, the Gospel before the Law, and the Creed before the Decalogue. Observe that in the description of the foundation of the Church, St. Paul says nothing of St. Peter singly, as distinguished from the other Apostles, or of his so-called successor, the Bishop of Rome, as the Rock of the

From the first, Christianity has claimed to be the *Absolute Religion*—the one final unveiling of the Universal Father's mind before the eyes of His children. This conviction underlies St. Paul's earnest apostolate of the Gentiles in the fact of active Jewish prejudice.

Church, and thus he refutes also by anticipation the Papal heresy.

Chrysostom: The chief corner stone binds together not only the walls, but the foundation stones also. So Christ unites Prophets and Apostles, as well as Jews and Gentiles.

Gore: It was a spiritual fabric, combining like a Gothic Cathedral the various parts or several buildings with their distinctive characteristics, all, however, united in one construction, one great sanctuary of a redeemed humanity in which God dwells.

The Church is not built upon one stone or Apostle, but upon the mass of stone, or all the Apostles cemented with the Prophets on the Christ, the corner stone.

Vs. 2. In whom all the building fitly framed together grows into a holy temple in the Lord.

Observe the Apostles' view of the Church as a whole and in its single parts as a living organism. Distinguish between organism and organization. The former has life within itself, and is self-perpetuating; the latter is man-made. This distinguishes the Church from sectarians.

Moule: The idea points to one great building getting completed within itself, rising to its ideal. It is one building growing in internal solidity by the perpetual addition of new living stones.

Gore: The Church as a visible organization of men can be what it is, the City of God, His household and His sanctuary, only because it is pervaded by Christ's life and Spirit. The stones of the building are not merely placed side by side, one of another, or held together by any external agency of government; they are as branches of a living tree, limbs of a living body.

Vs. 22. In whom ye also are builded together for an habitation of God in the Spirit.

Wordsworth: Builded together. The work of the building is ever going on in the Christian soul during its sojourn on earth, and in the Christian Church until the second coming of Christ.

Sadler: Of God in the Spirit. The Three Persons of the Trinity are joined together as co-factors in the foundation and building up of the Church. The whole is in Christ—it is through the Spirit—it is that God may dwell in it.

Patrick Henry And Brandon

A Senior Warden Made Famous by Two Lines in "The Witness"

The News Editor of THE WITNESS is in receipt of the following communication from the Rev. Albert Martin, the versatile Editor of the Church News, the official organ of the Diocese, containing an interesting story, with a touch of humor, of the splendid character and work of a sturdy Churchman and eminent citizen of Mississippi:

Yazoo City, Miss.,
September 10, 1917.

Dear Brother Shutt:

As a brother Editor, I am thinking that you sometimes wonder what becomes of the items that you print. One of the shortest items in your valuable WITNESS of September 1st suffered an exceedingly pleasant fate, in the which I am sure you will be interested, and which will prove a little recompense for your labor.

In THE WITNESS of September 1st your "Jambalal Column" (if you have never tasted Jambalal you have something yet to live for) carried at its head the two lines, "Patrick Henry is Senior Warden of St. Luke's Church, Brandon, Miss". Just that and nothing more. I read it while waiting for the train that would carry me to Brandon for a three days' Mission. I put that copy of THE WITNESS in my grip, and delivered it a few hours later to Patrick Henry, and watched him read how famous THE WITNESS had made him. You will never regret having printed it.

In our little Southern towns, where the Church has never recovered from the Civil War, and where its members

The Red Cross Dollar

Send me, send me,
Do not hold me;
Take and fold me
In Red Cross kit,
To do my bit,
As they see fit
Who shall send me.
I'm a Red Cross Dollar

I'm a free man's gift,
Bent on going
Where "Glory" leads;
Bent on doing
What soldier needs
In war-bled land;
Lending a hand,
Giving a lift.
I'm a Red Cross Dollar.

Let me hie me;
Don't deny me,
My country calls;
My brother falls
To pay a debt
I can't forget—
A debt of honor,
Long overdue.
I'm a Red Cross Dollar.

Shot down by shell
In foe-made hell
In friendly France,
My brother bleeds,
And waits and pleads.
My only chance
To heal my kin
And help France win—
I put my bit
In Red Cross kit.
I'm a Red Cross Dollar.

Don't say me nay.
Our nation's way
Is true devotion
To each emotion
Born of Liberty.
Gives its Godspeed
To each small deed
That's done in love
For Freedom's need
Is blessed Above.
I'm going.
I'm a Red Cross Dollar.

My mission's high,
To amplify
A soldier's care—
To do and dare
Mid hot battle,
Rifles' rattle
And cannons' roar.
What both my purse
And Red Cross nurse
Can make much more.
I'm a Red Cross Dollar.

