

The Witness

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

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MISSIONS NEED INSTANT ATTENTION

TREASURER KING'S REPORT INDICATES LESSENERED RECEIPTS

At this date, September 1st, we cannot accurately compare this year's receipts with those of last year for two reasons. First, because last year there was only one month remaining in the fiscal year of thirteen months, and consequently there had been an incentive to make contributions in August. And second, this fiscal year, also a thirteen month period, has two months yet remaining, and consequently there has not been the same incentive to make many contributions in the month just closed. To put it another way:

In August, 1916, there was received\$72,235.90
In August, 1917, there was received 51,041.56

Decrease this August from that of 1916\$21,194.34
There was a large falling off in contributions last July. The decreases of these past two months, together with the accumulated decreases of the year, bring the total decrease to \$78,550.40.

Following are the actual receipts to September 1st, 1917:

From Parishes\$580,958.88
From Individuals 109,605.05
From Sunday Schools 185,117.70
From Woman's Auxiliary 86,796.80
From Junior Auxiliary 16,390.16

Total\$978,868.59
Individual gifts reported above amount to \$109,605.05. Of this sum \$85,528.78 came in answer to the "One Day's Income Plan" suggestion—a little less than was received last year at the same time. This suggestion has occasioned many most tender and generous responses.

The number of Dioceses and Missionary Districts that have completed their apportionments is 10. And the number of Parishes and Missions that have done likewise is 1,830.

Because of the unprecedented demands recently made upon the Church and the nation, we have purposely refrained from pressing the needs of the apportionment until now. But the summer is over, and the end of October will bring our fiscal year to a close. Then we must render an account of our labors, and we cannot endure the possibility of the account falling short. In order that it may not do so, last year's gifts to the apportionment will need to be equalled, and more, by \$117,000.00, which means that there is still due on it the sum of \$386,500.00. This is not the whole apportionment, for still there will be due another \$46,000.00, but it will balance the expenditures. Without it there must be a deficit. If this amount, \$386,500.00, is received, and pray God it will be, then the Church, through her Board of Missions, will be in a position to grasp the opportunity held out to her.

These are sacrificial days, if we like to use the term. But when we remember that our sons and brothers are fighting today, not only because our country has called them to arms, but also with the knowledge that it is their high privilege to give themselves in order that the generations to come shall be free, we prefer to call it, not sacrifice, but love. The Church's path is clear. She must not only fight with her noble sons, she must also lead them till they come to the Valley of the Shadow of Death, for when they have crossed that, they are safe. It is our part so to prepare the Church for concerted action, that not only through this terrible war shall she be the beacon light of the men we are sending forth, but that afterwards, in the peace to come, she shall greet

those returning sons and brothers as one with them in the great fight for the freedom and enlightenment of mankind.

GEORGE GORDON KING,
Treasurer.

Bishop McCormick To go to Front

The Rt. Rev. Dr. Wm. Lawrence, Chairman of the Church War Commission, has announced that the Rt. Rev. Dr. J. N. McCormick, Bishop of Western Michigan, will sail for France in October to represent the Commission in its work for the men of the army and navy at the front.

Installation of the Bishop of Minnesota

The installation of the Rt. Rev. Frank Arthur McElwain, D. D., as Bishop of Minnesota will take place in the Cathedral of Our Merciful Saviour at Faribault, Minn., October 10th, at 11 a. m.

Bishop Irving P. Johnson of Colorado, and Editor-in-Chief of THE WITNESS, had an interesting experience recently while making a visitation for the Bishop of Western Colorado, so we are informed by a student of Seabury Divinity School. The Bishop was on his way to Steamboat Springs, when the car in which he was being driven broke down. He walked six miles to a railroad station, where he caught a train and reached his destination an hour past the time fixed for the service, but the congregation waited patiently for his coming, and were amply repaid in having the privilege of listening to a practical and strong sermon on the text, "Lord, what wilt Thou have me to do?"

Remarkable Every-Member Canvass

The results of an every-member canvass in St. George's Parish, Mt. Savage, Maryland, are in many respects most remarkable, an account of which is given in the September number of the Maryland Churchman. Careful preparation was made for the canvass by the Rector, the Rev. Charles E. Crusoe. For one month, at every service, special sermons were preached, leading up to an eight-day Mission on Missions, conducted by the Rev. H. W. Stowell of Washington.

The thirty men canvassers who were to cover the Parish, and the ladies who were to canvass the Sunday School, were instructed by the Rector, and two or three Pastoral Letters, enclosing pamphlets on the various phases of Missionary work were sent into each home for five weeks preceding the Mission. During the Mission the services met with increased attendance, until at the close the church could scarcely contain the

part in the service of consecration. The Rt. Rev. Dr. Weller, Bishop of Fond du Lac, will be the preacher.

St. Paul's Parish was established in 1869, through the untiring efforts of the late George B. Sargent. Associated with him were Hamilton M. Peyton and the late J. B. Culver, Col. C. H. Graves and the late Wm. R. Stone. Jay Cooke of Philadelphia provided the money with which to build the first church. A lot was purchased and a frame edifice was raised, which was added to in later years. The late Bishop Whipple consecrated the church, and its first Rectors were Dr. Gilfillan and the late Bishop Mills-paugh of Kansas, who was a young Priest then. The additions to the church were made during the Rectorship of Dr. Poole, now Professor of Systematic Divinity at Seabury Divinity School, and Dr. Barker, afterwards Bishop of Olympia. Dr. A. W. Ryan, the present Rector, took charge of the Parish twenty-four years ago, and has had a singularly successful administration. For over forty years services were held in the old church. When it was first built, it was the only church in Duluth.

In 1913, the foundation for the present handsome new building was laid. The architects were Cram, Goodhue & Ferguson of New York, and the contractors, McLeod & Smith. The result of their work is one of the finest churches in the state. Including the land on which it is erected, the cost was about \$175,000. It has a frontage on Superior Street of 250 feet, and runs back 140 feet to Ding-wall street.

New Church Opened At Minneapolis

The new St. John's Church, Linden Hills, Minneapolis, Minn., was formally opened on Sunday, Sept. 16th. The services included celebrations of the Holy Communion at 7 a. m. and 10:45 a. m., and Evening Prayer at 8 o'clock. The Rt. Rev. Dr. Frank E. McElwain, Bishop of Minnesota, was the preacher at the morning service, and the Rt. Rev. Dr. Hugh L. Burleson, Bishop of South Dakota, gave the principal address in the evening. A Choir of thirty voices rendered the music. The Minneapolis Tribune gives the following description of the building:

"The new church, designed by Minneapolis architects, is a handsome edifice of Mendota blue limestone, laid up in rough ashlar form, with windows and doorways outlined in cut Bedford. The style is Gothic, the general effect being typical of the Parish Churches of rural England. The main entrance is on Sheridan Avenue, under the tower, which is an outstanding feature of the structure. Entrance to the basement Sunday School rooms, social rooms and kitchens also is beneath the tower, a second entrance to the Forty-second street side leading to the chapel, where week day, Lenten and other special services are held.

CENTER OF GROWING PARISH

"The interior of the building is finished in oak throughout; the panelled ceiling, the Chancel, which is in quaint barrel effect, and the carved Choir stalls are all of oak, the whole oiled and stained. The depth of the Chancel is 33 feet and the width 20 feet. The main auditorium has a seating capacity of 400. The exterior proportions are: Length, 116 feet, and width, 36 feet.

"Construction of the building, upon which local contractors have been engaged, was begun last Fall, the corner-stone being laid early in the past Summer. The Rev. Elmer N. Schmuck, Rector of the Church since its Mission days, has had the work in charge. Including the building site and the Rectory, completed a year ago, the value of the Church property totals from \$48,000 to \$50,000."

THIRTY-SECOND ANNUAL CONVENTION BROTHERHOOD OF ST. ANDREW PHILADELPHIA, OCTOBER 10th TO 14th

Convention Prayer

Grant, O Lord, that all whom Thou dost choose to work for Thee may labor in union with Thy holy purpose, in living unity with Thy dear Son, and in the power of Thy Holy Spirit. Especially, give Thy grace to the Brotherhood of St. Andrew, soon to meet in annual Convention, that all these Thy servants may be led in wisdom and purity of faith and love to such devotion of heart, and readiness of will, as may enable them to serve Thee truly to the glory of Thy great Name and the benefit of Thy holy Church; through Jesus Christ our Lord. AMEN.

Consecration and Ordination Services

The new Church building erected by St. Paul's Parish, Batesville, Ark., was consecrated on Sunday, Sept. 9th. The Bishop of the Diocese, the Rt. Rev. Dr. James R. Winchester, officiated and preached the sermon. He was assisted in the services by the Suffragan Bishop, the Rt. Rev. Dr. Edwin W. Saphore; the Rev. Malcolm W. Lockhart, the Rector; the Rev. C. P. Parker of Little Rock, and the Rev. Charles F. Blaisdell of Helena. A series of services and functions were held in connection with the consecration, continuing through until the following Wednesday evening.

The church is a beautiful building, partaking somewhat of the early gothic style of architecture, and is constructed of the well-known Batesville marble, laid in broken ashlar.

The Rev. John L. Saunders, Deacon, of Little Rock, was advanced to the Priesthood at the 11 o'clock service on Monday morning. "Mr. Saunders," says the Little Rock Gazette, was born in Iredell County, North Carolina, May 15, 1876. He attended Preparatory School at Mooresville, N. C., completed work at the University at Chapel Hill, and studied theology three years under the direction of the Very Rev. F. J. Murdock in Salisbury, N. C. Then, becoming unable to finish the course because of financial embarrassment, he went North and took up work with the Saturday Evening Post and the New York American. He then went to Tennessee and worked for a time with the Taylor-Trotwood Magazine at Nashville. For two years after coming to Little Rock he worked for the Arkansas Democrat, later accepting a position with the Arkansas Gazette. While working for the Gazette he met Bishop James R. Winchester of the Arkansas Diocese, who induced him to complete his studies. "Mr. Saunders had lectured at

Statement of Dean Bell Favoring Observance of Labor Sunday

A circular letter recommending a special service for Labor Sunday was sent out by the Social Service Commission of the Province of the Midwest. The letter, signed by the Very Rev. B. I. Bell, Dean of St. Paul's Cathedral, Fond du Lac, and Secretary of the Commission, contained the following clear cut statement:

"We must have the enthusiastic co-operation of the great masses of the workers in our shops and factories if our country is to be an effective combatant in that war for democracy which most of us are convinced is a war on God's side. * * * Laborers seem to be, and are indeed, just as patriotic as any other class of people in our nation, but there is a great determination in their minds that they will not be exploited by any other class of people while the war goes on. They are willing to sacrifice anything for their country. They are not likely to submit to a sacrifice for the benefit of their employers, however. * * * The great war, if all the agencies which make for righteousness and justice take advantage of it, can be made the means of solving problems which have been a menace to industrial peace. * * * If the forces of selfishness and greed are allowed to mould public opinion, it can become such an aggravation of these same problems as not only to ruin our efficiency, but also precipitate internal catastrophe. It is surely the desire of all of us to strengthen altruistic and co-operative ideals."

many places in the State on the subject, 'From Caiaphas to Calvary'. This lecture has received much favorable comment among Churchmen."

congregations which met three and four times a day.

The canvass was made on a Sunday afternoon, after prayers and final instructions, and the thirty men made their own pledges before starting, going on the principle that no man can ask another for anything unless he has first put into that thing his own share.

Here are some of the many good things accomplished by the canvass: Eleven new candidates for a Chapter of the Daughters of the King; nine prospective members for a Branch of the Woman's Auxiliary; eight men desiring to revive a dead Chapter of the Brotherhood of St. Andrew; new members for Adult Bible Class and Choir; candidates for Baptism and Confirmation. The thirty men canvassers unanimously organized into a Missionary Society. The average attendance of the Sunday School increased from 65 to 205. Last year there were but 123 persons in the Parish contributing toward its support, and 122 to Missions. Now there are 269 contributing to current expenses and 265 to Missions. The total increase for current expenses and Missions has been \$1,700 per year, and that among a class of people all of whom are laboring in the mines and shops. The Vestry has increased the Rector's salary \$100.

Consecration of Duluth Church

An indebtedness of \$57,000, covering the principal and interest on the new Church building of St. Paul's Parish, Duluth, Minn., was paid in full the first week in September, and the handsome structure will be consecrated the second Sunday in October. The money was raised in a very short time, many members of the Parish making large contributions towards the cancellation of the obligation. A number of Bishops and Priests are expected to be present and take

THE GIFT OF GOD'S GRACE MANIFESTED IN YOUR VOCATION AND IN FOLLOWING THE MASTER

BY THE VERY REV. FRANCIS S. WHITE

THE SEVENTEENTH SUNDAY
AFTER TRINITY

THE COLLECT

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

God's saving grace! Grace is that undefinable quality which not only charms, but invigorates as well. It is like the bouquet of wine, which all who drink absorb; but only those who are experts in the art of judging wines truly appreciate. Grace makes for what has been called "the odor of sanctity". It might be called the bouquet of life. It eludes definition just as the word life itself eludes definition. It is like the glow caused by a Spring sunshine, or by the crisp air of Autumn. It has a blood-stirring quality like that which comes to one who battles with the stern cold wind of Winter, or the rough tumbling of the surf. It awaits us, is ahead of us all our life long, and it follows us and enables us to create an atmosphere which men call "Godly" or "Christlike". It cannot be successfully imitated any more than chemists can successfully reproduce the true fragrance of the flowers. The carrying fluid always betrays its own presence. But the grace of God comes from God; God disburses it, and it is ours for the asking, and the keeping, if we properly use it. One can abuse the grace of God. Many of us do. We abuse the grace of God when we receive it only for our own comfort, our own salvation, our own joy. The grace of God is that combination of sweetness and light which touches everything we do or say, and makes it good. It is God's election, and it manifests its dynamic power sometimes in leveling rough places, sometimes in making crooked ways straight; and, on the other hand, it manifests its subtle power sometimes in just sheer goodness, to be in touch with which is an inspiration and a delight. One can do lots of good just by being good. But it takes the grace of God to make and keep a man good; and if God be not the maker of the grace, then men will sooner or later know that our grace is put on like perfume, not exhaled through the processes of growth and development.

