

The Witness

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

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THE BROTHERHOOD OF ST. ANDREW

The Thirty-Second Annual Convention Held in Philadelphia Last Week a Remarkable and Inspiring Gathering

If you want to set on fire the zeal of the men in your Parish, send a good delegation to the Annual Meeting of the Brotherhood of St. Andrew, and let them come home and tell what they saw and heard.

This is true of every Convention. It was particularly true this year, meeting in the great Church center of Philadelphia where there are within two hundred miles over four thousand Parishes the attendance was naturally large, and the enthusiasm almost beyond description. To be present was a privilege, to be absent, a calamity.

There was a strong color of patriotism and militant power running through the addresses, conferences and services of the Thirty-Second Annual Convention of the Brotherhood of St. Andrew, in session last week in Philadelphia. It was a convention strong in many ways. In addition to being the largest convention in point of attendance for many years, it was strong by reason of the new note of progress that was sounded and the genius with which the Convention directed the work of the Brotherhood into the newly developing army and navy service. For the Brotherhood has now fairly begun its work in the camps and naval stations, and having already seven secretaries giving their whole time to the military work, the effort is now being made to secure the remainder of the forty secretaries needed to cover the camps and cantonments.

This department of the Brotherhood's work naturally made large demands upon the hours consumed by the Convention. The Chief Secretary, Benjamin F. Finney, and the Executive Secretary of the War Department, F. S. Titsworth, are in immediate charge of the war work program, and the work is to be financed as a part of the budget of the newly created War Commission of the Church.

THE CONVENTION DINNER

More than 1,100 men sat down to the tables in the Academy of Music on the occasion of the opening Churchmen's dinner, while several hundred ladies looked down upon the scene from the boxes and balconies. The theme running through the Convention program was "Christian Usefulness," and for this opening occasion the general topic was "The Investment of a Life." Bishop Gailor of Tennessee and Governor Manning of South Carolina were the speakers. The Bishop made a strong plea for men consecrated both to the ideals of their country and also to their Church. The address of Governor Manning described the useful citizen and patriot in these times and touched a sympathetic chord in the large audience. Mr. George Wharton Pepper presided.

During the day a large number of the delegates with their wives made a pilgrimage to Valley Forge, twenty-five miles distant, the trip being made in automobiles, and with luncheon served on the grounds of the beautiful new Memorial Chapel.

THE QUIET HOURS

Thursday morning, following an early celebration of the Holy Communion at St. James' Church, the Convention opened with the devotional hour at 10 o'clock, led by Bishop Lloyd, who took as his topic for that day, "Ye have not because ye ask not." These devotional hours are a new feature of the Brotherhood Conventions, occurring daily at the opening of the session and taking the place of the single Quiet Hour Serv-

ice formerly held on the eve of the Convention. Thus, while the great Churchmen's Dinner now precedes the day of formal opening of the Convention, there are three Quiet Hours in place of one—on Thursday, Friday and Saturday mornings. Bishop Lloyd's subject for Friday was, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit," and for Saturday, "For ye are members one of another."

THE BROTHERHOOD

Convention organizes itself in simple fashion, and there are few rules of order and practically no parliamentary discussion. William A. Cornelius,

bly, that of New England. There are 1,077 active Chapters, Senior and Junior, now in good standing, and having an average of twelve men in each Senior Chapter. The report on the Brotherhood's war plans occupied a large part of the report, and it showed the Brotherhood in nearly all its phases to be in unusually good condition, despite the fact that Chapters have been largely depleted by the enlistment of the men, and in many cases completely wiped out.

Dr. Sturgis' address on "The Master of Prayer"—as he chose to name his subject, was listened to by a body of men that filled the Convention Hall to overflow dimensions, while in the afternoon of Thursday, William F. Leggo of Brooklyn held the attention of a room full of boys while he told them how they should seek to get all that was possible out of the Convention.

A strong address was made by Arthur E. Barlow of Newark on "Prayer Opportunities of the Chapter," while the Rev. Dr. George Craig Stewart of Evanston discussed most help-

D. Dean of the Virginia Theological Seminary, "Among Our Fallen Brothers." In the afternoon three young Juniors read admirable papers on the Junior Brotherhood, Egil Krogh of Chicago having as his subject, "What Inspired Me to Volunteer"; M. Wallace Moncure, Jr., of Richmond, "My Appreciation of Training Received," and Harold N. Burt of Buffalo, "What a Boy Can Accomplish Through the Observance of the Rules of Prayer and Service."

An address that attracted a crowd that packed the Assembly Room of the Convention was that of the Rev. Dr. Z. B. T. Phillips of St. Louis, on the general topic of the call to the ministry.

The Church of the Holy Trinity was the scene of the Friday night Brotherhood meeting. This is the Brotherhood's family circle. For it Bishop Du Molin had come on from Cleveland, the other speaker being Mr. F. S. Edmonds, the General Secretary of the Brotherhood, the two topics being respectively, "Universal Service in the King's Army the Brotherhood Aim," and "The Five Year Goal." Pledges

A PRAYER IN WAR TIME

By Bishop Faber

O GOD, our Refuge and Strength, who art long-suffering and of great mercy, and by no means clearing the guilty; Hide not Thy face from our land in the fiery trial of war; Grant us true repentance of our sins, and take away the offenses of our people, that with clean hands and a pure heart we may go forward in Thy name. From the idolatry of Mammon; from levity and dissolute living; from the strife of classes, from injustice, and contempt of law; from vainglory and confidence in our own might, and from forgetfulness of Thee, Good Lord, deliver us. Save us, we beseech Thee, from treason and from panic fears; and make us of one mind in steadfast fealty and cheerful sacrifice. Those in authority over us endue with courage and wisdom and Thy holy fear. Strengthen and protect our defenders by sea and land; and suffer no dishonor or crime to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, comfort the dying; restrain the spread of cruelty and hate. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations; hasten the advent of a righteous peace, and with great might establish Thy Kingdom; through Him who died to redeem mankind, Thy Son our Savior Jesus Christ. Amen.

McKeesport, La., was made Chairman, and Edmund B. McCarthy of Philadelphia, Carl M. Lovsted of Seattle, and W. P. Johnson of Norfolk, Vice Chairmen. The Secretaries of the Convention were W. M. Hammond, La Grange, Ill.; Nathan Holbrook, of New Haven, Conn., and Samuel H. Sayre, of Hampton, Va.

Committee on Resolutions: Robert H. Gardiner, Boston; Hollinshead N. Taylor, Chestnut Hill; Henry M. Hewitt, New York.

Committee on Nomination of New Council: H. Lawrence Choate, Chicago; E. Osborn Coates, Carney's Point, N. J.; William Gaul, Yonkers; Frank O. Zesinger, Philadelphia; Harvey H. Smith, Pittsburgh; John D. Alexander, Detroit; E. H. Bee, Atlanta.

Committee on Credentials of Delegates: Percival H. Granger, Philadelphia; F. H. Pyke, Syracuse, N. Y.; Arthur J. Routh, Akron, O.; C. M. Hazelhurst, University of North Carolina; John M. Hersch, Allentown, Pa.

ADDRESSES OF WELCOME

Addresses of welcome were made by Bishop Rhinelander and Suffragan Bishop Garland, followed by the reading of the report of the National Council. During the past year, ended, by four intensive campaigns in the New York Metropolitan District, the neighborhood of Philadelphia (including all of the Diocese of Pennsylvania and the southern half of New Jersey), Pittsburgh and Chicago, there have been a greater number of new Senior Chapters fully organized than in any previous year since 1907, 106 having been so formed. The circulation of St. Andrew's Cross has gained during the past year at the rate of 582 copies each quarter. The Council reported 19 fully organized Diocesan Assemblies on the list, with eleven city assemblies and one Provincial Assem-

fully the subject of books found helpful to the average Churchman.