I'm glad first aid,
I'm all home-made.
Clothing, dressings,
Love-stitched blessings,
Wool-knit sweater,
Well-wove letter
For far-off brother,
From sister, mother.
Yes, I'm
Surgeon's supplies,
Answering cries
Of bleeding valor,
Mid war-made squalor.
I'm going—
I'm a Red Cross Dollar.

BIBLES FOR SOLDIERS

Bibles for American soldiers and sailors, to be given by the Scripture Gift Mission of Philadelphia, will carry a foreword by President Wilson, urging the troops to diligently read the Scriptures. The President has written this inscription:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own happiness and your own duty."
(Signed)
WOODROW WILSON."

"Dere's a heap o' diffence," said old Mac. "Hit's jus' this-a-way: You remember dat you have rode in dis hack a heap o' times, doesn't you?" "Yes," replied the lawyer. "But you don't recollect havin' ever paid me anything, does you?"

The Major sends regards.

Very truly,

ALBERT MARTIN,
Mississippi Church News.

Christianity in The Country

By Rev. Wilson Edward Tanner

Among the problems awaiting solution by the American Church today, none surpasses in interest or importance that of extending the Kingdom of God in rural parts. It is interesting because, in some regards at least, the problem is a new one, having novel elements of perplexity and difficulty. It is important, since rural America shelters about one-quarter of the entire population—roughly 25,000,000 people—and bears a relationship to the well being of the whole land beyond that involved in mere numbers. What the country is today will vitally affect the city of tomorrow. The movement of population from farm to village, to town, to city, is a factor not alone of economic but of religious significance. In this shifting from the smaller to the larger community, abiding influences are set at work in the country, where distractions are few and life is touched during plastic periods.

What, then, of rural religion? How does Christianity prosper in the country? Not so well as it might or ought to do. Perhaps 50 per cent of village people are unattached to any religious organization, and of this number half at least rarely attend a service. Outside the village the disproportion is even greater. Church sheds, once crowded, are now seldom used. And along with the loss in Church attendance has gone in the country, as in the city, a marked decay in family worship. There are children—a group here and there—who are taught the District School subjects, but receive no systematic instruction in the Christian religion. That these conditions prevail generally, no one who knows country life in America will care to deny.

Accordingly, it is worth while to inquire what are the reasons for this state of things, and where shall remedies be found?

One reason, undoubtedly, is sectarianism. Villages are over-churched. Four or five weak congregations do ineffectually the work that might be efficiently accomplished by one strong Church. Here is a fruitful source of weakness. It makes for confusion. In a babel of contradictory voices, some persons are honestly perplexed, knowing neither what to do or believe. It contradicts our Lord's prayer, "That they all may be one". It squanders resources, material and spiritual. The duplication of agencies means loss of energy, time, money. There is a limit to the work any one man can do. So long as four or five pastors must each of them cover the same territory, village and farm land, the covering is bound to be pretty thin in places. One may work to advantage either at the center or at the circumference, but one cannot do both at the same time. Commonly, this means that the village is looked after, the farms neglected. For the center is more immediate and clamorous in claiming attention, since the Sacraments, the services, the sermons, the school and the societies are administered there.

Disunity involves short pastorates. Partly because the salaries are insufficient. Chiefly because the Clergy are dissatisfied and discouraged with the lack of success in their work. This, in turn, means that those charged with leadership rarely know their fields, the lay of the land and the people resident thereon.

Thus, while the village population is overshepherded, the families on the farms are quite generally disregarded. It is an inevitable result of "our unhappy divisions"—a condition of which we are beginning to be properly ashamed, and one that will be remedied when—in God's good time—its suicidal significance is widely acknowledged.

Another factor that tells against religion in rural parts is the lack of an approved method of work adapted to the conditions of rural life. Time was when Christianity had its home in the city. The very name by which believers are known comes from the brilliant metropolis of the East. "The disciples were called Christians first at Antioch." The earliest triumphs of the faith were won at Jerusalem, Alexandria, Athens, Rome—amid teeming populations. Traditions of work have come down from them which afford little practical guidance to the rural Clergyman. He must face other problems, and, if possible, devise new methods to meet them.

See what some of the hindrances really are. Take first the inconveniences of country life. Distances are

relatively great, hours of labor long, and a seven-day week involves almost the same routine of work on Sunday as on Tuesday or Saturday. All of which has a deterring influence on the habit of regular Church attendance.

Then, again, there are the conveniences of country life, which operate against frequent visits to the village. Rural mail delivery and the telephone make it unnecessary to travel—as the men on these same farms traveled a century ago—for supplies, for mail, for fellowship. With disuse comes disinclination. These are minor matters, but they are to be taken into account.