HOW REAL A THING IS GRACE

Grace is a very real thing, because it is unseen. It came by Jesus, and it stays in the world today because of Jesus. God has many ways of letting us come into touch with this wonderful power. It is in the world ahead of us, preparing many things for us, making our day and generation worth while. It follows us, and is more or less powerful and enduring, according as we develop and cultivate a proper spiritual frame of mind and method of life. The increase of grace is God's business. Our work is to prepare the soil to receive it. Here is one reason for god-parents, that they may help parents make the soil ready for the grace of God to work in. For this reason, also, are the Bible School teachers and the Vestrymen, and the Choir. But the normal channels of grace are the Word and the Sacraments.

EVER DOING GOOD

"Given to all good works." "Given" in the sense of being "devoted" to good works; "devoted" in the sense of being "vowed" to all good works. And these good works involve, negatively, renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; positively, believing all the articles of the Christian faith, and striving to keep God's holy will and commandments—some of which are from Sinai, more of which are from the mountain of the Beatitudes and the hill of Calvary. Many Christians seem to think good works are chiefly, if not solely, connected with what concerns the physical needs and necessities of the great unwashed. Let us not forget that to confess one's sins, to truly repent and firmly promise amendment, is a good work that causes angels to sing songs of happy rejoicing; and let us further remember that the grace to repent and stay repentant comes from the

Lord through Jesus, the Friend of publicans and sinners.

THE EPISTLE

I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Ephes. iv:1.

"Walk worthy of your vocation." Have you figured out what your vocation is? And are you walking, that is, are you advancing in your vocation? Many of us keep walking in our vocation, but we walk in a circle, a sort of treadmill of duty, and there seems no advance, no progress. "Walking worthy of your vocation." Well, surely you know what that means, chiefly because you have failed in so walking. There are such wonderful heights in your vocation! Others in the same vocation have attained therein; why not you? Perhaps intellectually and by inheritance you are more talented than they, and yet you are on the same level in your vocation that you were five, ten, even more, years ago than that. Why have they made the heights? Why are they considered to be the worthy ones in your common vocation? Because in their progress onward and upward they have manifested the hall marks of the truly successful man. They have been unassuming, considerate,

"keeping the unity of the Spirit" mean to you compared to what it meant a year ago this seventeenth Sunday after Trinity? Have you helped or hindered in keeping that unity? Are you letting the Spirit bind the different phases of your everyday life to the thought that God is not only above you, calling to you, but by His great and wonderful grace He also is in you, helping you answer that call, and, further, that He desires to work through you for the health of the One Body which is to cleanse and purify the one blood of all the different peoples of the earth?

THE GOSPEL

It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. St. Luke xiv:1.

CHRISTIAN TRAINING FOR THE CHILD

If you neglect the early religious training of the child, does he choose later a religious life? The cases are few. If you do not bring the child up in the Church as a member of it from infancy, is he apt to join the Church when he grows up? It would only be natural for him to go on as his life began—treating religion as a matter of no particular importance. This age is reaping the harvest that results from the neglect of infant baptism, and the training that act implies.

patient, self-controlled, full of charity—qualities that St. Paul calls by other names, but which, I venture to suggest, mean nearly the same things as those I have mentioned.

WHAT IS YOUR REAL VOCATION? A COLLECTIVE VOCATION

Again, let me ask what is your real vocation? In the life where time does not exist to interfere with perfection you will not be bankers, bakers, butchers, tradesmen or professional people. You will be characters, good, bad, weak, strong. You will be well rounded characters, manifesting the measure of the stature of Christ, or showing by your impotence that you have not walked worthy of your vocation.

A COLLECTIVE VOCATION

You are not an isolated unit in God's great scheme of life. You are part of the one body, and of course, if you are not doing right, then the whole body cannot progress worthy of its high calling, because you are not helping by being and doing that which would prove you worthy of the high calling. The one Spirit which possesses the Church is the same Spirit which He who gives the call from on high hopes you will hear. Of course you will say that God does not hope, He knows. Well, let us say that God's wish is the same for you as it is for the Church. He is calling His Church. He is calling you to perfect yourself in producing that grace which will enable you to unify your life by means of one Lord, one faith, one baptism, one God, who is Father of all. Do you hear Him calling you? Do you hear the call to unify your life and to make progress any more clearly than you did last year or a few years ago? Are you any better than you were a year ago? What does "lowliness" mean to you? and "meekness"? In what respect would your definitions of these words differ from the ideas that the average self-made man has of them? And what does

"It came to pass that they watched Him." How many of us are content to watch Jesus, rather than follow Him. When we watch and do not follow, we may be quite sure that we are not likely to walk worthy of the vocation, "Follow Me". It is quite possible to know about Jesus, to keep Him in sight, and yet not know Him. That is the reason why so much religion is superficial. It is concerned with watching Jesus, concerned with the intellectual aspects of religion, the ethical teachings of Jesus, the humanitarian evidences of His interest in the bodies of men. Keep your eye on the Master, but have in your heart the desire and in your will the resolve to follow Him, and your religion will help you and your neighbors, and will tend to the glory of God.

The Gospel tells of one of the good works which Jesus was always doing. "He went about doing good." It is good to know the law of God. It is good to be concerned about the details of that law in its ethical and ceremonial aspects, as were the lawyers and the Pharisees. "Whatsoever they command you, that observe and do," said Jesus; but today's lesson is given to emphasize the importance of the good deeds for some of earth's unfortunate. The Sabbath was made for man, but the best way to use that rest day is to first get the grace that is waiting and ready for you, and then to use it in bringing cheer, comfort, support and health, both spiritual and physical, to others. To use the rest day just with self in view is liable to take "the bouquet" out of the deeds you do. There will not be much sweetness and light in that day's recreation.

GO FROM GRACE TO GRACE

"Friend, go up higher." Here is God's law of progress. Here is recorded His vocation for us. Here is disclosed the need of His grace to help us do the good deeds He bids us do when He says "Follow Me". "The ascent of man" is not a mere rhetorical phrase. Our blessed Rhetor makes

COMMENTS ON THE NEW LECTIONARY

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

17 S. After Trinity	II Sam. 18:9-end Is. 5	John 16	Ezek. 37:15-end	Phil. 3
M.	II Sam. 19:1-23	Mark 14:53-end	18:20-end	4
Tu.	19:24-20:2	15:1-15	19	I Tim. 1
W.	20:4-22	15:16-41	20:1-26	2
Th.	21:1-7	15:42-end	20:27-end	3
F.	21:8-14	16:1-8	21:1-17	4
S.	23:1-7	16:9-end	21:18-end	5
18 S. After Trinity	I Chron. 21:1-17 Jer. 17:5-end	John 17	Eccles. 5	I Tim. 6

Continuing the Old Testament historical course, the first lesson is the story of the death of Absalom and of David's lament, "Would God I had died for thee, O Absalom, my son, my son"! It ought to make a strong appeal to all parents and sons, especially now, when so many thousands are asking in their hearts, "Is it well with the young man"? The second lesson is part of the course reading of St. John's Gospel, and continues our Lord's promise of the Holy Spirit and His analysis of the Spirit's work: convincing the world in respect to sin, righteousness and judgment, and regenerating the believer through pain and travail. While this chapter was not selected according to the plan of correlating the two lessons together, yet the two make a not inharmonious pair. For instance, the sin of the worldly and ambitious young man is not a background for the work of the Spirit, as described in John 16, and the comparison of David's grief with the pains of the new birth raises an interesting question—how far is the grief of parents over the sins and failures of their sons entirely worldly, and how far is it the purifying work of the Spirit?

As regards the Collect, Epistle and Gospel, Absalom may well be described as a "graceless scamp" (Collect), and his career is an illustration of the law of life: "He that exalteth himself shall be abased" (Gospel). The teaching of the second lesson about the Spirit goes well with

tament alternative (Isaiah's parable of the vineyard) to Collect and Epistle is direct and important. It is the Old Testament appeal that corresponds with the New, "Walk worthy of your vocation". Both supply a needed corrective of Calvinism. Moreover, both teach what the Collect implies, that in the Church we have the grace of God, which we may use or neglect.

In the evening (of the first year at any rate), the second lessons take the lead. The third chapter of Philipians contrasts the righteousness of law with that from God, received by faith and made effective through fellowship with the crucified and risen and victorious Lord. This fits both Collect and Gospel. The accompanying Old Testament selection is the equivalent of St. Paul's appeal for Church unity in the Epistle, and stressing the inward purity which was designed to follow on restoration from captivity, a restoration presented under the figure of resurrection from the dead, it supplies an Old Testament prefigurement of the Apostles' use of our Lord's resurrection in its ethical and spiritual application to ourselves.

"Oh for a Closer Walk With God"

BY JULIET C. SMITH

(Suggested by Hymn 660)

Oh, for a closer walk with God,
A steady, earnest aim
To tread the path my Master trod,
And honor His dear name.

O Holy Dove, who graciously
Deignst in my heart to rest!
Make it a temple meet for Thee,
My patient, heavenly Guest.

All worldly, selfish hopes expel,
All loves of baser kind;
That in the shrine where Thou dost
dwell,
No idol room may find.

So shall my walk be close with God,
My life to Him be given.
His love illumine earth's dark road,
And point the way to heaven.

A Notable Year in St. Paul's, Duluth, Minn.

This has been a notable year in the history of St. Paul's Parish, Duluth, Minn., Rev. A. W. Ryan, Rector. The Church was built about five years ago, and there remained a considerable debt afterwards. This year many calls have been made on the Parish for foreign relief, for the Pension Fund and for an automobile for the Rector. But at last some of the more energetic Laymen took hold of the matter, and they made a strong drive for the whole amount, and in less than three weeks they raised the whole debt and secured a satisfaction of the mortgage. This required over \$58,000, and that constitutes a large amount of money in these uncertain times. It is estimated that the Church and the property on which it stands are worth with on to \$175,000, and there is a large and comfortable Rectory and an endowment for the music of \$10,000. October begins the twenty-fifth year of the present Rectorship, and further developments are talked of for the advancement of the work of this Parish.

Mr. S. H. Edsall has been most acceptably assisting in the work here, but he will shortly return to Seabury Hall for the completion of his studies. Another assistant will be sought who can take full charge of the Sunday School and the young people's organizations.

The one unfailing sense of comfort is faith in God's love and grace. Only He can comfort hearts and establish them. Indeed, the meaning of all trial is that through it men may be drawn to God, and may find peace under His shadow.

The love that loves the possible, yet unborn, in any fellow creature is God-like.—J. Chappell.

LET HIM CHOOSE FOR HIMSELF; A PLEA FOR INFANT BAPTISM

A gentleman called upon a friend to congratulate him over the birth of a son, and he said: "John, I want to make the boy a present; I want to set him up in life; I want to give him that 160 acres of land adjoining my place. But you know how particular I am about neatness. I never like to see a farm with the fences down, and the tools lying around. I despise shiftlessness. If I deed your boy that farm you must promise me that he will always keep the fences up and in good order. It will be a good lesson for him all his life. It will be worth more to him than the farm. So I make that condition. Do you promise?"

Imagine that father saying: "Well, that is a splendid gift, but I would prefer to wait and let the boy choose for himself. I cannot tell whether he would want to keep the fences in repair." Was ever a father such a dunce? Never. Parents use their best judgment in everything that pertains to the child's welfare, and in the future years the child, who has become a man, thanks God for the wisdom of his parents.

And yet there are those who, when you urge infant baptism, and show them all the blessings of Christian training, the power of Christian character, the beauty of a life trained to follow Jesus Christ, will reply: "I prefer to wait and let the child choose for himself."

CHOOSE WHAT?

How often has the answer been given to the Clergyman who urges the Baptism of the infant in a household: "I would prefer to wait and let the child choose for himself." Such an answer shows a thorough misunderstanding of the purpose of Baptism.

If you consider religious faith only a matter of opinion, and each Christian congregation standing for certain opinions regarding certain doctrines, and Baptism as assenting to these particular ideas, then it might be well for the child to wait—the longer the better.

Baptism, however, rests on an entirely different foundation. Religion deals with character, not with doctrinal opinions. And character must be trained. "Train up the child in the way he should go." Baptism begins that training in the most natural and practical way. It admits the child into the Kingdom of God. It charges parents and sponsors with the duty of training him in Christian ways. It throws around him the influence of the Church. The child becomes "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven", and bids him guard well this inheritance. Among many things which Baptism represents, it emphasizes the training of character.

You would never say that you prefer to wait and let the child choose his character. That is your duty.