THE STUDY CLASSES

A good feature of the Convention was the Study Classes held Thursday and Friday, in separate rooms and simultaneously. The Rev. Beverley D. Tucker, Jr., of the University of Virginia, held a strong class on work in colleges; Benjamin F. Finney on work among boys; John M. Locke on the work of traveling men; Franklin H. Spencer on Church attendance campaigns, while G. Frank Shelby taught his men methods in organized Bible Classes. While these Study Classes were in progress, Walter Kidde of Montclair conducted — on Thursday and Friday — a conference for the clergy, of whom over 200 were registered from outside the Diocese of Pennsylvania.

TWO SPLENDID ADDRESSES IN HOLY TRINITY

The Church of the Holy Trinity held a wonderful body of men on Thursday night for the public meeting at which the Hon. John Lord O'Brien, of Buffalo, and Bishop Lawrence spoke on the themes, "The Nation's Need," and "The Church's Power," respectively. "At the present time," Mr. O'Brien said, "there is a murmur of voices throughout the land against the war, and it is an insidious danger that must be overcome." Bishop Lawrence praised the men of foreign birth who are serving in the National Army. In them, he said, a great latent power is gaining expression.

Mr. A. M. Hadden on Friday discussed before the Convention the subject of "Personal Usefulness Among Our Fellow Church Members;" Mr. William A. Cornelius, "Among Our Business Associates," and Mr. Frank

made previously and at this meeting cover over half what will be needed to finance the Brotherhood for the fiscal year, the beginning of which has been changed from September 15th to January 1st. An innovation was the taking up of the pledges at the close of Mr. Edmond's address by six Council members of the Council, Messrs. Gardiner, Locke, Harrison, Wilkinson, Hewitt and Dallinger, adding to the national character of the meeting.

Mr. S. S. Nash of Tarboro, N. C., and Mr. Robert H. Gardiner of Boston were the Conference speakers Saturday morning, at which time also the officers and Secretaries of the Brotherhood who are to serve during the year were announced.

Mr. Edward H. Bonsall enters upon his eighth year as President of the Brotherhood. Other elections were: Vice President, H. D. W. English Pittsburgh; Courtinay Barber, Chicago; General Secretary, Franklin S. Edmonds, Philadelphia; Executive Secretary, Acting Treasurer and Editor of St. Andrew's Cross, George H. Randall, Philadelphia; Corresponding Secretary, Walter M. Kalmey, Philadelphia; National Field Secretaries, G. Frank Shelby, B. F. Finney, F. H. Spencer, Mr. Finney being transferred for the period of the war from the usual field work to the oversight of the War Work Department.

A wonderful conference was that on Saturday afternoon, when "Church Attendance Campaigns," "The Parochial Mission," "Diocesan Assemblies" and "The Five Year Program" were eloquently spoken to by the Rev. Dr. Hester of Brooklyn, Rev. Dr. Freeman of Minneapolis, Bishop Perry of Rhode Island and President Bonsall. The impressive service of Preparation for the Corporate Celebration

An S. O. S. Call

One Month to Complete Missionary Apportionment

New York, October 1, 1917.

Today begins the last month of our fiscal year. Last year 50 Dioceses and Missionary Districts completed their Apportionments — thus far 12 have done so. Of course the remaining 38 will do this during this month of October, but as the need is greater than ever we pray that the number completing their Apportionments will be, not 50 but 60. Again—last year of the 6,964 Parishes and Mission Stations, 3,232 did complete their Apportionments (and many of these over paid), and another 2,978 contributed towards their quota. So far 2,065 have completed their Apportionments, and 3,627 have also contributed but not yet completed their allotments. We pray again that those completing will number at least 4,000, and in addition those contributing at least 2,500. We believe that of all the years that are past the Church's Board of Missions must finish this particular year with a balanced account. This for the reason that it will hearten the Church at home, and hearten also the Churches throughout the world. The Apportionment is ... \$1,412,181.00

To Oct. 1st there has been received:
From Parishes \$ 611,073.98
From Individuals 121,933.37
From Sunday Schools 186,900.61
From Woman's Auxiliary. 89,096.27
From Junior Auxiliary .. 17,272.43

Total \$1,926,276.66

Leaving amount still due. \$ 385,904.34
To meet the appropriations the Board needs an additional 21,368.19

Total amount required. \$ 407,272.53

In ordinary times it might be unreasonable to expect to receive so large a sum in say 30 days. But these are not ordinary times, and also we are now accustomed to "drives" of a week, and know how to manage them. This is the story and we leave it with you.
GEORGE GORDON KING, Treasurer.

P. S. From now to the end of the month it will help us enormously in our work and encourage us mightily, if all Parish Treasurers, and everybody, will send us remittances (even daily) as received.

Bishop Brent Is In Demand

For the third time a vacant Diocese has tried to take Bishop Brent away from the Philippine Islands. In 1908, Washington called him. In 1914, New Jersey wanted him. Now Western New York has chosen him.

Whether conditions are such that he will feel that he can be spared in the field where he has done such statesmanlike work is for him to decide.

This also is the third time Western New York has tried to find a Bishop. They first called the Rector of Trinity Church, New York. Then they sought the Rector of Trinity Church, Boston. Now they have looked across the seas to find a leader.

Rev. Dr. Mikells To Be Consecrated Bishop of Atlanta

The Presiding Bishop has taken order for the consecration of Dr. Mikell, Rector of Christ Church, Nashville, Tenn., to be Bishop of Atlanta, on All Saints' Day, at the Cathedral of Atlanta. Further particulars will be given next week.

Dr. Mikell is one of the Board of Editors of THE WITNESS.

(Continued on page 8)

CHEERFULLY ACCOMPLISH GOD'S COMMANDS; ALWAYS GIVE THANKS; WEAR THE WEDDING GARMENT

BY THE VERY REV. FRANCIS S. WHITE

TWENTIETH SUNDAY AFTER TRINITY THE COLLECT

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. Amen.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." Have you decided how God "keeps" you from hurtful things? I am far from my Prayer Book Commentaries but I believe the Latin word conveys the idea of "warding off." God's warding off generally is an indirect process, just as His clothing and feeding us is an indirect process. He has made creation according to a law whereby development progresses through self help. "God helps those who help themselves." "To those who have shall be given." But the self help must be according to His ways, or it will spell harm instead of help. God's warding off things that may hurt is effected through angelic ministrations. Angels are His ministers, and their unseen power is ever cast about us, but not to such an extent as to remove the necessity of struggle and circumspection on our own part. Notice that the prayer implies that we will "be ready in mind and soul." "Preparedness" is not such a new password to success as many moderns would have us believe. "Ready" is the word to examine ourselves on. This admission that we have our part to perform in "prevention," will stop our complaining if the "cure" is not effected. How many people have blamed God for letting their children die, from typhoid, for example, while they themselves have allowed their well water to be contaminated by the drains from ily kept barnyards.

So, by like analogy, if we neglect our physical and mental and spiritual health, by lack of proper exercise and nourishment, or fail to keep out bad drainage from books and people, we must not blame God if He does not seem to "keep" us from all things that may do hurt.

This Collect should stir us up to a realization that just to depend on the knowledge that God can work miracles, is no reason for us to neglect the work He expects us to perform in working out our own salvation with fear and trembling; "fear and trembling" indicating a serious and conscientious effort to know and keep God's laws whether written in Nature or Grace. Do not go on the theory that God must "baby" you through all your life, as a mother "babies" her little ones before they come to an age of self help.

The keyword that brings sunshine into this Collect is "cheerfully." This word cheerfully was often on our Savior's lips, and manifested in His life. It should also be manifested in the lives and words of His Disciples. We are to be cheerful even when we are working out our own salvation with fear and trembling. By "cheerful" I do not mean flippant, or inane, or foolish. Cheerful means a buoyancy that is strong because of a confident following out of the law of one's being; like the shining of the sun; the singing of a bird on a bough; the happy sound of children occupied in normal play; the spirit of a man who is ready in body and soul for whatever tasks the day may bring counting it all joy when he falls in with divers temptations because he knows on Whose help he can rely when hurtful things threaten, and he goes to meet those temptations with shining eyes in a serious face. Think a great deal this week about "cheerfully accomplishing what God commands."