Of course, we should be merely trifling with a serious subject if we were to stop here. The disunity of Christendom is such a large and complicated question that there is little we can do with it, except to pray for unity, and to refrain from indulging the sectarian spirit our own selves. The devising of methods to meet the conditions of country life, though properly our task and opportunity, will fail dismally unless we take into account another reason for the weakness of religion in rural parts. The last and greatest hindrance to Christianity in the country is—Sin.

The same old world, flesh and devil encountered in the slums and mansions of great cities operate also in peaceful villages and placid farm houses. "The lust of the flesh, the lust of the eye and the pride of life" are shared by Newport and Sleepy Hollow alike. If the countryside knows nothing of "gilded vice", it is only because the gilt is wanting. Gross sin stands out in all its native ugliness. Shame is squalid. But—it hinders religion, notwithstanding.

Less ugly, but quite as effective, is the sin of worldliness. We are dupes of a phrase if we limit this to the inhabitants of large cities. It thrives quite luxuriantly in the country. "The cares, the riches, the pleasures of this life"—Wall Street can teach us little about these. Indeed, the "parable of the great supper" is more ob-

Priest must be added the ministry of the people. Most that is here required can be done by any one who is willing to make some sacrifice.

"Beginning at Jerusalem"—that is what our Lord said in giving to the Apostles the great commission to preach the Gospel to all the world. Beginning at Jerusalem, where they then were. The modern and local application of this principle is perfectly plain. If Christianity in the country is ever to win its way and do its work, then must the Christians in the country "begin at Jerusalem"—their own homes—and from thence reach out "to the uttermost parts of the earth".

Will Wesley's Church Return?

If Wesleyans and the Church of England should reunite in the land of Wesley, what effect would it have on the Methodist body in this land? Outside its impressiveness as an act of the much-preached Church union, the effect upon the American body is likely to be inconsiderable; yet The Churchman (Episcopalian, New York) hopes that the present discussion of the projected union in England "will result in the drawing together of two separated religious communions that have special grounds for mutual understanding, although they are at present divided by strongly marked divergent principles". The situation, as it has developed in England, brings before the Wesleyans the possible necessity of a choice between an alliance with the Church of England or the dissenting bodies. From the American point of view, such a contingency as this would appear remote, because, as The Churchman points out, "American Methodists, conscious of their strength and numerical superiority, feel no more relationship to the Episcopal Church than they do to other branches of American Christianity". In England the situation is different. "The followers of John Wesley

sake of healing our unhappy divisions, and many of us are prepared, with that end in view, to accept reordination, even sans phrase, if that should be absolutely necessary."

The Church Times (London), the organ of the Anglo-Catholic party, suggests this *modus vivendi*:

"It could not be made a condition of reconciliation that Methodist ministers should deny their calling. But neither can the Church accept their ordination as certainly valid. It is doubtful. The elder Apostles could, hesitatingly and reluctantly, receive St. Paul into their company as one of themselves; the Bishops of the Church of England, being but a small part of the universal Episcopate which represents the Apostles, have no power to do the like. Is there here, then, a dead wall of partition? No, for there is a way through, recognized by the practice of the Church. It is permissible to ordain *sub conditione* men whose previous ordination is doubtful without passing any formal judgment on its efficiency. We think it extremely probable that the English Bishops would be prepared to do this in the case of the Methodist ministers. Would the Methodist ministers, for their part, consent? We think it likely. It would be made quite plain that they were not repudiating their previous ministrations, but were conforming to the reasonable requirements of the Church for the sake of peace and Christian union."—The Literary Digest.

Labor Day Celebration at Warwick, Pa.

A large crowd from all the country round attended the Labor Day celebration on the grounds of St. Mary's, a rural Parish at Warwick, Pa. Booths for refreshments, fancy work and lemonade were erected in the large field in the rear of the Parish House, and attractively decorated, says a newspaper report. There was ample

A religion conscious of being suitable only to particular dates or localities could never have originally aspired to bring within the range of its influence all the varieties of race and thought that are found in the human family. It would feel its unsuitableness to some races, to some civilizations, to some historical periods, if not to all. "To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," was an ambition appropriate "to the faith once for all delivered to the Saints."

viously addressed to the country than to the city dweller. "I have bought a piece of ground, and I must needs go and see it." "I have bought five yoke of oxen, and I go to prove them"—these excuses have a distinctly agricultural association. Materialism, let it be confessed, is no monopoly of the metropolis.

Here, then, are some of the reasons why Christianity in the country is less of a power than it might be. Other reasons will occur to many minds. But more important than multiplying reasons for an undesirable condition is the devising of remedies to correct it. How shall matters be improved? This writer has no panacea. As the difficulty involves human hearts and will, it never can be remedied except by the men and women concerned.