We do not allow children to choose anything. They have no judgment. We choose and they obey. The mother watches the physical development of her babe with a ceaseless anxiety, and does what she thinks is best for the child in food and dress and exercise. The day never comes in the life of a child when his physical needs are left to his choice.

The mind unfolds. We watch its daily development. We plan for its progress. In the nursery, in the kindergarten, in the school, the best of talent trains the child, week after week, year after year. Sometimes the child pleads for his own wishes, and begs to stay at home. But the wise judgment of the parent prevails. No child ever chooses his teacher, or the books he shall study. What parent would let the child grow up in ignorance because "I prefer to wait and let the child choose for himself?"

We even choose a child's playmates, knowing the good and bad influence of companionship. In the home, every safeguard is thrown around the child, lest he be led into temptation.

We do not even let the child choose his "native country". As he grows up we teach him patriotism; we cheer the flag, we instill loyalty. And when the boy is of age, he is proud to cast his first ballot as an "American citizen". How became he a citizen? He never had any other thought. He was trained to love our form of government.

Why should it be any different in regard to his religious life—his Christian character? As the child is born an American citizen, why should we not choose also to give him birth into Christian citizenship in the visible Kingdom of Christ—the Church—and let him grow up in the Church, and teach him Christian patriotism, and instill loyalty to Christ, so that when the child becomes of age he will never have any other wish or desire, save one of faithfulness.

Choose what? A child chooses nothing—the parent does the choosing and the training. And the jewel of character, the sparkling gem we call the soul, the precious life that is eternal, that is tabernacled in this house of flesh, should never be left to drift in uncertainty, to be aimless in its purposes, to be unsettled in its principles, during all those early years when the parent is fitting his child to go out into the world with credit to himself and to the family name. His character, more than all else, will produce the credit; and character depends upon religious training.

No, it is not better to wait. Have your child baptized, and when you have given him as faithful Christian training as you have mental and physical, he will never regret your choice.

THE CHILD IN OLD TESTAMENT TIMES

The Jewish Church represented in the ancient world the life of a nation under the government of Almighty God.

Under the laws of that nation the severest penalties were inflicted on any father or mother who neglected the circumcision of the babe on the

Some object to infant baptism because it is not expressly commanded in Scripture. Should they not, then, be consistent, and refuse to admit females to the Holy Communion? Also, they should decline to keep holy the first day of the week instead of the seventh. We find no express command for either. But as in the old dispensation, so in the new, children and infants are admitted, and have always been admitted, to this spiritual birth.

But it is both taken for granted and commanded in the New Testament that ALL persons are to be baptized; and unless you can produce a definite command in Holy writ excluding infants from the rite, it must be admitted that they are rightly made partakers of it.

1. The Redeemer, after having shown His good will toward children (St. Mark ix:42; St. Mark x:14), gave the command to go and make disciples of all nations, baptizing them, etc. (St. Matthew xxviii:19.)

2. In the first Christian sermon, St. Peter says: "Repent and be baptized, etc., etc., for the promise is to you and to your children." (Acts ii:38-39.)

3. There is record of the Baptism of three entire households. (Acts xvi:15; Acts xvi:33; I. Cor. i:16.)

4. The two apostles addressed to baptized persons, children are exhorted as well as adults. (Ephesians vi:1; Colossians iii:30.)

Now, considering the consistent history and training of God's Covenant People for 1,500 years and more previous, and also the subsequent consistent and universal custom under the Christian Covenant for 1,500 years and more, it is for those who deny infant baptism to show:

1. That our Lord meant to exclude children. 2. That Peter meant to exclude children. 3. That there were no children in the three households. 4. That the children addressed as baptized were in reality not baptized. This, of course, cannot be done.

REV. ARTHUR BEAUMONT.

CHRISTIAN TRAINING FOR THE CHILD

Religious training lasts—forever. Physical training and mental training lasts only for a time. The one trains the soul, the other flesh and blood—perishing materials. Which deserves the greatest attention? Christ said: "Seek first the Kingdom of God"—seek it for your child as well as yourself.

Every-Day Religion By Dr. James E. Freeman

FORWARD LOOKING

"Would to God we had been content, and dwelt on the other side Jordan."

These are the words of an ancient general. They were spoken by him after he had met a signal defeat, which came as the result of disobedience to the known will of God. He and his hitherto victorious army were entering the Land of Promise, and they had had every assurance of realizing their highest hopes and expectations. The sudden check in their advance had caused a reaction and loss of enthusiasm, and a desire to return to old conditions.

The "primrose path of dalliance" is always easier than the path of duty. Unfortunately, we yield all too readily to the way of least resistance. This process begins in early life. It discloses itself in the choice by the student of the "easy courses". It is "anything to get through" with as little effort and outlay as possible. Again, it is a search for the "easy job" or the "soft place". We heard a man say recently that he had always been looking for a job with little work and much pay, and at last he had found it. He seemed to flatter himself that he had discovered the sure road to success. How few of us are willing to undertake reforms, either in our individual or in our corporate life, if they entail any sacrifice or inconvenience. One of the most dangerous policies in the world is the so-called "let well enough alone" policy. It is the policy of the sluggard and the drone. We have always liked that word, "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God", and we would like to add, "nor for the kingdom of man".

This tendency of looking backward, to reflect upon old conditions, and this desire to return to ways of comfort and ease, have done more to retard the progress of the race than possibly any other thing we might name. "Would to God we had been content!" This is the expression that

WHAT THE CHURCH TEACHES CONCERNING SATAN

XXXVIII SATAN

Does the Church teach the existence of the devil? There is no reference to him in the Creed, and the Church has never held that belief in the devil was one of the fundamentals of Christianity, or necessary to salvation. Yet the Prayer Book refers to the devil in every service. We "renounce the devil and all his works" in Baptism; we pray to be delivered from his power; we look forward to the complete destruction of his kingdom and power at the Second Advent.

If any one wishes to interpret such language as poetical personification of evil, he may do so. Probably the majority of Church people so interpret both the Prayer Book and the Bible today. It is a reaction against the popular opinion which made the devil practically omnipotent and omnipresent, and so introduced dualism into popular Christianity. But reaction may easily go too far. Neither the Bible nor the Church has ever taught dualism. The devil is a created being, with all the limitations of other such beings. As an angel, he is subject to the limitations, in power and is universally heard. We seem to forget that it was discontent that forced knowledge, of the angels; and as a

the cave-man to seek for better conditions of living, and by slow stages has marked the upward movement of the race. True, it requires courage and reasonable self-assurance to make new advances. We have fallen upon a time when it is dangerous to look backward. Our forward advance today, like marriage, is "for better or worse, for richer or poorer", and it is inevitably true that "he who hesi-

fallen angel, he has less of either than the holy angels.

A REASONABLE DOCTRINE

If there are good angels, it is neither unreasonable nor improbable that there are evil angels. If human personality and freedom demand the possibility of a wrong choice, as the cost of morality, the same thing is probable in the case of the angels. It is just as probable that there should be fallen angels as fallen men. That they have no bodies, but are pure spirit does not exclude the possibility of sin, for sin is not derived from matter, but is in its root spiritual. The lusts of the flesh would not be found in the fallen angels, but malice, enmity, pride, untruth, just those evil passions which the Bible represents as particularly diabolic.

If there were free personal spirits in existence before the creation of life upon the earth, the process of evolution must have presented many trials to their faith in the wisdom and goodness of God, and so made a fall possible for them.

DEMONIAC POSSESSION

In our Lord's time many diseases were attributed to demoniac possession which we now attribute to physical causes, e. g. the deaf mute, in St. Mark xii:22, and the epileptic, in St. Mark ix:20. Yet today, when popular opinion has decided that all so-called cases of demoniac possession are, therefore, mere cases of physical or mental disease, specialists in neurotic diseases have come to see the probability of demoniac possession in certain cases of such neurotic disorder. "Obsession", which is so often used today by neurologists, is very close to "possession". There are many crimes which seem due to a guilty surrender to some evil power, until the criminal has not the mastery of his own will, and has committed the crime under the suggestion of some outside will. Spiritualism has many phenomena which point in the same direction; and the late W. T. Stead, who had for years carefully studied the phenomena of hypnotism and spiritualism, warned very solemnly against unscientific dabbling in these things, lest one come under the power of unspeakably evil personalities, which seemed to him frequently to manifest themselves.

Just at the time when popular opinion has relegated the devil to the theological junk heap, and to the comic papers, science has come to recognize the reasonableness of the Church's teaching of fallen angels, evil spirits, finite in knowledge and power, yet the personification of spiritual evil.

PRACTICAL IMPORTANCE

The doctrine does not offer any help in the solution of the problem of the origin of sin. The same problem is involved in the fall of the angels that is involved in the fall of man.

Nor are we to try to shift the blame for our sins upon Satan. For the source of most of our temptations we can look to the world and the flesh. We ourselves furnish the opportunity—our own evil will leads us astray. But the doctrine is of practical importance through the possibility of surrendering our own wills, until we come to be controlled by evil. The average man will get the true conception more readily if he thinks of it as coming under the power of a personal evil spirit, than if he tries to conceive of an abstract principle gaining possession of the soul. Perhaps the first is more nearly correct, as well as easier to conceive.

J. H. Y.

Engagement of Bp. Sumner Formally Announced

The engagement of the Rt. Rev. Dr. Walter T. Sumner, Bishop of Oregon, to Miss Myrtle Mitchell, daughter of the late Samuel Mitchell of Negaunee, Mich., was announced by Mrs. Mitchell at Marquette, Mich., Sept. 6th. In commenting upon the engagement, press dispatches state that "Miss Mitchell's father was a pioneer, and one of the first to discover ore in the iron country. His holdings made him a multimillionaire. Miss Mitchell met Bishop Sumner in Chicago about ten years ago, when he was Dean of the Cathedral of St. Peter and Paul."

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

The Rev. J. H. Simpson, formerly in temporary of the Cathedral at Louisville, Ky., has entered upon his new duties as Rector of All Saints' Church, Pontiac, Mich.

The new Church edifice of St. John's Parish, Bangor, Maine, recently completed at a cost of \$200,000, is reported to be one of the most modern and best appointed Church buildings in New England.

Mr. H. C. Benjamin has resigned his position with the Shaw Dry Goods Co., at Greeley, Col., and has entered the State Teachers' College, where he will work for a degree, with the purpose of preparing himself for Holy Orders in the Church.

A new rood screen of great artistic merit is soon to be placed in St. Paul's Church, Warsaw, Ill. It is said that it will be the handsomest in the Diocese of Quincy. The rood-screen is given as a memorial to the wife of a resident of the city who is not a member of the Parish.

A Sunday School was started in June and kept open throughout the Summer, with an average attendance of about twenty-five children, at St. Edward's Mission, South Omaha, Neb. The work of the School seems very promising. The Mission Church has been closed for several years.

Contractors have begun the erection of a new Church building for St. Andrew's Parish, Amarillo, Texas. It will be of pressed brick, and, with furnishings, will cost in the neighborhood of \$20,000. The old church has been moved to the rear of the Church lot, and will be used for a Guild Hall.

Mrs. W. Bowen Moore has been President of St. Paul's Branch of the Woman's Auxiliary, Brooklyn, N. Y., for twenty-five years. St. Paul's Chimes states that during Mrs. Bowen's extended trip South this Summer, the Woman's Auxiliary took recognition of her faithful record, and sent her a beautiful gold brooch, containing an amethyst set in Tiffany mounting, surrounded by genuine pearls.

The Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., prints in black type at the head of his Parish paper the following as the aim of the Parish: "The education, through worship, instruction and service, of each and every member, to a deepening sense of personal responsibility in building up the Kingdom of God." The watchword for the year: "They devoted themselves to the instruction given by the Apostles and to fellowship, breaking bread and praying together."

The Rector of St. John's Church, Milwaukee, Wis., the Rev. Nathaniel D. Bigelow, has started a "Go-to-Church Club" for the young people of the Parish. There are no fees, no constitution or by-laws, no special meetings. A coupon card covering the Sundays in each quarter is presented to every member of the Sunday School. A coupon is deposited in a box or handed to the Rector each Sunday the child is present at a service of the Church.

An Auxiliary, Unit No. 6, of the American Red Cross Society has been organized by the members of the Choir of the Cathedral of St. John the Divine, under the direction of the Choirmaster, Dr. Miles Farrow. The Choir gave a concert for the benefit of the Red Cross at the new Synod Hall on Wednesday evening, September 19th. Among the artists who gave their services for the concert were: Clara Williams, soprano; Dan Beddoe, tenor; J. Irwin Mutch, baritone; W. V. Carlino, cellist; with Dr. Farrow at the organ.

Thirty thousand soldiers are encamped near Augusta, Ga. The Rev. G. Sherwood Whitney, Rector of St. Paul's Church, that city, states that "the Federal Government has issued positive orders that no 'segregated district' of immoral resorts will be tolerated within five miles of the camp. So our 'red light' district must go, and just so far as both civil and military authority can accomplish it, commercial vice will be driven from Augusta. No law can make men or women good—but a city can withhold its official recognition and protection from social vice. It should have been done long ago, before it was forced upon us by the Government. The least we can do now is to uphold the hands of the authorities in suppressing, as far as possible, this evil, not simply while the camp is here, but for all time."

Personal Mention

The Rev. H. H. Johnston, Rector of the Church of the Holy Comforter, Cleburne, Texas, has resigned, and has accepted a call to St. Ignatius Church, Eagle River, Wis.