THE EPISTLE

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.—Ephes. v:15.

God will "keep" us in body and soul if we only will be "circumspect," and be on our guard, because of the evil tendencies of our own times. All uncontrolled tendencies lead to evil. So he is a "foolish" man, who does not daily study the Scriptures, and see what is the fate of the man who does not understand the will of the Lord. It is not in the nature of youth to be "circumspect"; that is the reason experience must be such a severe taskmistress. "Bitter experience" we call her. But the bitterness has healing power in it, if men will only yield body and soul to the blessed Jesus and the Holy Spirit. Such a message St. Paul had in mind when he wrote to the Ephesians not to be drunk with wine, but to be filled with the Spirit. Unreservedly give yourselves to God, or the bitterness of experience will creep into your words, your thoughts, your actions even. Again, realize that to depend on earthly stimulus, of which wine stands as an example only, is never going to give you peace, nor even a cheerful spirit. If your religion is to be attractive, the cheerfulness must not be assumed. It must spring from your daily life just because you know that "Jesus loves me, Jesus loves even me." The only cheerful religion that can keep going through life, and stay sweet, is the religion which is born, not of philosophy, but of experience: an experience which says in never-to-be-forgotten tones, "Once I was blind, but now I see."

"Giving thanks always to the Father of all things." That is part of the Christian's development. Learning how to accept adversity, and get sweetness out of it. Thanking God for

and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.—St. Matt. xxii:1.

"Bidden to the wedding." That is what every Church service should mean to us. A wedding of men's souls to the life and intimate companionship of Jesus. To be with Him who is spotless, and yet not afraid of nor neglectful of the spotted ones. What a difference it would make in our lives of spiritual preparedness, if we only would look on Sunday services as invitations to a wedding feast. Then would we endeavor to be "ready both in body and soul." Then would we not try to becloud the issues involved in the invitation, by the excuses which rise from the various phases of our lives. How silly, and short-sighted we must seem to the eternal vision of the Father, who loves us, and continues to call us to come and take inspiration from His dinner, where all things are always ready. And how wonderfully patient is He with us, and our short-sighted policies and our ways of living! But there are limits to His patience.

We must not complain if the herit-

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
20 S. af. Trinity	I Kings 8:1-21 Deut. 12	Mark 11:11-26	Ezek. 3:17-end	Heb. 4:14; 5-end
M.	I Kings 8:22-53	Luke 5:12-26	33-21-end	6
Tu.	8:54-63	5:27-end	91:1-32	7
W.	II Chr. 17:1-11	6:1-12	34:17-end	8
Th.	Deut. 14:22-end	6:13-36	35	9:1-14
F.	I Kings 9:1-9	6:37-end	36:1-15	9:11-end
S.	9:10-25	7:1-17	36:16-end	10:1-10
21 S. after Trin.	9:16 10:13 Isaiah 59	Matt. 12:23-end	Jer. 31:21-end	10:11-end

The first morning lesson is the story of Solomon's dedication of the Temple. It may be compared with II. Chronicles vi, the lesson for the evening of the nineteenth Sunday after Trinity in the present Prayer Book Lectionary. We have used the version as given in Kings, and shortened by postponing until Monday the magnificent prayer of Solomon's, thus making that available, if desired, for Sunday.

The New Testament lesson is the story of our Lord's cleansing of the Temple, as given by St. Mark. The relation of Temple worship, or Church going, as we would say, to life is one of the most important subjects connected with religion. The placing of the two tables of stone, i. e., the Decalogue, inside the Ark means the moral law in the very center of worship, while the wide sweep of the prayer that followed, to include all nations, suggests breadth rather than narrowness; and yet in our Lord's time worship did not mean love of God and man (cf. James i:27).

The Old Testament alternate was chosen because it was the law which centralized the worship of God's people (verses 14, 18). We may well find a point of contact with the Collect and also with the Epistle, the keynote of which is joy (and the same is true in part of the Gospel), in the happiness which it must have caused the

king and to all to bring up the Ark and to dedicate the Temple, while the world-wide significance of the Temple, to which attention has already been called, is carried out in the Gospel, with its inclusion of the Gentiles. Note also the wide hospitality of the grace of God, both in the Gospel and in the second lesson: "My House shall be called the House of Prayer for all nations." More than that, the book from which the Epistle for the day is taken, Ephesians, is but a carrying out of the idea that the true temple is not a building, but the Christian Church, in whom dwelleth the Holy Spirit, and the Gospel is a parable of the Church of God, past, present and to come.

For the evening lessons note that in extenso for more than two weeks the Epistle to the Hebrews, which is given in extenso for more than two weeks, is the Christian interpretation of the Temple, the particular lesson for the day being the appeal to "come boldly to the throne of grace" and be loyal to the true Priest, even the Son, the same who appears in the Gospel for the day, and is the Giver of the Spirit, through whom alone we can rejoice in fulfilling God's will.

The Old Testament selection stresses the ethical note needed in connection with prayer and worship, and, together with the severity of penalty in the Gospel to the despisers of grace, it makes a deep bass note, as it were, to the melody of joy.

The week day lessons are keyed to these same thoughts. The Lucan selections deal with the joy of service and its blessedness. (Compare 5:33-35 with the Collect.) The selections from Ezekiel contain the prophecy of that new and spiritual religion which our Lord speaks of in Luke 5:36-38. See Ezekiel 36:26, Saturday's lesson, and compare with Epistle.

language that the people understand. Whether our wisecracks in literature, music or art will do so or not, the people are willing to go just about so far, and, and then they demand, for relaxation, the homely and the simple things. We cannot be fed on pate de fois gras and other delicacies all the time. It destroys our palates.

What is true in these other things is pre-eminently true of the things of religion. We have read some sermons of so-called great theologians that paralyzed every emotion of our being. True, they were learned and pre-eminently scholarly, but they made no appeal to the heart. They were born in the atmosphere of a refrigerator. We know other men who have no distinction as great preachers, yes; and we know some laymen of the same kind, and their simple utterances, unadorned with the flowers of rhetoric, and in some respects uninformed, as far as theology is concerned, go straight to and reach the heart.

Why cannot we be more simple, less affected, less superficial? Why cannot we bring up our children to realize that the best things in the world, and the only things really worth having are the simple, homely things? Even beauty itself appeals to us more strongly where it is unaffected and unconscious beauty. Let us try to get back some of the old graces and simplicities of life, and even if we must live in an age of infinite change and variety, let us not lose out of our lives those elements that make for real happiness.—Courtsey of the Minneapolis Tribune.

Bishop Fawcett, in a letter to the editor of the official organ of the Diocese of Quincy, written at Camp Logan, Houston, Texas, where he is serving as Chaplain, says "a sprig of grass is a curiosity anywhere in the camp. The few tired looking trees remaining from the forest which once was in this place, seem to be wondering what all the hubbub and commotion is about. Great fires of burning trees add to the Texas heat. When a breeze blows it scatters tons of dust over canvas and mess shacks. But we are content, being on our way to play our part in the great struggle for a righteous peace."

THE CAMPAIGN IS ON

THE WITNESS wants 100,000 subscribers before January 1, 1918. We want and we need the hearty co-operation of every Rector and subscriber. Will you help us?

the obstacles, and hardships, and deprivations, and limitations of life because they afford one a chance to climb up and find his proper place in the world; and doing all this with a singing heart. And a heart only sings when it is at peace with God. The lips may fashion songs of sweet deliverance, but the genuine flavor is lacking in them whenever the heart is not stayed on God. And the heart is only stayed on God, when men go circumspectly through life, and daily endeavor to be ready in body and soul for whatever happens to them. And if the hardships of life which we meet are the results of our own foolishness, or wickedness, then can we sing the Lord's song only when we have experienced the bitter healing of His forgiveness, and from the bitterness been made sweet and wholesome folk again.