If betterment is to come, two things are clear, namely, the village people must help; the farmers must help.

The village can help. Some outside the village have not the time, others have not the means, to travel to the Parish Church week by week. Then the Church should go to them. In establishing and maintaining occasional services in the School Districts, in arranging regular sessions of a Sunday School in each District—the village can help.

The farmer can help still more. The farmer resents—and rightly—anything that savors of patronage or condescension. He is independent. Here is scope for his independence. Most that needs to be done, he can do for himself. To secure the right to use school buildings, to open and arrange them, to notify the neighborhood, to assure every one of a place and welcome, to assist with the music and teaching—here surely are opportunities for self-help which would make impossible any feeling of dependence on others' bounty.

It is Laymen's work. The Clergyman can give of his time and strength, but only in a single direction at a time. There are many neighborhoods in which this work should be going forward at once, which means that to the ministry of the

there are, both in religious and political principles, isolated from the mass of other Free Churchmen. They have not forgotten the rock whence they were hewn, and they have a sentimental regard for the Church to which their founder, John Wesley, belonged. They still remember the earnest words addressed to his followers by Wesley in regard to their association with the Church of England.

"There is a more immediate reason at the present time why Methodists and Anglicans should arrange their differences. Even before the war, the Free Churches were showing a trend toward a scheme of federation. During the war this trend has been much more pronounced. All of the Free Churches, except the Methodist may form one corporate body. Methodist leaders are considering what will happen if their Church is left in the position of isolation. Not a few of them are looking for a solution to their problem in the arrangement of some kind of concordat between the existing Wesleyan Society and the Church of England. Fortunately, there are no legal difficulties in the way, but there are temperamental difficulties, and already the Wesleyans have made it plain that they desire not absorption, but affiliation."

Their point of view is presented in a letter written by a Methodist Clergyman to The Guardian (London), organ of the Established Church. The communication, in the form of hypothetical questions, aims to find a sympathetic reception on the part of the Anglican Church:

"We are asking whether the Church of England will allow Wesleyan ministers either to receive conditional ordination or, alternatively, to be ordained in a formula which would substitute the words 'Church of God' in the Prayer Book formula. We are asking whether Confirmation might, during a period of transition, be regarded as a domestic institution not to be too rigidly enforced upon adult outsiders. We can see that some concessions must be made for the

space for the automobiles and carriages, so that their occupants could sit in them and view the bright, animated scene, and while listening to the music and addresses. In regard to the significance of Labor Day, the Rector, the Rev. Charles F. Scofield, spoke in substance as follows:

"The great purpose of any holiday is lost when it is given over entirely to pleasure, and the lesson which the day was appointed to emphasize is forgotten. The nation has set apart the first Monday in September as 'Labor Day', so that the social and economic problems of labor in its relation to capital and to society generally may have a share in our thoughts.

"During the past generation, many of the conditions affecting laboring men have been vastly improved. Hours of labor have been shortened, child labor has been limited, the hazards of labor safeguarded, and its remuneration greatly increased. These improved conditions have been secured by the union of the workmen and their co-operation with one another. In this union there has been a tremendous power.

"At times, unfortunately, this power has been abused shamefully. One group of workers may have advanced their own selfish interests at the sacrifice of the interests of some other group of fellow workers. There is always danger to the public in the unwise, selfish exercise of power, whether it be in the hands of workmen or their employers. There may be a tyranny of labor no less hateful than the tyranny of capital. Only the operation of the Divine law of love can alter that condition.

"But it is undeniable that co-operation and union have done much for the cause of labor. If this is true in the realms of mechanical and industrial pursuits, why may not organization and union be equally valuable to the farmer?

It is unfair and narrow to restrict the term labor and the lessons of Labor Day to those who work in the trades. The farmer is just as truly a laborer as the carpenter, the machin-

Labor Day Services At Denver, Colo.

Special services in recognition of Labor Day were held in St. Mark's and Emmanuel Memorial Churches, Denver, Colo., on Sunday, September 2nd. The Rev. Frederick Ingley preached at St. Mark's Church. His main theme was that capital and labor, after having tried every other known system toward co-operation, had failed, and the only known remedy now was a genuine, candid active Christianity—one of real brotherliness. He touched upon the great war, declaring that international conflicts would never end until Christianity had become the real influence in the recognition of the rights of the smaller governments by the great nations of the earth. His plea was for the peoples and nations of the earth to adopt a Christian platform and make co-operation and brotherly love rule, instead of competition, selfishness and personal ambitions.