The Rev. Edwin J. Van Etten, Rector of Christ Church, Broadway and 71st Street, New York, has accepted a call to Calvary Church, Shady Avenue and Walnut Street, Philadelphia.

In our list of Army Chaplains last week we omitted the name of Rev. A. A. McCallam, Rector of St. Elizabeth's Church, Glencoe, Ill., who is now at Garden City, L. I., with the 149th U. S. Field Artillery.

The Rt. Rev. Dr. Frank E. McElwain, Bishop of Minnesota, has moved from Faribault to Minneapolis, where he will be able to keep in closer touch with the work of his Diocese.

The Rev. Stephen Gardner, who for the past two years has been assistant at the Church of the Redeemer, Chicago, has resigned, to take a similar work at the Church of the Atonement, Edgewater, Chicago.

The Rev. David Claiborne Garrett, Rector of Trinity Church, Iowa City, Ia. has resigned, and will conduct a farm in Massachusetts for his son, who goes to France. Mr. Garrett will also do literary work and take a post-graduate course at Harvard University.

The Rev. S. B. McGlohon, Rector of St. Paul's Church, Savannah, Ga., is Chairman of a Committee from the Central Council of Charitable and Philanthropic Organizations, which will begin in a short time a concerted movement for the eradication and prevention of tuberculosis in that city.

The Rev. J. Howard Mellish, Rector of Holy Trinity Church, Brooklyn, N. Y., who has been ill and spending some time on a farm near Stamford, Conn., in a note to his friend, the Rev. Dr. Lacey, of the Church of the Redeemer, Brooklyn, says that the Summer "has not been all loss to me. I have learned a good many things by being laid up. I'm in the wheel chair stage of evolution, and hope to reach crutches in another week. Strength comes back slowly."

Testament Saves A Soldier's Life

There is on exhibition at the rooms of the Maryland Bible Society, says the Maryland Churchman, a very interesting Testament. The Testament was the means of saving the life of Eugene Deaf of the 152nd Regiment d'infanterie in Alsace last January. The bullet was fired at this young Frenchman from a German machine gun. It is on exhibition with the Testament, and the affidavits that testify to the authenticity of the story. The Testament is one of the Testaments made possible to the boys in the trenches on the continent of Europe by the World's Sunday School Association. The money was raised on this plan: "A million nickels from a million Sunday School scholars for a million Testaments to a million soldiers." Thirty thousand dollars was raised and devoted to the publishing of foreign Testaments. This one fell into the hands of the young Frenchman, who was wounded seven times, and out of his gratitude to God he gave the Bible and the bullet to the French Bible Society. They, seeing that it was a publication of the American Bible Society, sent it on to this Society in New York.

New York Notes

The Rev. Edwin J. Van Etten has resigned his Rectorship of Christ Church, on Broadway and 71st Street, and will become Rector of Calvary Church, Pittsburgh. Calvary is a beautiful specimen of Cram's church architecture, and has a congregation of great wealth and social power in the fashionable East End of the "Smoky City." Through the ardent Christian democracy of various Rectors, like Bishop Vincent, Dean Hodges and Dr. McIvaine, as well as public spirited men like Mr. H. D. W. English, it has never degenerated into a merely exclusive Church Club. Its good works among all classes of citizens have been well spoken of by those without.

Mr. Van Etten is still a very young man, who, after graduation from the Cambridge School, made an immediate success as Assistant to Dr. Mann, in Boston. Dr. Mann looked on him as a valuable "discovery" in preaching, and his three years in Christ Church, New York, have shown continued development as preacher and administrator. His name indicates old New York Colonial stock, and there are many who will lament that he is not to be a part of its powerful Church life. He is scholarly in taste, and broad, without being disloyal. Besides this, he has a presence and a voice that will always win a hearing and approval for causes he champions.

The city has been full of marching soldiers recently, and the crowds looking on are quietly but determinedly patriotic. One meets everywhere Clergymen who have enlisted in some form of work connected with the war, either as Chaplains of regiments, workers in the Red Cross, helpers in the Ambulance Corps, or assistants in the vast military undertakings of the Young Men's Christian Association—some on their way to France, others to the various training camps

be admitted that the Roman Catholic Chapel, in its homely basement, is well filled by soldiers and employees, whereas our semi-official Chapel had on a recent Sunday, outside the Choir, just thirteen soldiers, seven women and eight children. The music and organ in St. Cornelius' were above the average. In the basement Chapel the singing was about as poor as it can be, and the organ was an ordinary reed instrument. The sermon, or address, of Dr. Smith was manly and clear, admirably adapted to interest and help a crowd of soldiers. It was, therefore, not the fault of the music or the preaching that more people were not in St. Cornelius'. People of Churchly habits and hopes will not be prepared to allow the inference that the very richness and completeness of the ritual is the reason why several hundred young men find it awkward to enter and take part, but this is a fact that Church workers in connection with our new army will have to take into consideration.

New York's polyglot population was fairly represented among the thousands who went to Central Park September 13th and 14th to hear a "festival of song and light", under the leadership of Mr. Harry Barnhart. From the standpoint of correct music, it could hardly be called a success, and its grating sounds and inharmonious notes were as numerous as the various unequal races of this metropolitan "melting pot". The beauty and wonder of it all lay partly in the lights arranged by Mr. Claude Bragdon, seen everywhere about the lake and hanging high in the trees. In the midst of all that array of illuminating splendor, one could dreamily forget that there was anything ugly, or harsh, or hurtful in other parts of the great city. It was also a fine lesson in the possibility of unity, no matter how clashing the racial prejudices and customs. All took part in the popular songs, and if one were not too critical in music-

CHRISTIAN TRAINING FOR THE CHILD

"Baptism doth represent unto us our profession, which is to follow the example of our Savior Christ, and to be made like unto Him; * * * continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living." "Continually" and "daily proceeding" imply training.

at home. The Y. M. C. A. has not been a natural place of work for the average Church Clergyman, partly through hereditary prejudice against unchurchly ways, partly through fear of developing another "denomination" where there are already too many, and partly because of opposition to its sometimes excess of "piosity". But this war has certainly put that great organization to the front as an efficient corps of army servants from the standpoint of social morality and religious home ties; therefore our Clergy, the most loyally "militant" to be found in any Church, have not been slow to accept a part in the world-wide doings of the Y. M. C. A. for the good of soldiers everywhere. The outcome will undoubtedly be a better spirit of Church unity on all sides after the war is over.

Speaking of Chaplains and work among soldiers, the most metropolitan and national post of all is on Governor's Island, Eastern headquarters of the United States regulars, located in New York harbor. Trinity Church wisely has generously built a beautiful gothic church on the Island, in the midst of the official residences. The services are maintained at the expense of Trinity, and its appointed Chaplain, the Rev. Edmund Banks Smith, D.D., is given his commission by the State authorities, and is welcomed officially by the powers that be on Governor's Island. He was the only recognized Chaplain of the Island until lately, when the basement of one of the Government buildings was set apart for the celebration of mass every Sunday morning by a Roman Catholic Priest. This is a justifiable arrangement, demanded by the religious needs of several hundred; but it was unfortunate, from a Churchman's standpoint, that the large sign announcing it was set directly opposite the main door of St. Cornelius' Chapel, with index pointing in opposite direction, saying, in letters about a foot high, "Catholic Church. Mass celebrated at 10 a.m." This must be somewhat disturbing to Catholic-minded visitors from our own Parishes. As elsewhere, it must

al expectations, it was an encouraging and heart-touching prophecy of what might be in a quarreling world, if the right notes were only struck. Could anything be more affecting than listening to the powerful music of a Wagner as played by a well-trained orchestra, and then realizing how terribly wicked it is for a race of such high genius to permit itself to descend to vulgar brutality in war as a national or international ideal worthy of energy and brain? The lack of a due knowledge of one's own greater gifts is the sin of sins. To abuse and misuse one's higher natural endowments in the interests of the best in us must be the fundamental character of the sin against the Holy Ghost. JAMES SHEERIN.

Dr. Long Appointed Camp Chaplain

Announcement has been made of the appointment of the Rev. Dr. Geo. Long of St. Paul's Church, Warsaw, Ill., as Church Chaplain at Camp Dodge, Des Moines, Ia. Dr. Long will be remembered as the originator and director of the wonderful Church Pageant given at St. Louis during the General Convention last year. No more fit choice could have been made for this important Chaplaincy, as Dr. Long, by experience and temperament, is extremely well fitted to serve in this capacity. The new Chaplain goes into residence at Camp Dodge October 1st, and doubtless will be pleased to receive letters from the Clergy and others concerning recruits who are to be stationed at the cantonment, which is to contain 50,000 men.

Married

Ramsey-Vandenburgh
In Christ Church, Port Henry, N. Y., September 12th, by the Rev. E. Russell Bourne of East Hampton, L. I., the Rev. Benj. Louis Ramsay of Granville, N. Y., and Miss Lena Helen Vandenburgh of Port Henry, N. Y.

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SOCIALISTIC IMPERIALISM

It was a curious conceit of Emperor William that in marching to Riga, he and his army were "going on with God". It reminds one of his Mahometan allies, who have been "going on with God" for over a thousand years, a scimitar in one hand a Koran in the other. So William goes on with his Hohenzollern God, having His mailed fist with which to smite William's enemies (all who oppose his sacred pilgrimage), and secure in his confidence of his Divine mission.

But it is not so much of William's God that we wish to speak, that is, not of William's personal relation with Him, but it is rather of that which William and the American Socialists have in common in this cult.

Mr. Spargo, who is a Socialist, but not a German Socialist, has written a very illuminating account of the trials of the pro-German Socialism with which this country is infested. Mr. Spargo's article shows why it is that William can count not only upon the support of the Socialists in Germany, but upon the Socialists in America.

Socialism as a system was made in Germany and imported into this country, language, theories and all. Any one who did not understand German in the formative period of American (?) Socialism had to have an interpreter in the councils of the party, for all of its deliberations were in German. And now that we are confronted with the possibility of a pan-Germanic world, it is well to consider the curious ally within our midst, which is so strongly pro-German that many American Socialists have withdrawn from the councils of the order.

Let us consider some of the facts concerning this rising party, which exerts more and more influence in the councils of the nations, and which has more than once impeded the work of the allies, in Russia, Great Britain and France, demanding a place in the councils of the nations, and yet never hesitating to block the policy of that nation whenever it feels that its own interests are jeopardized. In a way, mark you, that the Socialists of Germany have never succeeded in embarrassing the policies of Germany.

What is there in common between the imperialism of Germany and the theories of Karl Marx?

In the first place, both systems are academic in their foundation—that is, they are based upon a theory of the relation of the individual to the State, in which the individual ceases to have free play in his development as an individual.

The German Reichstag, as Mr. Gerard shows us, is a debating society. The real power lies in the Prussian cabal, where all policies are determined, and without which no legislation can be accomplished. So in Socialism—a Mayor or a Congressman may debate a question, but his action is determined not by his own conscience. He is not allowed to have one. But his vote is determined by the Socialist cabal, which calls itself the voice of the party.

In either case, Socialism or Imperialism, the individual is to cease exercising his own conscience, but to do as he is told by those who believe themselves competent to act for him.

Both Imperialism and Socialism tend to destroy the conscience of the individual, just as Mediaeval Romanism did, by substituting for one's own conscience and freedom of action the dictation of an infallible guide.

Of course, theoretically, the Socialist tells us that the voice which commands the action of its representative in Congress is the voice of the people, just as William and the Pope tell us it is the voice of God.

In this case it is a substitute, Vox Populi for Vox Dei. But with this similarity, that the people have just about as much to do with the one as God has to do with the other.

Any bunch of demagogues who send out a referendum have usually been able to manipulate the result as successfully as Kaiser Wilhelm has been able to get a free Reichstag to have a Prussian conscience.

The next similarity between Imperialism and Socialism, as these two spring from Germany, is the tremendous capacity for hate which these systems seem alike to produce.

The history of all Imperialism, whether in Rome, Russia, Germany or France, is the curious tendency to cruelty and hate.

Witness the sufferings which Gladstone published to the world, which preceded the rise of a free Italy, when Pope and Emperor united in Lombardy, Modena, Parma and Naples to revive the tortures of the Middle Ages. The offer of a prize for the capture of the first American prisoner, dead or alive, is worthy of a savage brute. One trembles for the first American prisoner who falls into the hands of William's priests.

The story of Belgium, of the prolonged cruelty visited upon petty offenses, the murder of Edith Carrel and Captain Frye, the strafe of England and America, show the diabolical result of replacing the individual conscience by a public mechanical substitute. Of course, the public conscience is a clan conscience, and no matter how wild and brastly its taboo or hoodoo, it finds no private resistance in the conscience of the individual, for that has long since been handed over to the keeper of the public conscience. Would to God that the evils in human nature could have been handed over with its virtues.

One needs but to talk with a convert to Socialism to ascertain that the root of bitterness is there as well, and senseless hate for the prosperous needs only the occasion to manifest itself as history shows. The only brute more bloodthirsty than the tyrant is the demagogue.

The destruction of the individual conscience, and the letting loose of the wild beasts within us, which conscience alone can chain, is a form of benevolence which can always be justified on the plea of Divine right.

"God demands the death of those who oppose me in my heavenly mission" has been the cry of Pope and Emperor, even in the darkest hours of human terror.

"There is no God but the people" is the cry of German Socialism. But, like David, I would prefer to fall into the hands of William's God than William's people, whether Imperialists or Socialists.