A happy religion is a thoughtful religion. It is only won by experience after all. And the experience can come in one of two ways: Either through development under spiritual oversight that is always sanely intimate and strong, or through the hard knocks that show us our limitations and their tendencies, and yet set us on our feet with hope, instead of keeping us prone in the dust of despair and hopelessness. With this experienced religion we submit ourselves to one another hoping to help others and helping others to hope.

THE GOSPEL

Jesus said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth:

age be given to aliens because we have not been circumspect enough to avail ourselves of what God freely gives to those who will cheerfully comply with His requirements. The tragedy of today's Gospel lies in the fact that when the undressed soul was challenged to speak (and notice that the challenge was born of love—"Friend, how camest thou in hither not having a wedding garment?"), the soul was speechless. Nothing to say to one's best friend. Unwilling to admit the wrong, he could never sing the wedding music, but must grind or grit his teeth in impotent regret.

Note, however, that the wedding feast was not attended only by the good and the "worthy." Those who came to the feast did not come because they were worthy. Even among those who had on the wedding garments there were both "bad" and "good." "This Church has in it good and bad," says Bishop Doane. The bad are bidden in, that they may be made better by the means of grace which God has given her to use for Him. And the good are simply the bad made better, who are going on to perfection."

Why was this one man picked out for exclusion? Because he refused to put on the outward sign. Which means that he was not "ready in body." Is there no lesson here for those about us today who come to the feast Sunday by Sunday but refuse to put on the outward sign which the Church has asked her children to assume? The repentance and faith which go with Baptism? Do all you can to compel some soul to assume that outward sign which brings one into the wedding feast and makes him a member of the family. F. S. W.

Please let no one suppose that "the others will take care of the Church."

Please don't think that anything else is of more importance than the Church's maintenance.

Please don't think the Church will be here somehow whenever you need it, regardless of whether you help to support it.

And please don't get angry at this—why should you?

Everyday Religion

THE CALL FOR SIMPLICITY

"Let him do it with simplicity."

While modern life has become more complex and interrelated, and while on every hand we are witnessing changes that indicate that the world generally is demanding more conveniences and better facilities, as well as added luxuries, yet at the same time we believe that underlying all our so-called modern demands, there is a persistent cry for more simplicity. This discloses itself in many ways. We have a revival of the old-fashioned furnishings of the Colonial days. Indeed, our architecture is in large part an attempt to reproduce in exterior and interior the New England home. The writers who affect us most deeply are the writers who tell of the homely, simple things of life. This is why Charles Dickens continues to be in many respects the most popular of novelists. Balzac, the great French writer, successfully attempted to interpret "The Human Comedy", and holds his unchallenged place in the French school. The poets who touch us most deeply are not those who obscure their meaning in fine phrases, but those who express the simple yearnings of the human heart, as does Robert Burns and our own splendid Whittier. Henry Ward Beecher, judged by class-room standards, might have been regarded as lacking form and style in his preaching. He was simple, homely, and illustrated his discourses from the common things of life, with the result that he was the greatest preacher of his age.

We sometimes think our musicians make a mistake in trying to over-cultivate us. We believe in the classics and we study them, but we should hate to be fed on them forever. It is an interesting thing to observe that a sweet Irish singer of international fame, with his old-fashioned melodies, can attract nightly audiences that equal those of the grand opera, and why? Because he appeals to the finer emotions; in other words, he touches the heart, and he does it in a song

WHAT THE CHURCH TEACHES ABOUT PRAYERS FOR THE DEAD

IV.

All Saints' Day brings the thought of the bond of union between the two branches of Christ's Church, the Church Militant and the Church Expectant. The veil which separates the two branches does not divide them. We are "knit together in one communion and fellowship". The Holy Catholic Church is the "communion of saints", the bond of unity between us on earth and the saints in paradise.

CAN THE DEAD SEE US?

There is no hint in the Scriptures or the Prayer Book that those who are at rest can see us, any more than we can see them. Heb. xii:1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses", does not mean that the writer thought of the departed as looking down and applauding our efforts. The word translated witnesses is martyrs—those who bear witness to the fact that religion is worth all the sacrifices which it may entail. The whole preceding chapter is in eulogy of those lives which have so testified. There is no hint in the Scriptures that the departed watch us from the battlements of paradise. Probably they are too busy doing things far more worth while.

CAN THEY COME BACK TO US?

That they may perhaps come back to help us, when God sees that we have need of their help, is an article of faith with some Christians, but a belief derived from personal experience, rather than from any hint in Holy Scripture. Nor is such experience connected with the claims of Spiritualists. We believe that if one of our dear ones should be permitted to return for some special purpose, the manifestation would be direct, and not through any professional medium, at so much per manifestation. The bond of constant union between the Church Militant and the Church Expectant is prayer. They pray for us and we for them, and the prayers mingle before the throne of grace.

How do we know that our dear ones in paradise pray for us? Because we know them, and know that it would not be like them to omit us from their prayers. The mere fact that they have changed their abode from this world to the next is not going to change their remembrance of us, or their love for us. Of course they pray for us.

PRAYER FOR THE DEAD

May we pray for them to God? Why not? It is the most natural thing that we should. So natural that we cannot help it. The parent who has prayed for a child for years is not going to stop just because that child has been taken into paradise.

Prayers for the dead have a place in all the most primitive liturgies—and they were in the English services from the beginning until the second Prayer Book of Edward VI. Our last General Convention restored such prayers to their rightful place. The only reason for the common neglect of prayers for the dead since the Reformation has been the Calvinistic teaching that the soul at death goes immediately to heaven or to hell, and that therefore there is nothing to pray for. Either that soul has received all that God has to give, or else it has passed into the state where prayer would be an interference with God's justice. But this teaching is unscriptural and uncatholic. The Bible doctrine of the intermediate state leaves ample room for the Catholic practice of prayers for the dead, which the human heart instinctively demands.

If it be asked how prayer can affect souls in the next world, we have to admit that we do not know. But neither do we know how prayer can be effective in the present world. We know that it is effective, but the manner of its efficacy is hidden from us. So we can believe that our prayers for souls in the other world are both acceptable to God and effective with Him, although the manner of their effectiveness is beyond our understanding.

That souls develop in the intermediate state would seem to be a necessary truth, although it is one of those things about which the Bible has no definite message. We cannot believe that a baby will remain a baby, but that in the other world it

will grow up into ripe and beautiful maturity. But that we will know our dear ones there, even those children who, in the years that have intervened, have grown up there, we must also believe. We will have all that our hearts need there, and this is certainly one of the things we need for our happiness.

J. H. Y.

The Life of Prayer

THE SACRIFICE OF PRAYER

The only real thing in the world today is the love of God; this is the bond of unity between God and ourselves. The spirit of unity is an undivided spirit which knows no separation. The human heart, bound to Almighty God in the bond of love, finds expression, as we have already noted, in prayer. But it is Jesus Christ who is the bond of this living unity, for we live in Him. Our inmost life is hid in Christ, and the very spirit of the Crucified One, the spirit of Him who died and is alive again, has become our spirit, constituting the very reality of ourselves. "In Christ" we see truth and reality, not through the eyes of the world, but with a spiritual insight. We are guided in our thoughts and acts, not with greater worldly wisdom, but with the transfigured insight of a spirit made one with the Spirit of God. And this spirit is the spirit of prayer, and the Spirit of Christ who dwells in us and makes us what we are.

But the spirit of prayer is a sacrificial spirit, for every Christian man and woman has been drawn into the

Little Sermons From the Pews

GOOD BUSINESS AND THE AVERAGE EDITOR

This topic, looked at superficially, has a color of unpleasantness about it. It suggests and almost invites criticism of the business ability of the average Editor. Presumably I am expected to say that the general public does not look upon the average Editor as a good business man; that business men, and especially bankers, look askance at business dealings with the average Editor, and that the average Editor takes it for granted that business men, and especially the banker, look upon him as financially untutored, undependable and unreliable.