The Rev. S. R. S. Gray preached at Emmanuel Church. His subject was: "Is It Worth While to Love Your Neighbor?" He amplified the query to include all phases of civilized human endeavor. "Is it worth while to love your neighbor? Is it worth while to love your work? Is it worth while to love your home? Is it worth while to be a Christian?" He asserted that "this great world war that is now making of Europe a lake of blood, will be won by labor, and as a result will emancipate labor. Freedom will win, and her champions will be the great hosts of laboring men. Labor will occupy a broader, higher, more magnificent plane at the end of this struggle for liberty and civilization than it has yet occupied in the history of the human family."

Death of Rev. William Edward Potwine

The death of the Rev. William Edward Potwine, a much beloved Priest, occurred at Santa Rosa, Cal., following about twenty minutes after a stroke of apoplexy, on Wednesday, Aug. 30th, at the age of 61 years. The burial took place from the Church of the Incarnation, of which he was the Rector, on Saturday afternoon, Sept. 1st. The Rev. W. S. Short of Benicia, Cal., a life-long friend, officiated. He was a graduate of Trinity College and of Berkeley Divinity School, was ordained to the Diaconate in 1882 by the Rt. Rev. Dr. Channing Moore Williams, retired Bishop of China and Japan, and was advanced to the Priesthood the following year by the Bishop of Oregon, the Rt. Rev. Dr. Benjamin Wister Morris. He was in charge of the Church of the Redeemer, Pendleton, Ore., for twenty-two years, from 1882 until 1904. From 1904-1914, he was in charge of St. Elizabeth's Mission, Honolulu, H. I., when he became the Rector of the Church of the Incarnation, Santa Rosa. He was a native of Connecticut, and is survived by his wife and one son. The Santa Rosa Democrat, in an extended comment upon his life and death, says:

"Rector Potwine was a very kindly gentleman. He was quiet and unassuming in his nature, and ever ready to do what he could to make other lives happy. He was a lover of music, and took a great deal of pleasure in being a member of the Santa Rosa Choral Society. He enjoyed a large acquaintance in his old home State of Connecticut, in Oregon, where he labored for years in a big Parish, in Honolulu, where he devoted many of his best years, as well as in Santa Rosa, where he closed his life book with a smile and passed on to greater recognition above. He was universally respected."

"To recognize with delight all high and generous and beautiful actions, to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy—be it either the Romanist or the Unitarian—this is the only spirit which can heal the love of slander and of calumny."—F. W. Robertson.

ist or the railroad employee. There are problems connected with his calling which are just as important for us to consider as any affecting other classes of labor. In fact, just now the general public is most deeply concerned in the welfare of the farmer. It is worth our while, then, to have this truth brought home to our minds on this Labor Day. Let us put our most earnest thoughts into the consideration of the great problems of agricultural production and distribution—the relation of the farmer to the consumer."

WOMAN'S WORK FOR THE KINGDOM

Standing by Our Colors

"Like a mighty army moves the Church of God."

When we joined the Church Militant, we enlisted under Christ's banner, and promised to be His faithful soldiers and servants until our life's end. Now, what does that banner stand for?

We proudly teach our children, and today hundreds or thousands of young recruits are being taught that the colors for which they are pledging their lives are: red for courage, white for purity, and blue for truth and loyalty. Does Christ's banner stand for less? The men and women at the front, who have left home and friends to carry the Cross in darkest Africa, burning India, in freezing Alaska, are surely wearing the red badge of courage. All of us covet the white light of purity. Then to us here at home is left the blue of loyalty. We are not called upon to bear the brunt of the fight—just to furnish food and clothing and ammunition to those on the firing line—to be the Commissary Department of the Missionary army. If we fail in our part, then those brave soldiers at the front must faint and fail, and our banner will go down in defeat.

In view of this, the most significant action taken by the Woman's Auxiliary of the Diocese of Tennessee, at their recent annual Convention, was the passage of two resolutions. First, that in spite of the stress and strain and sacrifice which this world war will demand, we, as Churchwomen, would endeavor to follow the lead of our English sisters, and give to Missions, not less, but more than ever.

Second, that we would urge each Parish to appoint an Educational Secretary, so that knowledge of Missionary needs and Missionary achievements might be spread throughout the Church—for knowledge arouses interest, and interest awakens zeal, and zeal begets love, and love never counts the cost, but rejoices in giving good measure, pressed down and running over. I hope that every Diocese in the great American Church

will take similar action, and so "fling high His royal banner. It must not suffer loss."

Ordination at Anchorage, Alaska

Friday, August 31st, at All Saints' Mission, Anchorage, Alaska, in the Missionary District of Alaska, the Rt. Rev. P. T. Rowe, D. D., ordained the Rev. Thomas Paul Howard to the Diaconate. The candidate was presented by the Rev. E. W. Hughes, Priest-in-Charge of All Saints', and the sermon was preached by the Bishop. Mr. Howard formerly did work under the Presbyterian Board. He will continue with his present work in the various camps along the Government railroad.