Any system which tries to substitute an oracle for the individual conscience, whether that substitute be mandate or referendum, and demands that the conscience of a free man shall tamely submit to such declaration, may be an excellent prescription for breeding cattle, in order that they may produce beef and milk.

But just as the modern cow gives ten times the milk and three times the beef that a cow gave in the Middle Ages, it is because the cow itself has been deliberately degenerated by inter-breeding, at the price of intelligence and freedom. The cow of those times was as active and intelligent as a deer.

Both Imperialism and Socialism will be productive of beef and milk, if happily worked out, and if beef and milk is the sole purpose of the human race, then the result will be most desirable.

But why produce beef and milk if there is nobody but the cow to enjoy it. Even the perfect cow is scarcely a fit ideal for any other than a Teutonic world.

There is no human efficiency that is worth the price of human freedom to live and act and vote as conscience dictates, without having Pope, Emperor or demagogue successfully remove that instrument in the interest of public welfare.

Curious, too, that the same crowd who demand the right to dictate to their representatives in Congress are the most bitter opponents of conscription, which is merely their own medicine, given them by the representatives of the people, but not controlled by Socialists. In fact, a composite conscience is like a composite photograph, a picture of nobody; and a world of such composite consciences would be a fearful and wonderful thing.

THE STORY OF THE CHRISTIAN CHURCH

THE ORGANIZED PAPACY

Up to the middle of the XI Century the Papacy owed its influence over Europe—

1st. To the importance which the mediaeval world attached to the patron saint, claimed by every important Episcopal See city. Rome had appropriated both St. Peter and St. Paul as its share in the dividing up of Apostolic honors.

2nd. To the fact that the Roman Emperors of the West, notably Gratian, has used the imperial power to extend the power exercised by the Papacy to territory far beyond its original metropolitan jurisdiction in Italy.

3rd. Roman Missionaries, and Missionaries who were subject to the Papacy, were chiefly instrumental between the seventh and the tenth centuries in committing to Christianity the major part of pagan Europe.

4th. The Emperors, from Charlemagne down, had invited the Pope to hallow their coronation, and looked upon a centralized Church, with the Papacy at the head, as a valuable auxiliary to a centralized empire, with the Emperor as the head.

5th. The feudal system lent itself to the pyramidal idea of society, with Emperor or Pope at the head, in which each man did homage to some other man in the class above him.

6th. The Papacy itself was finally impressed with its own universal character and jurisdiction as derived from the Roman empire, of which universality it claimed to be the true representative.

7th. While the Greek Christian world repudiated the claim, there was no single Bishop in the West strong enough to resent the claim. Milan tried it; so did Cologne and Rheims, but they were crushed by a superior power, and there was no facility for successful collective action in the Middle Ages. So the Papacy and its specious claims, based on a Bible text, an imperial rescript, a stupendous forgery, feudal conditions, and a mythical patron, was enabled to gain a theoretical supremacy over a section of the Church, just as the holy (?) Roman (?) Emperor gained a theoretical sovereignty over what was called the world, but which was in reality only a portion of it.

But this specious form, which had been so long building up, required a more stable organization for its perpetuity.

The Pope was dead; who was to elect his successor?

Sometimes the Roman Clergy and people were successful in seating their candidate in the Papal chair; sometimes one of the ruling Italian houses had the upper hand; sometimes the holy German Emperor made a drive into Italy and placed his candidate on the coveted throne. But, worse than that, sometimes there were two Popes, each claiming supremacy, and no court to decide between them.

So, in 1059, Nicholas II. called the first Lateran Council, and possibly through the genius of his adroit Secretary, Hildebrand, the College of Cardinals was conceived, and became at first a theory and then a fact.

There were Cardinals before 1059, but they formed no College, and had no specific duties in the election of the Pope; but now they were to have a distinct number and office, and were to represent the purely theoretical suffrages of the Roman Clergy and people, who had long since been obliged to accept their spiritual head from the hands of an Italian noble or a German prince.

The College was to be responsible for the Pope's election. It was a long time before the theory worked out, but it is something to have a working program, and here it was.

Whoever may have been Pope in the last half of the eleventh century, Hildebrand was the hand that guided things, first as Papal Secretary and then as Pope.

And Hildebrand (or Gregory VII.) had a definite policy, which has survived him, having been found among his papers.

The "Dictatus Papal", as the paper is called, is more of a memorandum than an official paper, but it illustrates better than anything else the secret program of the Papacy under Hildebrand's guiding hand. We will give a few extracts from the document, as showing how the pious sentiment of a superstitious age could be crystallized into a political program, that, if successful, would bring the whole world under the scepter of the Roman Pontiff, who never has shown any skill in properly administering such portions of this ambitious realm as from time to time he has been successful in dominating. In history, the Pope's rule has most always been a poor rule, usually a vicious one. The best answer to Papal claims is to be found in those peoples who for a time have accepted its domination.

THE DICTATUS PAPAL

"The Roman Church was founded by God alone, and is alone universal. It may depose and reinstate Bishops, and its legates take precedence over any other prelate.

The Pope may depose Emperors and absolve subjects from their allegiance.

No Synod may be called general without the Pope's consent, no scripture canonical without his authority, no decree of council but he may annul. He himself is judged by no one; he has never erred and shall not to all eternity.

He is not Catholic who does not agree with Rome. All may appeal to him, and none may dare to stop such appeal."

A formidable program, and yet one which Gregory nearly succeeded in imposing upon Europe.

In the enforcement of this program Gregory chose a shining mark, and yet a weak one. Avoiding the able William of Normandy, who had England under his heel, Gregory singled out the youthful Emperor, Henry IV. as a foeman with whom he would contest supremacy.

Synod of the Sixth Department Postponement Notice

After a referendum to the various Bishops of the Department, and consultation with the hosts, it has been decided to postpone the meeting of the Provincial Synod of the Sixth Department, which was to be held at Pueblo, for one year, rather than attempt a second postponement for this year.

Having received notice from the Presiding Bishop that the House of Bishops will meet longer than usual, we are obliged to decide between a second postponement this year and putting it off for an entire year, and have reluctantly decided to put it off until 1918. We are influenced in this by the withdrawal of a number of writers and speakers on the program, and the intimation that many who would ordinarily attend would not be able to come so far because of the inadequacy of their incomes to the increased cost of living.

We regret that there is no President (owing to the death of Bishop Brewer) and no executive Committee who can determine this for us, but we feel that it is better to put it over a year than to have a meeting twice postponed. In this we have the consent of nearly all the Bishops of the Province.

Faithfully yours

IRVING P. JOHNSON,

Chairman of Committee.

Denver, Colo., Sept. 19, 1917.

GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

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. 365, Tecumseh, Neb.

CHURCH EXTENSION IN ALASKA; CAMP AND TRAIL AMONG TETLINS

Written for "The Alaskan Churchman"
By the Rev. F. B. Drane

(Continued from last week.)

After the service we made ready to go to the village of Chief David, some eight miles distant. Several of the men went with us, including Chief Luke. On the way over our guide and interpreter, Charlie, informed me that there had been enmity between Luke and David, and he thought that Luke was going to try to make friends when I was there.

I spent the afternoon visiting with the Indians from cabin to cabin. This gave me the opportunity to become more intimate with them than would have been possible only meeting them in a gathering. But I nearly forgot the "muskrat cache." On the way over Charlie kept saying, "I hope me get muskrat cache." I had been told about this particular root that grew only in the Tetlin country, and as there was an abundance of muskrats to gather the roots for them, the Indians wait until these innocent animals have in their winter cache, and then rob them. It sounds unethical, perhaps, but it may be that it is hard to find otherwise, and as food it is very much of a delicacy. Sure enough, as luck would have it, when we reached the village we learned that Chief David and his eldest son were out hunting for these muskrat homes. They returned before dark, and for our supper the chief's wife brought in a heaping dish for both Charlie and me. Having eaten nothing but straight meat and tea without sugar for several meals running, I welcomed anything in the way of vegetables. We did not wait for our host, Peter, to cook the roots for us, but began to eat them as they were. They had a decidedly sweet taste, and were soft and tender. It was a bulb, yet without the ring growth, as has the onion. While it had a stalk, its body was more that of a potato than anything I can think of just now. But it did taste good. "More better than candy," said Charlie as he shoveled in a mouthful. "This must be Tetlin candy," said I, and from that on we called it by this new name, for it was too much trouble to say "muskrat cache" every time, and this association might offend the elite.

As in Luke's camp, the people here seemed very glad to have a visit from a Missionary, and were eager for the service. "You make Church all night," said Peter. He seemed very disappointed when I told him that I was afraid that I would put the people to sleep and they could not remember what I said if I talked too long. But even if I had wanted to, the difficulty of talking through an untrained interpreter would have prevented me from continuing my discourse many hours. Even a ten-minute sermon means more than twenty minutes by the time it has been interpreted, so I have striven to be brief and to the point.

Six children were baptized at this camp and as they were all healthy looking I trust that they will grow up to learn what their baptismal vows mean.

After the service several of the men made short speeches, mostly of the nature of a welcome. I waited for Chief Luke to unbreast his troubles, and wondered what they were. But he sat next to me in silence. Finally the men and women began to take their sleeping children home and I thought of bed.

The next morning at nine we called the people together for another service. I spoke of Christian love and friendship. This seemed to give Chief Luke his chance, so after the service he addressed the people. I could not understand a word of what he was saying, but his elocution and manner were so perfect that I could feel what he was saying. It often makes me sit up in wonder at the natural eloquence of some of the Indians of this country. The handling of their thought, with figures of speech, the perfectness of their articulation and inflection, as well as their graceful poise and gesture, all would meet the praise of the most critical professor of elocution, and Luke was about the most finished orator I had listened to. His talk seemed to make an impression on his hearers, for after he had finished others made talks, and the conclusion of the matter was that Luke left the vil-

lage as a friend and they made a big "cook" in honor of the healing of their long standing wound.

Before I bade goodbye to the assembly, Chief David addressed me. He began, of course, by saying how glad he and his people were that the minister had come to them for a visit. But he did not waste words. He had the future of his people in mind, and he asked that his village be given a school. When I frankly told him how hard it was for us to keep up the few schools we had, and that St. Timothy's at the Crossing was his school as much as anyone else's, he next asked that the Missionary from the Crossing make frequent visits, and when he came to give his children instruction. Old David had too much local pride to think of sending his children out of the village for education, perhaps, but at least he showed very decidedly that he wanted his people to have an education. Even at this David has held a reputation for being a very powerful medicine man, and he insistently asks for the very thing that will put medicine making out of business. It shows that the old regime is passing, and the dawn of a new day is breaking. Truly it is a great opportunity we face in this country.

From David's village I started on the return to the Mission at Tanana Crossing. But the trail carried us again to Luke's village, and we reached here about time for lunch. We found the chief's wife had made great preparations for us to stay over until the next day. The house was faultlessly clean, and the people were in their best clothes. Her daughter had gone out to where she knew of a muskrat cache, and this delicacy was again on the menu. I must say I wanted to stay, for it would have given me the chance for giving the newly baptized instructions, and I knew that their idea of welcome was not complete without a dance and a feast, neither of which had been held. However, I had promised to be back at the Mission by Friday to discuss some business with Mr. McIntosh, and I wanted to leave for Chena the very next Monday. Helen looked very disappointed when I told her that I could not stay. But she was resourceful. After a moment's pause she came over to me, and with all the politeness and grace of, let us say, a cultured Easterner, she asked if she might have "her boy" Charlie. If Charlie stayed they would have at least one of the missionary expedition, and as Charlie was her cousin she felt she had a right to him. But her way of asking completely won me, and I could not have said no, without feeling that I had given a lady an insult. She surely knew how to ask. I did my best to match her politeness, when I told her that I would let Charlie stay and was so very sorry that I, too, could not stay. That I had promised to be back, and now that I knew the trail I could find my way back alone.

The next morning at daybreak when I was just pulling away from my bed of spruce boughs beside the trail, that had served for my camp that night, to my surprise Charlie appeared. He said, "All the people too much sorry you leave. They too much afraid you lose yourself. Not much they sing and dance, so at three o'clock I came on to catch you. My! when I see your dogs ran off after caribou tracks, I think sure enough you lose yourself. Now I see you I'm glad." So, here he had walked the greater part of the night to overtake me because he was afraid I might be lost! It was good of him, and again I think it only shows that there are times when they show a rare concern for their Missionary.

When one starts on a subject like this he can go on indefinitely, and that is what I find myself doing, so I will bring the story to a close. I have tried to take the readers off a long way from civilization in the heart of a practically untouched Indian country and show by a few little incidents the attitude of eagerness and respect the natives hold for the Church and her Missionaries. I have the honor of being the second priest to visit this section, Rev. Mr. Maloney having preceded me at the time he was going from Tanana Crossing to Valdez via the Shushana gold mining section. However, Mr. McIntosh, our Missionary at St. Timothy's, has made two visits to Tetlin during the past year, and he reports that he received the best of treatment and was welcomed with the same eagerness that was extended to me. Does it not but show that our work in this section is worth while, and that it is deserving of support?

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.)

IX

Chapter iii, verse 1: **For this reason I Paul, the prisoner of Jesus Christ in behalf of you Gentiles.** Ellicott: For this reason, i. e., because ye are so called and built together in Christ.

The prisoner of Jesus Christ, Christ and His cause had made him a prisoner.

Wordsworth: He regarded his chains as from the hand of Christ, and therefore as consecrated to Him.