I am going to deny the first and second of these assertions, because I do not believe they are true. My experience and observation are against them. They are traditions handed down from the time when editorial writing was looked upon as a scholastic profession of theorists. The general public still holds to the tradition. The average present day Editor lives in close touch with a busy, head-headed, practical world, and writes from a practical straight out from the shoulder standpoint. His modesty prevents him from realizing the full meaning and effect of the change.

The mistake of the public is due to confounding "good business" with "big money", while in fact the meaning of these terms may be, and generally is, as divergent as the poles. The man who is set on making big money can't very well be a good Editor. When he gets the passion for money getting, he may continue to publish a paper, but he can't do it in a good business way. The good Editor is doing the best business in his line

these things do not long prosper. The man who sets out to live by them shuts himself away from the community, shrivels up in his hardening shell and soon peters out. The business of a man, selfish man, who is without public spirit, gets a cold shoulder from every passerby. His burdens increase, his troubles multiply, until finally he becomes a dead weight on the public and a clog to progress, and in the end he is but dust, uncounted and unremembered, and it matters not whether he has much money or great holdings, his name is mud. He does not hand down a good business to younger partners. The generations that follow after him take over his failures as their chief inheritance. I have never known that kind of an average Editor. A tightwad couldn't write anything that would interest the public.

On the other hand, every one loves a cheerful giver, that is, the honest giver, who gives what he has, not what he owes; and no matter whether it be money, or mind, or muscle, or just good will. A spirit of generosity toward your neighbor and consideration for his welfare mark the surest pathway to good business and successful enterprise. These traits make good business men of average Editors, and most of them are that kind. Men who are governed by such impulses in their day to day toil are the only true type of the good citizen of a republic like this. Fairness and consideration for the other fellow keep the nation safe and sound.

It is just as true today as always that "the meek inherit the earth". Inherit, mind you, not ownership by purchase. Bad business aims at acquiring the earth, and it loses through greed; good business aims to contribute something toward upbuilding the world, and it wins through inheritance of the world's good will. Bad business queers titles to property and destroys

ness. Such an Editor is pretty sure to pay his way and do his bit.

Civilization is built up and kept on the move upward by men who have found out that, just like themselves, most folks are aiming to do something worth while. Distrust of a man never converted him from his evil ways. Good business always banks on and deals with its neighbor without the feeling that it has to watch him. Faith that your neighbor is trying to do the square thing just about as much as you are is a fine thing that keeps the world a fit place to live in. He is a mean man indeed who, being well regarded by all about him, can go deliberately about doing the wrong thing and not hate himself for doing it.

This United States of ours was started on its way by people who believed each one in it was worth while and worth being considered. When they went to the town meeting, it was to organize, not to disorganize. They didn't write "distrust of neighbor" and "self-seeking" on their ballots, but rather this: "I vote to give up all that is required of me for the good of the whole". That spirit founded, built up and so far has maintained this country of ours in its politics, its business and its society.

Publicity, opening the disease to the sunlight, keeps the germ of evil from becoming infectious and the sore from festering. Publish all the news. Hide nothing. Tell it straight. When the worst is known, you don't have to guess at the remedy. To gloss over is to deceive, and deception uncovered shows a busy lie secretly poisoning the food of fairness and confidence. Swat the lie. Publish the truth. One victory won in the open is worth a thousand gained under cover.

To be sure, we have in many ways failed, but that is no excuse for playing the coward and the dissimulator. Our ideals have at times been sorely buffeted, but they have never been forsaken. Every jail in the land tells of failure. So does every poorhouse, every riot, every strike, every inspector of private business, all censorship of public morals and of the public press, all prohibitive legislation, class unions, necessitated by unfair or dishonest dealing between buyer and consumer or employer and employed. All these witness to the failure of perfection in government such as was aimed at by our forefathers.

We pay for these failures in increasing cost of administration and in growing burdens of taxation; but the good citizen, the good business man, the good average Editor, is not losing either heart or faith. We continue to unflinchingly hold fast to the great truth of all human advancement, that right and justice hold ultimate rule in the affairs of the world and that evil is an insidious intruder, who must be persistently fought against and ultimately overcome. As a nation, we slip a little now and then. Occasionally we go to sleep at the post of duty, but we may be depended upon to always wake up in time to hold our colors when confronted with any great danger. Never has there been a time when Patrick Henry's exclamation, "Give me liberty, or give me death", is uttered with more earnestness and deeper conviction of its truth by all good citizens than at this time. We realize now, as never before, that loss of liberty is death. Never in years past have the citizens of this government been more impassioned for attainment of its high ideals than at present. We have declared to the world, through the proclamation of our President, that Lincoln's statement applies not only to us, but to people everywhere, that good government is and of right must be "of the people, by the people and for the people".

Good business for people with such inspiring ideals cannot be conceived of as less than the forgetting of the individual self in the great adventure of making the world a fit place for every one everywhere to live in. Business successes are and by right can be won only by those who have been enriched through the heirship of right conduct.

The Rev. Donald R. Ottmann, Rector of Trinity Church, Trinidad, Col., has been patriotically doing his "bit" for the government by accompanying a naval recruiting officer on visits to a number of coal camps, rendering assistance by giving patriotic addresses and short talks on the value of training such as the navy affords. Lieutenant Brown of Denver has highly commended Mr. Ottmann personally and has made honorable mention of his service to the Bureau of Navigation.

Please remember that your Church bills are just as real and obligatory as your grocery or dry goods bill, or lodge dues, or Red Cross contribution.

WHAT A SPLENDID ACHIEVEMENT FOR ONE YEAR

If THE WITNESS can announce on January first that it has secured a subscription list during the first year of its life of **ONE HUNDRED THOUSAND COPIES!** It can be done if:

1. You will adopt our plan of a "WITNESS TABLE" near the door of the Church, as explained elsewhere.
2. If each present subscriber will try to get ten subscriptions from his or her personal friends living somewhere in the United States.
3. If we have a WITNESS TABLE at your Christmas Bazaar.
4. If you will subscribe for a number of copies as Christmas presents for your friends.
5. If some Guild or individual in each Parish and Mission will make a vigorous canvass for subscriptions.

Reader, What Part Will You Take in This Campaign?

activity of Christ's passion and death. The Cross is the symbol of man's self-surrender as well as Christ's—the surrender of mind and heart and will upon the altar of consecration. It is a response to our Lord's words, "I consecrate myself that they themselves may be consecrated". Our Saviour, Jesus Christ, consecrated by God, offers Himself a living sacrifice on the Cross, and we who have been baptized into His life and live in Him share in this consecration and sacrifice in very truth. "If any one wishes to come after Me, let him deny himself and take up his cross and follow Me." In all five passages in the New Testament in which our Lord speaks of His Cross He brings out the one thought that each of us has a cross that no one else can bear for us—we each must bear it for ourselves, and if we bear it with Christ, we share in the self-denial of His passion and find the joy of service.

By gathering us up into His priesthood, our Lord has brought us into unity with our Heavenly Father. In the sacrifice of prayer, the mind of God is expressed through the hearts and lives of His children. By the consecration of our God-given power of will to the active service of God's will, we personally express that petition in our Lord's prayer, "Thy will be done on earth as it is in heaven." Through this union of our will with God's will, we unlose in ourselves the mighty force of God's will on earth, for we bring all our forces into obedience to God. Thus each of us becomes an instrument of God to bring His will to bear with victorious power against the evil forces of the world. There is a great conflict in prayer, but it is not against God, rather it is against our own unruly wills, which are not yet brought into complete subjection to the will of God. Nevertheless, hard though it may be, the more we enter into the sacrificial mind of Christ, the more we enter into that crucifixion of the spirit which enables each one of us to say, "Not my will but Thine be done", and show forth the reality of our love.

when he subordinates individual self-seeking to the public welfare. The aims and purposes of the Editor should be just the opposite of those of the big money getter. He should preach and teach community good so persistently and intently as to forget and lose himself. In recent years, and especially since the institution of the partisan primary for the convention system, the Editor and news publisher have become the most effective molders of public opinion. Theirs has become not only a good business, but big business. Good business is doing one's daily task in an honest, upright, faithful way; dealing fairly and honorably; having regard for the public welfare; permitting no act to become a menace to the public good; building up by co-operation, not by tearing down; keeping in mind that a transaction is good and valuable to the extent that it renders mutual benefits. The bigness of the business, the size of the deal, or the parties to it, are of little consequence compared with the spirit which enters into it. The measure of its bigness is quality, not volume or amount. It may be the buying or selling of a day's labor, or of a sack of potatoes, or of a mortgage, or of an advertisement.