Anchorage, Alaska, the new town-site at the construction point of the Government railroad, has just had its second birthday. It now has over 6,000 inhabitants, with a floating population of about 3,000. From the beginning, there have been a number of Church people on the ground, and it has been through their efforts, with the aid of Bishop Rowe, that the Church has gotten well established. A Parish House has been built, which for the present serves also as a Church. However, it was but a short time ago that the people of Anchorage were able to have regular services. The first Sunday in May the Rev. E. W. Hughes, having been appointed by the Board of Missions for this particular work, held the first service in All Saints' Parish House. There are about fifty communicants in Anchorage, and when Bishop Rowe was there a short time ago a class of four was presented to him for Confirmation. At the same time, the Bishop ordained to the Diaconate the Rev. T. P. Howard, a former Presbyterian Missionary. Mr. Howard's present work is in the mining and construction camps outside of Anchorage, along the railroad. There is bound to be development in and about Anchorage. The railroad will open up a vast area of new country, which is rich in minerals and agricultural lands. This will mean that there will be a big field for the Church.

An Open Letter To a Layman

By Bishop Morrison of Iowa

My Dear Friend:

Thank you very much for your frank letter. I do not wonder that you are troubled over the condition of St. Timothy's. I question, however, whether you are perfectly fair in laying the blame upon your Rector. Be perfectly honest. Are not the local conditions to blame for the small congregations? Consider that the Parish has had five Rectors since I became Bishop of the Diocese, and, after the first year in each Rectorship, the congregations have, in point of numbers, been about the same.

I have known each one of your Rectors well, even intimately. Every one of them has been, I will grant, an average man. Not one of them has been a commanding personality, but such men are few. You cannot expect to have for your Rector one of these unusual men. You can change, and then change again, but you will only get a Priest of good average ability.

Every one of the Priests who has served at the Altar in St. Timothy's has been anxious to do good and to serve the people. Every one of them has been a clean, upright man, a man whose character has been above reproach, who has tried to do his work to the best of his ability. They have been fairly good readers and preachers. Certainly in your letter you confess this is true of your present Rector.

But the Parish has not grown, and the congregations number from a hundred to a hundred and twenty-five at the Sunday morning service.

I know that the people of the town do not attend the services. That may be explained by the fact that they make no profession of being Church people, have no religious convictions, and prefer to spend Sunday in some other way. But the question I would like to have answered is this: Why are the avowedly Christian, the communicants of the Church, not in God's house, worshipping God, on the Lord's Day? Why do you not go every Sunday?

Pardon me if I make it personal, but do you have to be interested by a preacher as a condition of doing your duty as a Christian man? Why, I urge, were you confirmed, and why do you allow your name to remain on the list of communicants unless you

are an honest man when you say the Creed, when you pray "Our Father," and petition that His Kingdom may come? Why, in the name of God, whose earthly business you have undertaken to do, why are you a Vestryman of a Christian Church? Have you any conscious religious life? Do you try, when you are in Church, to realize that you are communing with God, and do you seek to use the Prayer Book intelligently and devotionally?

If you say, after consideration, "No," you have answered the question why you do not go to Church every Sunday, and why you are not interested. You are interested in many things, but you are not, though you are a communicant, interested in religion.

Such communicants are by profession followers of the Lord Jesus Christ, by supposition students of His teaching, trying to cultivate the mind that was in Him, and to follow His example. They want a Church, and are willing to support it, but what may be God's judgment of them as faithful, conscientious men and women?

If the communicants of St. Timothy's wanted to have it so, St. Timothy's might be a body of earnest workers for the Kingdom. There might be an atmosphere of devotion and of comradeship, the interest might be growing all the time, if only Sunday by Sunday they were worshipping together, but—it seems incredible—these professing Christians, because they have a Priest who cannot interest and stimulate them, are putting their Lord to an open shame before the community and leading impoverished spiritual lives, never growing much in faith or love, either towards God or man. What a mockery of all that earnest discipleship should mean.

I never knew a devoted, consecrated Laity who did not draw out capacity and growing spiritually in the average Priest.

Many a Priest starts earnestly and with high ideals. He thinks his predecessors must have made serious mistakes, been negligent or without capacity. But he does not find co-operation in his plans or much response to his appeals. He meets with criticism. He is secularized by the struggle to live on an insufficient salary, once in a while in arrears. He feels that the annual deficit is laid at his door. He gets into a rut, becomes discouraged, at last loses what enthusiasm he had, feels that he does all

THE BROTHERHOOD CONVENTION

To Be Held in Philadelphia, Pa., October the 10th to 14th, 1917

GENERAL INFORMATION REGARDING PROGRAMME

FOREWORD

The Convention of the Brotherhood of St. Andrew brings together a larger number of laymen of our Church than any other event of the year. It seems peculiarly fortunate that in Cleveland last fall the Council accepted the invitation to hold the Thirty-second Annual Convention in Philadelphia—Penn's City of Brotherly Love—which in these days of high patriotism sends a clarion call to all members of the Brotherhood of St. Andrew, bidding them visit its places of historic interest and welcoming them to the birthplace of American independence.