Ignatius: The chains which bound him were a bracelet of spiritual pearls. St. Paul was not a prisoner in the sense of being immured in a cell, but under restraint, chained to a soldier, and having full liberty to attend all meetings for worship, preaching, or instruction.

Sadler: For you Gentiles. He was a prisoner, not so much for preaching Jesus Christ, as for preaching the equality of all men in Christ.

Moule: His imprisonment, due to Jewish hostility, was thus ultimately due to his assertion of the free welcome of the Gentiles to the Messiah's covenant.

Wordsworth: St. Paul, a Hebrew of the Hebrews, was made by God's grace, to be the confessor as well as the Apostle of the Gentile world.

Verse 2: **If ye have heard of the dispensation of the grace of God which is given me to you-ward.** St. Paul makes a digression. For a digression on the like scale see the latter half of Rom. v. Such deviations into side-fields of pregnant thought are characteristic of some minds of high calibre; and we are not to forget that while it is everywhere the Inspirer who speaks through the Apostle, He as truly uses the Apostles' type of mind as He uses the Greek type of language to be His perfect vehicle of expression.

Sadler: The dispensation or stewardship of grace. A dispensation in the larger sense of the Jewish or Christian dispensation, cannot be committed to anyone, but the stewardship of it can, and it required a wise and faithful steward to dispense such a mystery.

St. Paul was sent specially by Christ to the Gentiles: Depart, for I will send thee far hence unto the Gentiles. (Acts xxii:21.)

Gore: St. Paul assumes that the Ephesians have heard of his special commission and that it was the subject of a special revelation to himself (Acts xxii:17-21) and so feels justified in pressing upon his converts the doctrine which forms the special topic of this Epistle, i. e., the catholicity of the Church.

To impress upon the world the new law of brotherhood of man was a superhuman task.

Verse 3: **How that by revelation he made known unto me the mystery; as I wrote afore in few words.**

Sadler: By revelation. The mode in which the revelation was conveyed to him was like that by which he received the details respecting the institution of the Eucharist (1 Cor. xi). It was either by vision, or by secret suggestion, or a more or less sudden in-pouring of light.

Ellicott: The mystery—not of redemption in general, nor of St. Paul's special call, but of the admission of the Gentiles to fellowship and heirship with Christ in common with the Jews.

Wrote before. St. Paul refers either to Chap. i:9, and ii:3, or to Col. i:25; the latter, which was written just previously and intended for the same readers as this circular letter, is the more probable.

Verse 4: **Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.**

Sadler: These other passages show that the Apostle had knowledge not only of the bare fact of the admission of both Jews and Gentiles on equal terms into the Church of Christ, but of the mystery of this fact, which depended upon the mystery of the second Adam, the new head of the race, in whom all could be gathered together in one.

Moule: My knowledge—or intelligence. The thought is not any laudation of the Apostle's intellect, but substantiation of his God-granted insight.

Verse 5: **Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.**

In other ages. St. Paul does not mean that this mystery was wholly concealed from all in past ages, for it

was foretold in the Old Testament (Gen. xlviii:18, xxii:18; Ps. xxii:27). What he means is that it was not revealed to the whole human race, nor so fully as now.

Gore: Holy Apostles. The use of the term is not self-complacency on St. Paul's part. Anyone is holy or a saint, who is consecrated to God in any special way. All Christians are holy, or saints, because they are Christians, all Apostles because they are Apostles.

Holy. Sainthood begins in this life, or not at all, and runs through eternity. The degree of saintliness one attains depends entirely upon the person. All are called. Those who answer continue to grow after this life, in the intermediate state, and until the beatific vision is gained.

Moule: In the spirit. The Holy Ghost possessed them, that He might inform them. They were in the Spirit (Rev. i:10).

Verse 6: **That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.**

Fellow heirs. The Gentiles were fellow heirs with the believing Jews in both an outward and inward sense. (1) They belonged to the same corporate body, i. e., the faithful. (2) They shared to the full in the same spiritual blessings.

Sadler: In Christ Jesus. This passage gives the central thought of St. Paul's theology, not justification by faith as much as membership in Christ. Religious truths cannot be apprehended without faith, but faith is the means to an end and that end is inheritance in Christ.

A Little Sermon From the Pews

By E. L. Kniskern, M. D., Centralia, Washington

A Bishop of the Church declares that in accordance with the teachings of Christ he is opposed to all warfare. Logically then he condemns the North for taking up arms to defend the country against disunion, and in reality for the liberation of the slaves. Likewise he must condemn the Colonies for making war with Great Britain to secure liberty; although he, with all other citizens, must prize that liberty beyond all other earthly possessions. And now even Great Britain allows this same liberty to all her subjects, at home or in her colonies.

He has been asked certain questions by another correspondent. If he were to answer them, his case would break down completely. But the idealist never answers questions, if they tend to interfere with his idealisms.

Does Christ oppose warfare? The idealist (pacifist) says he does. The great bulk of the American people are opposed to such a conclusion. THE WITNESS believes it takes greater courage to be such an idealist "than it does to go with the crowd." Possibly so. But we of the crowd believe it is a perverted and diseased sort of a courage, to be compared with the courage of Paul Kruger, for instance, in standing out against the whole world in his belief that the earth is flat.

The Bishop intimates that we who favor opposing Prussianism, interpret Christ's words as making two standards—one for the individual and another for the government. We do. And this conclusion can be supported by certain proof.

Jesus surely did counsel non-resistance of the individual. And if there were no other teachings, His words might be susceptible to the interpretation of the pacifists. I sometimes wonder if they really do read their Bible? What did Jesus say of the Centurion? "Verily I say unto you, I have not found so great faith, no, not in Israel." Did He condemn the Centurion for following his profession? Or is there the slightest evidence anywhere that the Centurion ever deserted it? Or is there any evidence that Cornelius' occupation was in any way frowned upon by the Apostles?

Again, what advice did John the Baptist give to the soldiers? "Do violence to no man, neither accuse any falsely; and be content with your wage." Is there any hint there that the soldier was following a condemned calling? Or would anyone contend that John's teachings would be inconsistent in any way with those of Jesus?

Is there any writing in the Old Testament that bears upon the question? We must admit that those writings referring to the period before Christ's first Advent must be interpreted very liberally, since in so many instances His teachings so plainly supercede the older writings. But what if we find writings referring to a time subsequent to Christ's Advent? Is it con-

ceivable that there can be any conflict between them and His words? Fortunately for the integrity of the entire Scriptures, we find no such conflict.

Let us turn to the Book of Joel. We find there these words: "Prepare war. * * * Beat your plowshares into swords. * * * Assemble yourselves * * * all ye nations," etc. But the pacifist objects that this was written for "Old Testament times." Let us see if it was. "The day of the Lord is at hand." "For the day of the Lord is great and very terrible." And thus Joel plainly indicates that the time would be after Christ, for it is evident to all that the "day of the Lord" did not occur before Him.

Does Joel indicate what kind of a people they would be whom the nations of the world are thus summoned to battle against? Read these words: "A great people and a strong; there hath not been ever the like; neither shall be any more after it." "A fire devoureth before them; and behind them a flame burneth; and the land is as the garden of Eden before them, and behind them a desolate wilderness." Does this describe the Prussians? Read the entire three chapters of Joel, preferably in the Revised Version.

It is thus proved that there is to be a time when the Almighty calls on us to fight. To the writer the present seems the time referred to. If the day of the Almighty is not yet at hand, then there still remains a time when fighting must be done. How does the pacifist know that this is not the time?

Three Requests

Fort D. A. Russell, which is one of the largest Military Posts of the Regular Army in the United States, now has a population of 4,500 men and officers. There are three regiments, the 1st, 25th and 24th U. S. Cavalry, now located here. Present indications are that some or all of these men will remain here throughout the coming winter. The Rector and the Assistant of St. Mark's Church, Cheyenne, Wyo., will be glad to call upon any of the communicants of the Church, or to minister to them in any way if their Rectors and friends in their respective Parishes will notify the clergy of this Parish of the presence of these men at Fort Russell. This co-operation would be a great aid to St. Mark's Parish in its work among this large body of men. Without such co-operation the work of establishing a personal contact with our Church boys at this Post would be long delayed.

Sincerely yours,
S. ARTHUR HUSTON,
Rector.
ROWLAND F. PHILBROOK,
Assistant.

Camp Pike, adjacent to the city of Little Rock, is rapidly receiving contingents of troops, soon to total 42,000. This amounts to not less than a fifty per cent increase in our population. The present number of permanent clergy in the city, exclusive of the Bishop and the Bishop Suffragan of Arkansas, is four. All are endeavoring to make every possible preparation to reach and serve (1) the entire body of soldiers, chiefly through co-operation with the Y. M. C. A., and (2) more especially Churchmen among them, both sacramentally and socially. The clergy of Little Rock earnestly desire to help all Churchmen at Camp Pike to maintain and, if possible, improve their contact with the Church; but they cannot hope to do so in any adequate manner without certain co-operation on the part of the Church at large. They therefore desire to ask, through the columns of THE WITNESS, all Rectors, missionaries and lay persons having knowledge of confirmed, baptized or Church-inclined men who are coming to Camp Pike to send information concerning them, either to the undersigned, or to the Very Rev. R. B. Templeton, D. D., Trinity Cathedral, Little Rock, Ark.; or to the Rev. Samuel E. Wells, Assistant, Christ Church Parish House, Little Rock, Ark.

Brethren, it is you and yours whom we desire to serve. We beseech you to help us.

CLARENCE PARKER,
Rector Christ Church, Little Rock, Ark.

923 Gaines St., Little Rock, Ark., Sept. 11, 1917.

The clergy will do me a great favor if they will send me the names of young (colored) men whom they know to be sent to the cantonment at Little Rock, Ark.

(Archdeacon) D. E. JOHNSON, SR.,
923 Gaines St., Little Rock, Ark.

Worry

Bishop Woodcock Gives Pertinent Advice for War Times

Over one of the great triple doorways of the Cathedral at Milan, said Bishop Woodcock, I am told that there are three notable inscriptions.

Over one side, inscribed on a sculptured cross, are the words:

"All that which troubles us is for a moment."

On the other side, surrounded by a wreath of roses, is the inscription:

"All that which pleases us is but for a moment."

While over the great archway is the significant saying:

"Only that is important which is eternal."

So many persons there are who have gotten life sadly out of focus. They are always putting the emphasis on the non-essential rather than the essential. They have failed to sense the secret of life is in eternal not external things. Owing to this mistake, they are conscious only of their difficulties, and have put their troubles between them and God, instead of putting God between them and their troubles.

It was not long ago that a surgeon of international fame said to me:

"Bishop, why do you not go out and preach to your people against the evil of worry. Tell them, if you wish, from me that worry may shorten their lives by ten years. It hardens the arteries, impairs digestion, poisons the blood and destroys health."

This all too common American habit of worrying is a thing against which we should guard ourselves. Like all other habits, it is controllable, if taken in time. Worrying is a habit which begins from little things, and gradually develops until it permeates the whole being.

There is no form of worry so reprehensible as the chronic habit of worrying just because we worry. So often people put themselves in the situation of the old lady who said, in reply to an inquiry as to her health:

"I do feel better, but I always feel bad when I feel better, because I know how much worse I am going to feel."

Worry is the mother of pessimism. What is a pessimist? He is a man who Fletcherizes quinine. As a friend of mine recently put it, he is the man who blows out the light just to see how dark it is.

Worry is like jealousy. It has no real foundation, but to the worrier it seems justified.

We should, of course, make certain allowances for those who are suffering from poor health, which condition reduces power of resistance, and makes things which ordinarily would be borne with a light heart become a very serious burden. We should also distinguish between care, anxiety and realization of the responsibilities of life which distract and separate from worry itself. Worry is usually something added to all these, and in no instance has it ever assisted in healing them. On the contrary, it renders the average human responsibilities intolerable.

We should guard against worry as an evil. Chronic worry is a malady which unnecessarily destroys thousands of lives. It fills the sanitariums with those who are nervously if not morally prostrated. It peoples our madhouses and poisons our homes. It destroys every vision of splendor and eclipses every possibility of content. "It is truly a blight on every flower and a canker on every fruit."

In all human experience there is not one known thing which worry has ever helped. It never created a single hope. It never inspired a solitary effort. It never crowned a single success.

Worry is a loss of grit, a destruction of faith, a weakening of courage. Its evil lies in this: Most people worry with anticipation, filling their hearts with despair over the things which may happen; so many persons torment their souls about things which never come to pass.

Most of your griefs you have cured,
And the hardest you still have survived,

But what torments and pain you endured
From evils which never arrived.

All healthy minded people should refuse to belong to that class which is never so happy as when perfectly miserable.

The evil of worry often arises from a distorted imagination. Imaginary worry is unreal, but a worried imagination is very real. It is from this worried imagination that so many of our anticipated troubles come. The wounded heart is overflowed by cross-

ing all its hedges before it comes to them.

It would be the salvation of many despairing, worried persons if they had a real trouble, for it would save them from the hundreds of real troubles created by an abnormal fancy.

There never was a time in the history of the country when there seemed to be a greater occasion for worry. Hundreds of thousands of fathers and mothers are heavy of heart and anxious in soul over their sons whom they have given to their country's need. Our soldiers have gone to their work in a spirit of service and sacrifice, and patriotism and enthusiasm are not to be exhausted in enervating worry.