Good business does not permit of robbing or stealing, of lying or deceiving. A good business can only be one that is clean and square. The parties must give something finer than the things they get. They must give of that which is beyond price. They can pay a price only for that which is measured in things material.

Capital is of a thousand kinds. We are inclined to think of capital as money alone; money is only one of its thousand forms. It may be such things as strength of muscle, vigor of mind, money, good manners, ingenuity, or skill. We acquire one kind of capital only by expending another kind. Capital is measured by the use to which it is put. He enriches most who makes the best use of that which he possesses.

Good business is not based on selfishness and greed. They who practice

wealth. Good business straightens them out and multiplies values. Self-seeking business expends its efforts in struggling to acquire that which, when obtained, never satisfies, not knowing that things of permanent value can only be inherited from previous deeds of generosity.

The average Editor generally is, and by right should be, recognized as the most influential man in his community, because he is, or should be, most awake and alive to the needs of the community. A selfish, grasping Editor is always put down as a dangerous Editor. If he is insincere, and writes and publishes rot, sooner or later the circulation of his paper will be confined to rotten readers, and he and his paper can only survive in a rotten community. If he sets out to pull the wool over the eyes of his readers, depend upon it in the end they either put him out of business or he puts them out of business. If he puts paid advertising in his news columns, with the design that it be read as news, he has entered into a combination in restraint of trade. He is hurting himself, and also hurting the advertiser. The two fools are fooling themselves all the time, and the public for a little while, may be.

Crooked thinking and crooked dealing lead only to crooked ways, and crooked ways soon confuse and lose those who follow them. Dark dealings direct one on the road to devious dangers. That man doesn't fall over a precipice nor get lost in a jungle who is following an open, straight-away path in the company of well-meaning people.

A man who makes up his mind to live only for himself soon lives alone, and comes to know no one and no one knows him, and he ends in hating the world. Only they who are neighborly hold enough good will together to build a state. Only such bring prosperity to a community.

Getting out a paper from day to day or from week to week that preaches the gospel of the square deal, of lending a hand, and of unfaltering optimism, is mighty good busi-

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

Rally Day services will be held next Sunday in Trinity Church, Shamokin, Pa. The town was divided into districts and a thorough canvass made by the Parish Sunday School Teachers' Association with the view of getting every member to attend the services on that day.

A harvest home service of thanksgiving to God for the fruits of the earth and in keeping with the national movement for the conservation of foodstuffs, was held at St. Paul's Church, Flint, Mich., on the seventeenth Sunday after Trinity. The interior of the Church and the pews were decorated with fruits, and the Rev. J. B. Pengelly preached a sermon on the subject, "Man and the Fruits of the Earth."

All Churchmen, officers and private soldiers at Camp Wheeler, near Macon, Ga., were invited to attend, with their wives, a celebration of the Holy Communion in Christ Church, that city, on Sunday morning, October 7th. The Rectors and members of St. Paul's and St. James' Parishes united in the service. Bishop Reese preached the sermon. The Bishop preached in the evening at Camp Wheeler. A reception was tendered the Bishop on the previous Saturday evening in the Parish House of Christ Church by the three city Parishes.

A fourteen-room structure has been secured and will be maintained near St. Thomas's Church at Battle Creek, Mich., for the use of the soldiers at Camp Custer. The building is being furnished with shower baths and other conveniences. Reading matter, easy chairs and comforts of all sorts will be provided for the men during their idle moments down town. The Rev. William Heilman, of Ypsilanti, Mich., is in charge of the institution.

The ladies of Christ Church, Moline, Ill., have unanimously resolved to dispense with Christmas and Easter sales and to depend entirely upon pledges to carry on their work, says The Light. They think the method of raising money by sales is worn out, and believe that both workers and customary purchasers will willingly put their hands in their pockets and make good all deficiency resulting from their abandonment.

St. John's Military Academy, Delafield, Wis., opened its thirty-third year recently. During the summer the authorities have added Raleigh Hall and Norfolk Hall. The school this year received the largest number of pupils in its history, and opens with the promise of a most successful year. The standards of discipline, scholarship and honor are being maintained at the usual high point. The music in the choir is to be emphasized this year. A body of 86 voices has been enrolled.

Mrs. George Biller will visit the Woman's Auxiliary in Colorado on the following dates:
Ascension, Pueblo, Sunday, October 21.
Rocky Ford, Monday, October 22.
Canon City, Tuesday, October 23.
Colorado Springs, Wednesday, October 24.
These places are all in the Southern Diocese and are looking forward to Mrs. Biller's visit as a source of inspiration for the winter's work.

The Rev. and Mrs. Floyd Van Keuren, recently of Canon City, Colo., have just received commissions under the American Red Cross to do civilian relief and social reconstruction work in the reclaimed villages and among the refugees of France and Belgium. They expect to sail within a few weeks, as soon as their equipment can be secured. A small preliminary group of six men and six women is being sent over at this time as a forerunner of the many thousands the Red Cross will doubtless send later. Both Mr. and Mrs. Van Keuren have been in France and both have had training which qualifies them for this special work—Mrs. Van Keuren having had three years of kindergarten and social settlement training in Philadelphia, and Mr. Van Keuren having been trained in New York. After sailing, their address will be: Care of the American Red Cross, Attention of Mails Department, Washington, D. C.

Personal Mention

The Rev. L. T. Gwynn, Rector of Grace Church, Madison, S. D., has accepted a call to St. Christopher's Church, Oak Park, Chicago.

The Rev. Reginald T. T. Hicks, Rector of St. Paul's Church, Marinette, Mich., has accepted a call to the Church of the Good Shepherd, Wichita Falls, Texas.

The Rev. C. A. Roth, formerly Rector of Trinity Church, Ft. Worth, Texas, who has been doing supply work in New York during the Summer, has accepted a call to Trinity Church, Syracuse, N. Y.

The Rev. William Heilman, Rector of St. Luke's Church, Ypsilanti, Mich., has entered upon his work as special Chaplain at Camp Custer, Battle Creek, Mich., and is conducting services in the Y. M. C. A. headquarters. He resides at the Church Club House.

The Rev. Israel H. Noe, Rector of St. James' Church, Macon, Ga., has resigned and accepted a call to the Church of the Incarnation, Atlanta, in the same Diocese. He succeeds the Rev. Leonard B. Richards of San Antonio, Texas.

The Rev. W. E. Patterson, who is leaving Trinity Church, Claremont, N. H., after a Rectorship of fourteen years, to become Rector of St. Saviour's Church, Bar Harbor, Me., was given a reception by the Parish before leaving, at which he was presented a large purse of gold, indicative of the high regard in which he was held by both the Parish and the town.

The Rev. Anson Phelps Stokes, Jr., D. D., who resides at New Haven, Conn., and is Secretary of Yale University, has been chosen Principal of the Hampton Normal Institute, one of the largest schools in the country devoted to the vocational education of Negroes. There were 934 students enrolled last year. Dr. Stokes succeeds Dr. H. B. Frissell.

The Rt. Rev. Dr. Theodore D. Bratton, Bishop of Mississippi, in a letter to the clergy and laity of his Diocese, says: "You graciously granted me three months' vacation time. More than two months were spent on our coast at my little home, Fairhavens. There were many letters and some necessary business, most of which was attended to by my efficient Secretary. I am better in general health, and after the outside duties, which occupy most of October, will be fitted to take up the heavier work of visitations."