The Conventions are looked forward to each year by many Churchmen throughout the country for the renewing of friendships made in past years, and for the inspiration and spiritual help gained. In this year in which our country is passing through the greatest crisis in its history, it is imperative that we should be strongly impressed with the spirit of loyalty. Christ's life and teaching were an admonition to all to lead a life of service. The Convention theme, "Christian Usefulness," particularly stresses this, and the act of service implies loyalty. If we are loyal to our Master our country need have no fear of our loyalty to her.

A glance at the Convention program will give the assurance that the anticipated inspiration will be forthcoming and we feel that all men who are interested in our Church and her future welfare should exert every effort to be present; to remain away means a lost opportunity to learn of that usefulness which the Master expects of us all.

A LETTER FROM THE SECRETARY

You will note that the general theme of the Convention is "Christian Usefulness," analyzed during the three weekdays of the Convention as follows:

that is possible under existing parochial conditions.

A Priest once said to me, an unusually devoted man, beloved by his people, and a very acceptable reader and preacher: "Bishop, I feel like a man who is trying to sell goods which nobody wants. My faith is unshaken, but I am a discouraged man."

I am writing to a Layman, and I put the responsibility for the present condition of Church attendance where it belongs, on the Laity. The Clergy, with all their faults and limitations, are good enough if the communicants of the Church wanted to worship God on a Sunday, and did not say, because of other things in which they are more interested than in religion, "I pray thee have me excused." Whenever the communicants want to go to Church, the congregations will not be only larger, but growing, attractive to the world about the Church.

Let me speak plainly. The Clergy will never so interest and draw people that the congregations will be continuously larger than at present. The Laity and the Laity only can make the Parish a prosperous organization. To take an instance: The average Priest will make a good enough adviser when the people are anxious to have a good Sunday School and will go to work in the Sunday School. I acknowledge that there are a few men in the ministry who could, in some communities, command attention, but I do not know a Clergyman, Bishop or Priest of all the American Church who at this time would draw at St. Timothy's, at least after the first year had gone by.

There must be, I reiterate, more religion, and as a man has first to make himself right with God, and as the Lord Jesus calls us not in masses, but one by one, suppose you resolve, having said the appreciative things you have of your Rector's character, his love for the sick and poor, his diligence in looking after people, that you will put all other things aside and go to Church every Sunday this Winter. Perhaps, after you have gone regularly for a while, you can influence some one else to go. At any rate you will have done your duty, and no one ever conscientiously does his duty without receiving a blessing.

With kind regards, and praying God's blessing on you and everything you undertake in His Name for the Kingdom. I am, my dear friend,

Faithfully yours,

THEODORE N. MORRISON.

(1) Preparation for Usefulness Through Prayer.

(2) Realization of Usefulness Through Personal Service.

(3) Increase of Usefulness Through Organization.

It may possibly be disappointing to you to find very little reference to the world war throughout this program. We, however, expect most of the speakers to refer very definitely to the war, its effect upon the Church, the Church's responsibility to it, the problems that it creates, and especially the opportunity that it affords the Church for the pressing of the Gospel message.

August 30, 1917.

Rev. L. W. Applegate:

But the Convention program has been designed especially with a view to conserving the normal work, especially of our Brotherhood men, in their home Parishes, and also of our Churchmen generally. We feel that there is a very grave danger that our Christian forces will be stamped in our excess of pre-occupation in the war service, and that the Convention of the Brotherhood should give opportunity for a definite call to the men of our Church who remain at home to the very grave work of conservation that must not be overlooked.

Many clergymen and laymen who have seen this program have written us expressing their opinion that it is one of the strongest in the history of the Brotherhood. I need but to draw your attention to the national prominence of a large number of the speakers to show you that we have aimed high in assembling this personnel. You will note a clear-cut call, in all of the services, meetings, and conferences, to the men of our Church consistently to do their duty.

It is of importance to the Church generally that the Convention of the Brotherhood this year of all years shall be successful in its attendance. If the Brotherhood Convention should fail—which we are sure will not be the case—it would be a distinct blow to the Church in this particular year.

Sincerely yours,
GEO. H. RANDELL,
Executive Secretary.