It has been my privilege to see many of our brave men of the army and navy in the last month. I have been with them in their camps, I have seen them at their drills at our leading ports and naval bases. None realizes the danger and the seriousness of these days more than do they. They do not regard the situation superficially or lightly, but they are not worrying about it nor collecting trouble before it is due. These men are facing the days to come fearlessly and with good cheer. The slogan of our troops as they take their way over seas, "Are we down-hearted? No!" stands for the self-reliance and the courage of an American idea. These men are preparing for the worst and looking for the best.

Many of us have no doubt read the book recently published, called "Carrying On". It is the simple narrative of a young soldier at the front, who, although he abhors many of the things with he is brought in contact, is none the less resolute.

It is incumbent upon all to "carry on", and we cannot do it by "worrying on". The brave men who are fighting our battle and facing the horrors of war with such stout hearts, and with such hopes in their souls, are not frittering away their time in useless worry, for they realize that there will be plenty for them to bear without giving way to anticipation. This is a time for all to be self-reliant and strong, and to face the future with confidence.

These are indeed days which try the souls of men and women. What can meet the necessity of the mother, living in daily anxiety over the son or sons who have crossed the sea? Many of these sons may never return.

What can relieve the burden of anxiety felt by the man whose affairs are tangled by these modern conditions?

What relief is there for millions of citizens who are now feeling the stress of these exhausting days?

Only this—to keep our faces turned toward the light, so that there are shadows only behind us. Anxieties and distress cannot be made to disappear from life by worry nor by robbing the souls of men by changing God's care for us.

God's greatness flows around our incompleteness.

"Around our restlessness, His rest."

"Nearer is He than breathing, closer than hands or feet."

Now, if the cure for worry were far away, there would be little excuse for commenting upon the matter. It is the cure that people need, just as much as the criticism. There is a cure for worry which is both sure and absolute, and yet is so simple that when the remedy is suggested it is doubtful whether many will employ the means of getting rid of this great blight on human peace.

The cure is this: Every day has its care from below and its help from above.

How often we plunge into the care of the day with heroic interest to fulfill all the obligations that fall upon us, only to feel care and to know its burdens. No day can be filled with worry if first you gain the help from above with the care from below. "As my day, so shall my strength be."

"Dust, by its very nature, can rise only just so far above the road. It is a beautiful thought that the birds which fly higher never have it on their wings."

So the heart of one who knows how to fly high enough escapes those cares and anxieties and worries which trod upon the earth, but are unable to lift themselves to a purer and higher atmosphere.

Let your heart fly high enough. Let it rise up until it meets God, and then let it go forth to accept its task. In sickness, or in pain, or in adversity let not worry drag our ideals to the level of a helpless existence.

God give us grace, each in his place,
To bear his lot, and, murmuring not,
To watch and pray and labor.

Parents and the Sunday School

In announcing the fall opening of St. Luke's Sunday School, Evanston, Ill., the Rev. Dr. Stewart, Rector of the Parish, made the following excellent suggestions and pertinent comments: "From time to time, parents of children who are taking the Christian Nurture Course will be sent outlines of work to be done at home. This is a very important part of the system, and parents who realize their responsibility for the religious training of their children will not only appreciate its importance, but will welcome such a definite and prescribed method of co-operation. May we suggest that parents be equally definite in doing their part? It will be a good plan to set aside one evening, or morning, or afternoon, in the week, when the work for the week simply must be done. Nothing is accomplished when such work is postponed; the result too often is that it is wholly neglected.

We realize that children of today are given many tasks by the public schools, and that if every moment of a child's day is devoted to some form of education, it will be too much; without time for recreation, without recreation itself, the best system of education will break down. We must not overdo education, and "crowd" our children. That is all admitted. But on the other hand, an education without religion as a vital part of it is only a veneer or "polish" of knowledge, manners, rhetoric. No matter how gifted a boy or girl may be, no matter how liberal his or her education, without religion as a vital part of their training, they are being deprived of the most liberal of all educations, of the widest vision, of the deepest insight into human life—they are only half-educated. We believe that parents of today are coming to realize this. Fifty years ago, the home provided a great share of religious training; ten years ago, the home did very little; today, fathers and mothers are coming to realize that something has gone wrong, and that the principle of laissez faire in religion did not achieve satisfactory results. Too often, boys and girls have been left to choose whether or not to go to Sunday School, whether or not to read the Bible, simply because their parents rebelled at a too Puritanic compulsory reading of the Bible, Church and Sunday School attendance, and so on. It is true that all men are religious, and that if the child is left to himself a beautiful and simple religious evolution takes place. But too frequently this evolution doesn't end in Christianity, or anything that can be recognized as related to historical Christianity, or anything that can be recognizable to Church and gives them creeds to say and hymns to sing. For Christianity is a revealed religion, something over and above the natural evolution of human ideas and beliefs and practices. The boy left to himself is no more likely to become a Christian in faith than he is likely to become a Christian in morals; but we do not hear many parents asserting the principle of letting children choose for themselves their code of right and wrong. Every father and mother begins such training in their children's infancy.

Hence, parents face a dilemma; they must either neglect some part of their present engagements and their children's engagements in order to foster the spiritual life by study and prayer and the reading of the Sacred Book; or else neglect, at tremendous hazard, the religious education of their children. Far better would it be, were it necessary, that even a great deal of secular education should be neglected for the sake of the cultivation of the religious life; but this we do not believe to be necessary. The plan which is outlined in the present system of education does not require great periods of time for carrying out. In fact, it is not the amount of time which is so important as the regularity and system with which the plan is followed. A few minutes every day is far more valuable for the cultivation of the spiritual life than hours on end once in a great while. For the spiritual life interpenetrates the rest of life, and the devotion of a few minutes daily spreads its radiance and power over a person's whole thought and feeling and activity. This is a simple fact, but one which should be applied concretely to the case in hand. A few minutes—say ten or fifteen—given daily to the cultivation of the soul, to learning the lesson for next Sunday, to prayer, to Christian service, is what we ask of the parents in this Parish for the boys and girls of their homes. And even if it cannot be given every day, we ask that it be a definite time, not to be postponed or over-

The Champion Of Democracy

By the Rev. Murray Bartlett, D. D., Late Dean of the Cathedral, Philippine Islands

Nowhere, throughout our own broad land, was the Fourth of July, 1917, observed so enthusiastically as in the ancient capital of France, without whose help American independence would have been impossible. On that day, long to be remembered, there marched through the wide Boulevards of Paris, American soldiers who, paying the debt of 1776, had come to fight for the freedom of France from a cruel invader.

In the midst of the tumultuous cheers that greeted, in joy and gratitude, the passing of our beloved flag there was noticed a strange contrast, for in one place, when the Stars and Stripes were carried by, a group of orphaned children knelt in silence. It is the pure heart of childhood that sees the best in human life, and this spontaneous act of homage of these orphans of France, many of whom have been cared for by unseen friends in the Republic across the sea, was a touching tribute to the good genius of America.

Nations are like people—they have their ideals and their faults with the same lack of consistency. In a great national crisis it is fatal to omit earnest searching of hearts, to know and to correct our faults, and the fault of America is glaring enough. We have thought too much of material wealth even at the expense of nations fighting for their existence. Too often have we made wealth our standard of social worth and business honor. We have let it blind our eyes to social injustice and to the hopes and needs of those who toil to produce it. We have allowed our pursuit of wealth to prevent the attainment of that national unity of thought and purpose which we need so much today.

All this is true and we must not for a moment forget our failure, or cease to amend our national fault as far as each one of us can. Nevertheless, as a nation, we still have very close to our heart our ideal, of which the simple trust of the kneeling children of stricken France was a striking tribute. It is the God-given right of men to control their own destiny, to be free to work out on earth their own best ideals; freedom of government, freedom of thought, freedom of worship.

In spite of our short-comings at home, in our relations with other nations we have consistently stood for this ideal. "To make the world safe for democracy" is but the superlative degree of the idea that "all men are created free," and "that government of the people, for the people, and by the people shall not perish from the earth." To the heart of France, made perfect by suffering, the flag of Independence Day was the fair escutcheon of the champion of democracy.

From time to time, in our own history, the mind made cynical by the selfish enjoyment of our prosperity and our "splendid isolation" has complained, "Why should America try to set the world aright? Let us attend to our own business." The reason why the nation has not heeded this cry has been that we could not help it; our good genius has impelled us to be true to ourselves.

Nearly a century ago our country, a youth among the nations, served notice upon the allied autocracies of Europe that our neighbors in South America had the right to work out their own destinies in their own way. It is but the fulfillment of that vision to preach "a Monroe doctrine for the world," as the basis of a lasting peace.

Again we declared that Cuba should be free and when we had overthrown her foreign master and established order we hauled down our flag to make way for the banner of a new nation.

So in the Philippines we made a promise and are keeping it. Nineteen years ago this very month our flag was first unfurled over the old capital of the oriental colonies of Spain and a people redeemed from despotism. Today it flies over a people who very largely control their own destinies, enjoying a complete system of popular education from village school to university, and rejoicing in freedom from tropical disease and pestilence, and courts of justice where all men have equal rights. Steadily the Filipinos have been led along the way of self-government and today they make their own laws in their own Congress of two Houses, elected by the people.

looked, and that our homes begin this year to undertake earnest co-operation with the Church in the religious education of their children, recognizing this as one of the things for which, in God's sight, the home exists.

In the Philippines, in spite of the temptation to exploit a helpless people for our own advantage we have been true to our good genius. Today there is in Washington the President of the Philippine Senate, bearing the offer of a division of 25,000 Filipinos to fight under the flag of America. This distinguished Filipino, with many others who offer their services, fought against the same flag in the days of misunderstanding, but now they understand what that flag means—even as to do the kneeling children of France. Together they recognize the good genius of America, the champion of democracy, the idealist among nations.

Is there not something hear to hearten us in the doubt and uncertainty of the hour? Can anyone withhold hand and heart from the task that is laid upon us? Can anyone be uncertain in following that same clear call that came to our forefathers? Can anyone doubt whence it comes?

A Sack of Worries

A wayfarer carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?" The man answered surlily, "My worries."

The angel smiled pityingly upon him and said: "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for naught. But he who carries only the worries of today has no need of a sack for his orosows. If thou wilt cast this black thing aside, and give all thy strength and cheer and courage to the things of today, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens, and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun, it was with smiles and a song.—The Christian Herald.

Get Next to Life, Be Human, Clergy Advised

Speaking of his colleagues, the Rev. R. B. S. Hammond, Anglican Clergyman, newly arrived from Sidney, Australia, said:

"I am afraid the Clergy are too busy warming over the saints, when they would be better employed getting acquainted with the sinners. The reason why so many sermons are like a mustard plaster on a wooden leg is because the preacher does not know life as it is lived by the average person."

Dr. Hammond, ranked as "the best known social expert of the Anglican Church in Australia", has been studying life as depicted in the Court of Domestic Relations. He is visiting friends here.

"I am impressed with the great value of the work done by this Court," he said. "Here one can take a post-graduate course in human nature, then go back to the district where one lives and do the Judge out of a job by fixing things before they get to the Court stage."—Chicago Tribune.

Light

By Archdeacon Wicks

Let light so shine,
Dear God of mine,
In this earth's darkest hour,
That as I trod
Its blood-soaked sod,
I stride with power.

Let Faith's bright light
Reveal to sight
The pathway undefiled
In which He trod,
My Saviour, God,
In mercy mild.

No mocking dream,
No fitful gleam,
Will be that guidance given;
But sent by Thee,
'Twill set me free
To enter heaven.

A "Quiet Day" in Denver; Daughters Of the King

The Denver Daughters of the King began the autumn work with a "Quiet Day" conducted by Dr. Houghton at St. George's Mission Church.

The devotional periods were divided into half hours: a hymn, some Col-lects, an address, and silent prayer for each.

Dr. Houghton first took the Order as a whole and stressed the importance of organization for the accomplishment of large results. One cannot work alone, we are meant to work together, we must get a big vision: that is God's way of helping us to work; thousands of women giving themselves to the things God wants done.

He spoke, too, of the Daughter alone, apart, one of many; of her individual responsibility to be the best of Daughters, an ideal Daughter. One born a Daughter of the King, a child of God, must have high ideals. A Daughter is a part of the glory and beauty of her Father; she should always be ready to go into His presence; ready to talk to Him; she must know the language of heaven; must know the Book. She should never miss a meal with her Father, a communion with Him. She must have her place in His House; must show His love: dare like the Virgin Mary to follow where He leads; show hospitality, like Mary and Martha, give gladly and willingly; sacrifice like Mary Magdalene because of benefit received; and pray and love and serve. She is pledged to Him and must live her life close to Him.

CYNTHIA H. LAMB,
Denver, Colo., Sept. 14, 1917.

We Report for Duty

[The following editorial was written by Chase S. Osborn, Jr., son of the late Governor of Michigan and editor of the Fresno Herald. It is so remarkable in the power of its diction and contains the gist of patriotism in so wonderful a degree that we make no apology to our readers for publishing it for their edification.—Editor.]

I am a young man.
And today is my day—the day of offering.

To our mother, America, I come and say to her: "You need me. Here I am. I am yours. Do with me what you want."

How strange all the past seems now. So little have I given to America before. Always have I asked her for something. I have been far more scrupulous about my rights than about my duties.

This is my exalted moment, because that which I do today, I do not for myself. I ask nothing but the privilege of serving my country.