The Rev. Philip G. Davidson, Rector of St. James Church, Greenville, has been asked to take charge of the campaign in Mississippi to raise the \$100,000 which has been apportioned upon the State as its share of the \$350,000 War Fund of the Y. M. C. A. He will have the backing of an Executive Committee composed of the leading men of the State, who will assist in the campaign. The Vestry of St. James' has granted Mr. Davidson leave of absence for two months, with full pay, in which to conduct this work.—Church News.

The Hon. George Wharton Pepper of Philadelphia was elected a mem-

Patriotic Service and Sermon

A beautiful and impressive patriotic service was held in Trinity Church, Owensboro, Ky., recently, in connection with the dedication of an American flag presented to the Parish by Mrs. Harmon Miller of that city, in memory of her grandfather, Colonel Charles Stuart Todd. The handsome silk flag was borne in the procession by Horace Miller, son of Mr. and Mrs. Harmon Miller, wearing his cadet uniform. Members of the third, fourth and fifth generations of Col. Todd's descendants were in the large congregation. Bishop Woodcock officiated and preached the sermon. A local paper states that the sermon was considered by all who heard it the strongest and most forceful patriotic sermon ever heard in Owensboro. Americans are fighting with the allies for the cause of universal freedom, said the Bishop. He bewailed the fact that some of the women had not raised their boys to be soldiers, and were reluctant to part with their boys, and in strong words made known his sentiments that the fathers and mothers who wished to keep their boys away from the front had better be dead, for defense of the country is part of a man's right to citizenship.

People bewail the fact that the flower of the nation is going to war, but all through history's pages the flower of the land has always come to the front in times of stress and made the nation. The nation's best always comes to the rescue in times of trouble, and the present war needs the best defense ever enlisted in such a cause, for this is not all but

Parson Plain-talk's Sermonette

What are the relations between things spiritual and things financial in Parish life? This is a question which often forces itself to the front and demands an answer. To begin with, certain ordinary principles regulating Christian conduct are admitted true by those calling themselves by the name of Christ. That Jesus Christ is the Son of God and demands our allegiance, that our daily life is to be patterned after His, that our welfare here and hereafter depends on our obedience to His laws—these principles every disciple believes in. It is when these laws are to be carried to their legitimate and logical conclusion, when, in other words, our own individual life is to express them, that the rub comes in. It is simple enough to say Christ demands our WHOLE allegiance; it is very difficult to put that allegiance to the test, when, for instance, the question of support for His Kingdom comes in, when the Parish finances require our aid, when the projects for the advance of that Kingdom ask our co-operation.

The truth of the matter is, many are Christians in name only—they would receive all the blessings that the Church has to bestow, they are benefited even in the civic life by the fact that religion is established in their community; they call very readily, when in distress, upon the Parish for aid; they would be married by the priest, have him baptize their children and bury their dead, but as for supporting this religious organiza-

tion, as do many faithful Christians, or not, is something we must settle for ourselves. Put it down forcibly that we owe a duty to our family, who are in the providence of God dependent upon us, that we owe a duty to ourselves as well, that we must be just in meeting our business obligations; yet, when that is fulfilled—yes, while it is being fulfilled—we owe a duty to God. The Christian man cannot escape it. If he is a true disciple, he doesn't wish to be rid of it. Indeed, giving to God is one of the joys of life. And he knows, does this true man, that God requires no more of him than he is able to pay. He knows, too, that his gift, however humble, is not to be withheld because it seems small, or because pride tells him that he might be compared with another more generous giver. The story of the Master's commendation of the widow comes before him, and he casts into the treasury of God, willingly, his all—that is to say, all that God expects of him. Have I made myself clear? I hope I have brought each reader face to face with the truth that we only can be God's true disciples when we are willing to deny ourselves and to give Him material things which will be the measure of our love.

Let us look at the application of this truth as affecting your own Parish. Doubtless many of you have wondered why your Rector has on various occasions appealed from the chancel for money. And some of you have probably said: "There is the Rector, whom we hoped would lead us in things spiritual, talking about money." There has been a two-fold purpose in a request of such a nature that he made. The first was to aid the object asking your alms; the second, and no less necessary one, was to give each an opportunity of testing his love to God by giving out of what God has bestowed. But some one will say: "I cannot give to everything; my means are limited; there are too many demands." Do not say demands; rather say opportunities. But have you ever thought that a Parish is composed of many individuals, each with a different taste, each with a mind appealed to as distinct from yours as is mine? What may seem very necessary to one may not to another. What you may not consider an object demanding your alms, may to some one else be the very thing which will stand out as the one charity upon which to bestow a gift. Take this into consideration the next time you begin to think there is a multiplicity of objects asking your money, most of which are without merit, and be willing to allow another to give his small means to something which, perhaps, you deem as trivial, or beneath your notice. If you cannot give largely to everything, bestow your alms conscientiously, small though they may seem, upon those projects which appear to you feasible and worthy.

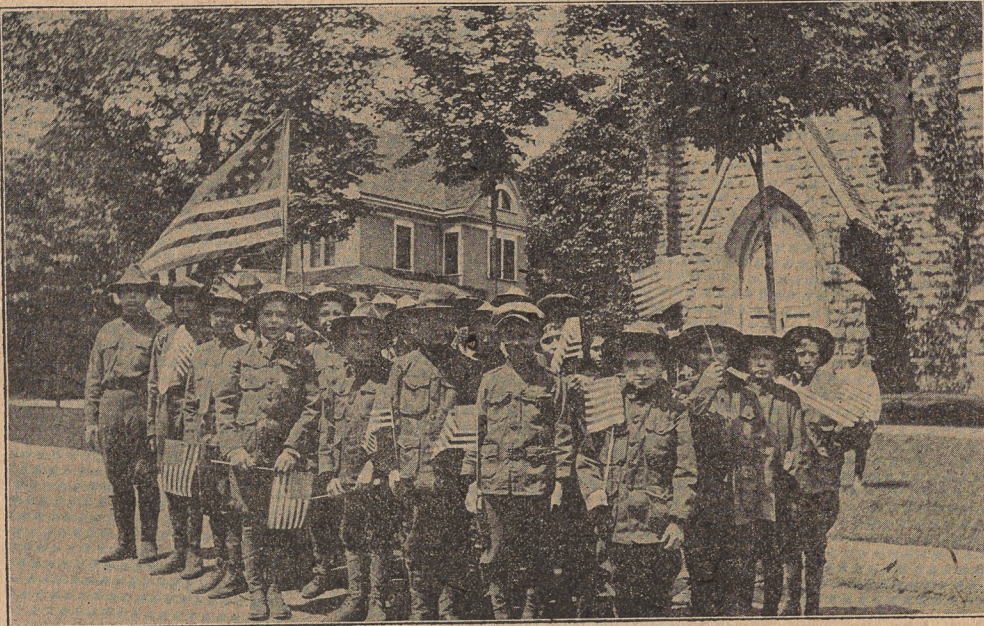
PARSON PLAIN-TALK.

Teachers' Training School in Diocese of Newark

The Newark, New Jersey, Diocesan Training School for Teachers began this week at Hackensack, Jersey City and Orange. The courses for the first year's work are given on Thursday evenings at Christ Church, Hackensack, on the principles and practice of teaching, by Miss Ethelwyn N. Curry. The courses for the second year's work are given at St. Mary's Church, Jersey City, on the Catechism and Christian Doctrine, by the Rev. Douglas Matthews. The courses for the third year's work are given at Grace Church, Orange, on Church History, by the Rev. Charles E. Hutchison. Last year, the number of pupils enrolled was 88, representing twenty-three Parishes.