CONVENTION COMMITTEE

George Wharton Pepper—Chairman.
Dr. John Wilkinson—Vice Chairman.
Alexander F. Williamson—Treasurer.
Walter M. Kalmey—Secretary.
Edward H. Bonsall—Finance.
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Percival H. Granger—Registration.
Frank O. Zesinger—Halls and Churches.
Walter M. Kalmey—Hotels and Boarding Houses.
Frank H. Longshore—Music.
J. Lee Patton—Transportation.
Rev. Floyd W. Tomkins, S. T. D.—Entertainment of Clergy.
Wayne B. Hughes—Reception of Delegates.

CHURCHMAN'S DINNER

All clergymen and all laymen, outside the Diocese of Pennsylvania, who expect to attend the Convention will be the guests of the Philadelphia men at the Churchmen's Dinner on Wednesday evening, October 10th. It is expected that over a thousand men will be present. George Wharton Pepper, Esq., of St. Mark's Chapter, Philadelphia, will be Chairman. Topic: "The Investment of a Life." Bishop Gailor and Gov. Manning.

THE BOYS

Arrangements are being perfected so that all Juniors attending the Convention will be entertained in private homes.

A special place on the program is reserved for the Juniors.

MASS MEETING

At each Convention the Sunday afternoon meeting is usually one of the most important and most largely attended of all. This year will be no exception. The Metropolitan Opera House has been secured, and the music will be supplied by a vested choir of several hundred voices.

Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania, will preside, and addresses will be made by Rev. James E. Freeman, D. D., and Dr. John R. Mott. Topic: "Our Country."

Michigan City Notes

The Diocesan School of Religious Instruction of the Diocese of Michigan City was held from September the third to the eighth, at Howe School, Howe, Ind. While the enrollment was not as large as it might have been, still it was very good considering the lateness of the maturing of the plans and the fact that the notices were not sent out until August. The program of classes and lectures was carried out in its entirety. The classes were held in Academic Hall. The daily Eucharistic and Compline were said in the beautiful Chapel of Howe School. The one sad note was in the illness and the resultant necessary absence of the Rector of Howe, the Rev. Dr. McKenzie. All of the classes and lectures and conferences were thoroughly enjoyed and were said by many to be equal to those of the various and long established summer conferences that are held annually throughout the country. The classes on Missions, conducted by Miss Alice Goldthwaite, Educational Secretary of the Woman's Auxiliary for the Diocese, were especially interesting, arousing much enthusiasm and splendid discussions every day. It was the regret of all present that it would not be possible for her to conduct just such a class in every Parish and Mission of the Diocese. While this was the initiation of a summer school in the Diocese, it was enthusiastically decided to make the school an annual affair. The next Diocesan Summer School of Religious Instruction will be held at Vawter Park, Lake Wawasee, the last week in June, 1918.

The Rev. W. W. Daup, Rector of St. John's Church, Elkhart, has just been able to leave the hospital in Ft. Wayne where he was operated on for appendicitis.

The Rev. Wilbur Dean Elliott, Rector of Christ Church, Gary, returned the first of the month from a visit to his parents in California.

The Rev. H. R. White, Vicar of St. James' Church, South Bend, has just returned from Estes Park, Colorado, where he spent the month of August.

Archdeacon Long spent the month of August in northern Michigan, returning for the Diocesan School of Religious Instruction.

The Bishop of the Diocese spent part of the month of August with his family at Vawter Park, Lake Wawasee.

VALLEY FORGE

All delegates and their wives from outside the Diocese of Pennsylvania arriving early Wednesday morning, October 10th, are invited to be the guests of the Philadelphia men on a delightful automobile trip to Valley Forge and the Memorial Chapel.

The Washington Memorial Chapel is worthy of the name given it by Sir Wilfred Powell, "The Westminster of America," for it commemorates not only Washington the Churchman, but also many of those who served with him in the Revolution. The Chapel was completed last year, and among the handsome memorials are the Pews of the Patriots, the Roof of the Republic, the Washington-Sullivan font, the Washington-Wood pulpit, perchase and lectern, the Washington-Burk statuette, "Valley Forge," the sedalia in memory of Washington's Rectors, the memorial doors, and the handsome windows, "Patriotism," "The War of the Revolution" and "The Union." The most recent gift to the Chapel is the pipe organ given by Mr. William L. Austin. The Cloister of the Colonies adjoins the Chapel, and of the thirteen bays, ten are built, including the New York Bay, with its open-air pulpit, facing the woodland Cathedral, where the largest congregations assemble.

The Chapel is a part of the Washington Memorial, the most important feature of which will be the Patriots' Hall. In the portion already erected is the Valley Forge Museum of American History, which includes Washington's Marquee, or headquarters tent used throughout the Revolution, Washington's Headquarters standard and other rare relics. The collections in the Museum cover every period of American history.

The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves.—Thomas Carlyle.