I rejoice thus to partake of the holy spirit in which America has gone into this war, and I am not afraid. Today I am called and today I answer in the spirit in which I am needed.

And I am the young man's mother.
And today is my day, too, a day of consecration.

He is my treasure. I rejoice because to him there has come no thought of shirking. He is proving himself worthy of his mother and by courage I will keep myself worthy of such a son.

I gave him life and through him now I pour out my soul to my country and my God, like the mother of Samuel, who gave him to serve the Lord.

My love, for him is no less because I give him freely to the service of our country. I give him no less wholeheartedly even though heavy-hearted.

My love followed him to the place of registration and it consecrated his act. Today he is selected for service. To a sacred cause I give the tribute of sacred love. It is all I can give.

I am the young man's father.
And today is my day—a day of restitution.

To America I came as a youth. America did well for me. All I am and all I have I owe to her. I came to her penniless and friendless. She gave me shelter. She gave me opportunity. She gave me education. She gave me liberty.

And until now she has asked me for little in return.

But now she calls upon me to lend her my son that the liberty that I have enjoyed may not perish; that her ideals may continue to be a light unto the world as they have been to me.

So now I repay. I give what I hold

Prayer Book Revision Papers

By the Rev. Dr. Parsons of the Joint
Commission on Prayer Book
Revision

IV.

MATTERS CONSIDERED BUT NOT FORMALLY ACTED UPON IN 1916

Resuming now the long postponed consideration of the revision of the Prayer Book, we find ourselves turning from the past to the future, from history to prediction, or to what has in it an element of prediction. We noted the reasons which led to the revision movement, its adoption by the General Convention, and the work of the Commission on Revision, in so far as it was adopted in 1916, and awaits final action in 1919. We turn now to those portions of the Commission's report which were considered in the Convention of 1916, but failed of such canonical action as will bring them as recommendations for ratification before the Convention of 1919.

Unfortunately, two resolutions which both Houses believed had been adopted have been thrown out by technicalities. One is of slight importance—the Penitential Office. In the latter case, the House of Deputies, after long debate, sent its action to the House of Bishops. The Bishops accepted it with a very few minor amendments, and so reported to the Deputies on the last day of the session; but by an oversight in the pressure of the last hours the amendments were not included in the message, and the Deputies, although undoubtedly they would have accepted most of them, took no action, believing that the Bishops had concurred. Thus, by an error, the greatly needed changes in the Burial Office have been postponed for another three years. The practical agreement of

It is at the beginning of the service at the grave that the only point of difference between the two Houses arises on which it would seem likely from the debate that the Deputies would be inclined to hold fast to their own action. The Deputies adopted an alternative to the dreary anthem, "Man that is born of a woman". It begins, "All that the Father giveth me shall come to me", and ends, "This is the gate of the Lord; the righteous shall enter into it". It exalts death as a gate to life. It brings hope to the sad hearts standing by the grave. It breathes the spirit of the triumphant Christ rather than that of a Hebrew or Puritan moralist. It was offered as an alternative only. No Bishop (or Priest) would be deprived of the use of the present anthem, if he desired it. The Deputies adopted the alternative. The Bishops defeated it. Some one may propose a better form, but that the Church will continue to neglect this opportunity to meet a real need is inconceivable.

Both Houses agreed on the modification of the opening phrases of the Committal, "Unto Almighty God we commend the soul of our deceased brother, and we commit his body to the ground"; both included a prayer for the departed in the discretionary prayers at the close of the Office, and both adopted a beautiful and helpful Office for the burial of a child. Perhaps nothing in all the proposals of the Commission meets a more constantly felt need of the Clergy than the last provision. The dismal moralism of some of the present service is accentuated beyond bearing when the body of some innocent little friend of our Lord's is being laid to rest.

That the next Convention will take definite action along the lines so favorably received in 1916 goes without saying, and the same is true of the incomplete action on Penitential Office, the chief point of interest in which is the phrase by which we characterize ourselves as "vile earth and miserable sinners". It is not the

ize the Church, nor would they take any action to do so; but were, on the other hand, too modern and too broad to be scared away from good things just because such things had been used in the Middle Ages, or were found in the first Prayer Book of Edward VI. They preferred to exhort a man to repentance and to forgiveness rather than to urge him to confession, because the latter might be used to further a doctrine of Sacramental confession for which the Church does not stand; and the essential thing was made plain. But, on the other hand, every instinct of the human heart cried aloud to offer prayer for loved ones who have gone; and so the Deputies, by a vast majority, approved of it. Through all these debates, and in spite of occasional efforts to stampede them, they maintained their poise and reasonableness, their charity and breadth.

The House of Bishops considered the report of the Commission on the Communion Service, and adopted it, with many amendments. It came to the House of Deputies too late, however, to be acted upon, and must be taken up *de novo* in 1919. The questions which the report raises are many, and we shall, therefore, defer discussion until the next paper.

A Bishop's Odd Journey

The new Bishop of British Honduras, the Rev. E. A. Dunn, finds himself in the same plight as Americans who were in Paris at the start of the war, and wanted to get to London, says the Newport Herald. It was easier, they discovered, to return to America, and then go to England, than to try the direct route, which is several thousand miles less.

The Bishop of British Honduras has had to come all the way back to this country from the West Indies in order to get across the Caribbean Sea to his new post at Belize, in Central America. He will start on an American steamship from an American port,

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

We ask our subscribers to co-operate in a simple plan that will give us a circulation of 100,000 copies before 1917 ends. We cannot do this unless we can show that number of Church families a copy through some personal influence. So we ask you—each subscriber—to select ten friends, and write them that you have asked us to send each of them a copy of THE WITNESS; that you want to send us ten subscriptions, and ask them to join your club. We will send the sample copy. They will answer your letter. You will remit us 80 cents for each dollar subscription.

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

WILL YOU HELP US THIS WEEK?

the two Houses, however, shows pretty clearly "the mind of the Church" on this important matter. In the opening sentences are inserted the familiar and comforting words beginning, "Let not your heart be troubled". The vexed sentence beginning, "I know that my Redeemer liveth", is recommended, with evident agreement to a change. Three selections from the Psalter are added (taken from Psalms 27, 46 and 121) all bringing something more of the spirit of aspiration and hope into the sombre bleakness of the present Office. The Bishops added Psalm 130 to these. Both Houses agreed in adding the Lord's Prayer and blessing to this part of the service, thus giving the completeness of an "Office".

most dear. I do not rebel. Because my love for my son is great, the more worthy is the giving.
I shall be grateful if America finds my gift worth taking.

And as the young man speaks and as the mother speaks and as the father speaks, so say we all.

As free men and women we come now to serve; each to his task. The young man selected today serves no more than the father and mother who gives him for service. We realize today a democracy of equal duty that takes its place beside our democracy of equal rights.

It knows not the rich man's son nor the poor man's son. It knows only justice.

Long after the cause for which we fight has triumphed; long after we who write these lines and you who read them are gone, the principle of that which we do now will flourish to glorify peace. For this democracy of service that we establish will go on in some other form because we will learn it is good for us to labor together for the common good.

Mark well today. It is the beginning of an era. We were registered for service and now selected. We are ready, too. We report for duty.

earth that is vile, but the use to which some of us put it.

Two other Offices received close attention—that for the Visitation of the Sick was acted upon by the House of Deputies, and that for the Holy Communion by the House of Bishops. The Visitation of the Sick is never used by the Clergy as a service. It is only a treasury of prayers and suggestions for dealing with the sick. As such, the present service is sadly deficient. It preaches instead of comforts. It regards sickness as a punishment for sin, instead of an opportunity for Christian victory. It is quite ignorant that religion has curative powers, and prays for healing with about as much faith as most of us would feel if we set about praying that "the sun should stand still upon Belgium" until Haig and Petain, King Albert and Pershing have driven the last of the Germans from the land.

The proposed service, which was adopted with few changes from the report of the Commission, is, if treated not as an "Office" to be used entire, but as a treasury of devotion for the sick room, a great improvement over the old. It offers first, after the Lord's Prayer and versicles, a series of collects, antiphons (brief key sentences from the Psalter) and Psalms. Then follow various rubrics (the antiquated directions about making wills, etc., being omitted by the House), and after them the special prayers, supplemented and improved. A short Litany for the Dying and a Commendation close the Office. The most insistent debate both on this service and on the Burial of the Dead turned upon the fear of some that prayers for the dead or the suggestion to the sick man to confess his sins, or the use of unfamiliar words, like "antiphon" and "commendation", or of unfamiliar phrases like a Litany for the Dying were helping to medievalize the Prayer Book and Church. The discussion and the action of the House seemed to show clearly that the Deputies, at any rate, had, on the one hand, no desire to medieval-

but he is not sure that he will not have to return again and try another way.

Bishop Dunn, with his wife, came from Quebec, where his father was Bishop of that Province. In August, he and Mrs. Dunn started to the tropics, on the way to his new post, but went first to Barbados to attend a meeting of Bishops of the West Indies. From there he had booked passage to British Honduras. The steamship was torpedoed, and, finding no way of crossing that strip of the Atlantic, he returned here to await a steamer going south.

The one he has taken passage on is bound in the direction of Central America, but not even the officials of the company could promise to get the Bishop to Belize. He isn't at all worried, for he and Mrs. Dunn find traveling at this season rather pleasant, despite the "U" boat menace.

Provincial Synod Of Washington

The Provincial Synod of Washington will meet in the city of Philadelphia, November 19th to 22nd. On the evening of the 19th there will be a devotional meeting at the residence of the Bishop of Pennsylvania, at which addresses will be made by the two Bishops of Pennsylvania, and will be followed by a social hour. The opening service will be held in St. James' Church at 9:30 a. m. on the 20th, the Bishop of Pittsburgh being the preacher. The business sessions will be held in Holy Trinity Parish House.

Sincerely yours,
THOMAS J. BIGHAM.

The new Parish House of Trinity Cathedral, Davenport, Iowa, is completed, and the work of furnishing the building has been started. It is hoped that it will be ready to be formally opened the first week in November. An invitation has been extended to Bishop Tuttle to deliver the opening address.

Chats With the Editors

Through the long summer time THE WITNESS has come to our readers filled with good things. Usually at this season the Church periodicals are pretty prosy reading owing to lack of news concerning Church activities.

But our editors have been on the job all summer, and from the many commendations received we are happy in the feeling that we have made THE WITNESS bright and attractive.

Not like other Church papers so runs the announcements we have been making in various other publications.

And we are not, are we? Just a little different—just a flavor and tone that others do not possess—just a real live Church newspaper is THE WITNESS. That's what we are striving for.

But, bless you, we haven't gotten our stride yet. Watch and see. Different, yes, so far different that the man in the street who has never been interested in Church periodicals reads THE WITNESS from first page to last.

Not prosy—oh no!
Past performances may be all right, but what of the future?

Well, here are some of the interesting articles in store for our admiring readers.

Dr. Parsons is to continue his wonderfully concise and interesting discussion of Prayer Book revision. These papers are to appear at frequent intervals.

Dr. Samuel Watson, the Rector of the American Church in Paris, has written especially for THE WITNESS the story of The First American Flag in France. Our readers will remember that Dr. Watson was recently decorated by the French government for his wonderfully efficient leadership of Americans who, through his Parish, are doing so much for the relief of the orphaned children of France, the widows, the poor and the sick.

The Rev. W. J. Casey, a Chaplain of the fleet in the Royal Navy, is known far and wide among American Churchmen as the author of "Have You Understood Christianity?" and "My Priesthood," and other books. Readers of these books, so startling in their unhackneyed and unconventional treatment of old themes, will not wonder at his popularity in England, where he is looked upon as the most virile and sane of the younger clergy, and where he is in great demand as a platform speaker.

His contribution to our columns is on "A Chaplain's Work in the Royal Navy," and is written especially for THE WITNESS. This will be the first of a series on the work of our Army and Navy Chaplains to appear at frequent intervals.

Brotherhood of St. Andrew Convention

INFORMATION FOR TRAVELERS

The three Passenger Associations whose territory lie nearest to Philadelphia have made a reduction in fare to the Annual Convention of the Brotherhood of St. Andrew which meets in Philadelphia, October 10 to 14, 1917. The remaining Associations being so remote, and owing to war conditions, have refused a reduction in rates. In the United States, from and including St. Louis and Chicago eastward and on the south the lines of the Pennsylvania Railroad, Baltimore and Ohio Railroad, Chesapeake and Ohio Railroad, the Western Maryland Railroad and north of the Ohio River, including Louisville, Ky., a rate of 2 cents per mile in each direction, short-line mileage going and returning via same route only and over which one-way tickets are regularly sold is allowed. In New England the reductions only apply from principal stations where tariffs are on file and through tickets are in stock and will not apply on the Bangor and Aroostook Railroad. Other stations will require not less than forty-eight (48) hours' notice to the ticket agent, so that fares and tickets may be obtained from the General Passenger Department of the railroads interested. On points within one hundred (100) miles of Philadelphia tickets will be sold going October 9th and 10th and from other points October 8th, 9th and 10th, returning to reach original starting point not later than midnight of October 17th. West of Pittsburgh and Buffalo the tickets will be of iron-clad signature form, requiring validation at Philadelphia.

The Vestry of St. Paul's Church, Richmond, Va., unanimously granted a leave of absence to their Rector, the Rev. Dr. W. R. Bowie, in order that he may accompany, as Chaplain, Base Hospital No. 45 when it leaves for the front in France. It is not expected that this Unit will leave before January 1st.