Ordination to Take Place at Army Camp

The Rt. Rev. Dr. M. E. Fawcett, Bishop of Quincy, who is also Chaplain of a regiment at Camp Logan, Houston, Texas, announces that it is probable that the examinations of Robert Hall Atchison, a candidate for Holy Orders, from the Diocese of Quincy, and assistant to the Bishop in the exercise of his duties as Chaplain, will be conducted by clergy in Houston, and that his ordination will take place in the field at an early date. "It seems to me," says the Bishop, "to be a very honorable place for an ordination, the times being what they are." Mr. Atchison was formerly Dean of the School of Oratory at Highland Park, Des Moines, Iowa.



These Boy Scouts belong to St. Paul's Church, Winona, Minn. They are an active lot of fellows, and, under the direction of the Rector, who is a certified Scoutmaster, and Professor Steer, assistant Scoutmaster, they have, during the summer vacation, been raising cucumbers and onions, and found a ready market for their product, clearing over \$100 besides purchasing a launch in which to go to and from their farm.

nearly a world war. Bishop Woodcock presented and enforced the thought that the present is not a time for debate on what America should or should not do in the war. The time for debate was before the war started. Now that the war is on, every American citizen will stand by the President, whose action took place after days and nights of thought and prayer, and no true American will doubt but stand for his country and his President in the hour of the greatest need. Not a man with a traitorous thought should be placed in responsible positions. The time has come when America must find out who is for and who is against the cause. Now is not the time for consideration of what has happened preceding the declaration of war, but for the present and future, and every loyal American citizen will forget party strife and put his shoulder to the wheel, and whether a man did or did not vote for President Wilson, he will now stand by his every act.

ber of the Executive Committee of the League of National Unity at the organization meeting of the League, held in Washington, D. C., on October 8th. Cardinal Gibbons and Dr. Frank M. North of the Federal Council of the Churches of Christ in America, are honorary chairmen. The purpose of the organization is to create a medium through which the loyal Americans of all sections, creeds and parties can give expression to the fundamental purpose of the United States to carry on to a successful conclusion this new war for the independence of America, and for the preservation of democratic institutions, and the vindication of the basic principles of humanity.

tion, or much less feeling it a pleasure to give for religious objects, and this is far from their thoughts and intentions. They would consider it morally reprehensible not to pay their butcher or their baker, but to neglect the payment to God for what He renders them is in such persons' eyes neither wrong nor in any way to be questioned. We find such people in every Parish, and these are usually the ones who, when financial affairs are mentioned from the chancel, sniff up their noses and say, "There goes the Rector again; always asking for money. Is not salvation free? What have we to do with dollars and cents in the Church? Let us get away to spiritual things!"

I hear this, and you, too, my dear reader, very often. But one thing is true. That those who speak thus are followers of Jesus Christ in name only. Until religion has struck the pocketbook it hasn't struck the man! God has so made the world that the material must be, in a very large degree, the measure of the spiritual. Dollars and cents are not only a necessity to the existence of a Parish—they are the measure of that Parish's spiritual progress, and of the growth in grace of each individual member of it. You and I can apply no better test to see if we love God than to ask ourselves how much we are willing to give Him. God is always giving to us, and giving material things—food, shelter, raiment—but, above all, He gave His Son to die for us—aye, to live for us, too.

Now, it is equally true that if a man is to be honest in his giving to God, he must likewise be just to his family and himself. Whether each man should call a tenth of his income the

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THE HOUSE OF REFUGE

As a nation we lack poise. We run to hysterical performances. In religion we dote on the emotional, although a careful study of Christ's life will show that he never appealed to hysterical tendencies.

To the young man who said, "I will follow thee whithersoever thou goest," He replied in an extremely practical strain: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." He practically said to the young man, "Your emotional nature must subject itself to a very practical test, before I can accept you as my disciple."

To the rich young man whom He loved on sight, He gave the very hard and practical test as to whether he loved his goods more than Himself.

One of the French cartoons in this war represents two poilus in the trenches. The one says to the other, "We can lick them if they will hold out." "If who will hold out?" replied the other. "Why, the civilians back home," was the answer.

There will be no trouble about the firing line holding out; but will the people at home have the patience and the courage to hold out?

It is the same way in the warfare of the Christian Church. The men who have enlisted for the ministry of Christ will hold out through the privations of small salaries and smaller support, but will those who furnish the supplies, and who are supposed to support the ministry hold out? Will they make the sacrifices and endure the difficulties of maintaining the line?

This war if it has taught us anything, has taught us what a senseless world this is unless men fear God and keep His commandments.

How selfishness and greed and hate and cruelty will get the upper hand when God is regarded as a convenience to be invoked rather than a King to be served, even by kings and princes.

We need religion to leaven this horrid war and one of the ways that it can leaven it, would be to keep the war out of the sanctuary excepting in our prayers.

If we may suggest one thing to the clergy it would be to keep the war, except by way of incidental reference, out of the pulpit. People are reading about the war, and thinking about the war, and talking about the war all the week. In the one hour of prayer to which they resort in the week it would seem wise to present the Gospel of love and peace.

We were impressed by this fact through the remark of a Canadian woman, "I have lost my husband and two sons in this war, I would like to go to Church for comfort." Why not? Is it not the mission of Christ to the sorrowful that should be uppermost in our mind?

True, we have not yet resisted unto blood in this war, but the time may come any moment when our sons and our brothers will be sacrificed to the Moloch of modern efficiency as represented by the insanity of Prussian Emperor worship.

Surely it is the time for the gospel of hope and faith and peace. People need to learn that because God permits us to go through our Gethsemane, that therefore He has not forsaken us, but will raise from the dead those who love Him faithfully.

People need to realize that the things that are seen are temporal and the things that are not seen are eternal.

That the sufferings of the present world are not worthy to be compared to the glories that shall be revealed in us.

The time has passed (if it ever existed) when the ministry of the Church should incite men to war. The time has come or is coming when the ministry of the Church should hold up the picture of Christ and Him crucified.

I am profoundly conscious of the limitations of the Christian ministry. We are men of like passions with yourselves; no smarter; no stupider, but just like you.

There are very few laymen in any congregation that could preach any better than the most ordinary preacher, even if you were to train him for it. You would know this if you ever tried to secure a few lay speakers to deliver an after dinner speech.

I am afraid that very few mortals today have much of the gift of tongues.

It is very hard to say something new and something interesting once a week, especially when everybody is talking so much.

That layman who regards his Church as merely a place where he is to be interested and aroused by a sermon once a week, has a fundamentally wrong conception of his duty to the Church.

Under the most favorable circumstances, he will become little more than a sermon-taster.

It is far better to live up to a poor sermon than it is to be thrilled by a fine one, and then do nothing as a result.

Your record as a soldier of Jesus Christ will not depend upon the number of fine sermons that you hear, but the amount of true service that you render.

Moreover, most of you get a good deal better preaching than you are willing to pay for.

The Bishop doesn't exist that can satisfy the clamor for fine preachers on the salary of a chauffeur. Why should he? You pay for dull preachers and it is well, or the Lord would not permit it.

But the time has arrived when you need pastors, men of prayer and faith and sympathy, who will make you feel the nearness of God amidst the calamities of the times in which we live.

THE STORY OF THE CHRISTIAN CHURCH

THREE GREAT MEN

Folks in the Middle Ages were very different folks than are living today. They lived in a very narrow atmosphere.

Europe was cut up into innumerable petty states and estates; presided over by very rude and cruel rulers, who exercised the power of taxing, judging and sentencing the unfortunates who came under their rule.

The only appeal was to the Church, and the one chance of escape from the tyranny of the local ruler was to claim a benefit of the clergy, and this meant that everyone of any education whatever, as well as sacristans, servers, readers and an army of those in minor orders claimed the right to be tried in an ecclesiastical court for civil and criminal offenses.

It was a boon to the honest man who thus escaped the malice of some petty prince; it was also a shield to the rogue who could operate with comparative impunity, for Church sentences were light and easily met.

In this atmosphere there was not and could not be much freedom, individually or collectively.

A Congregational Church would have been an anachronism, for the people would not know how to have conducted their own affairs, even if they had had the privilege.

In such an atmosphere, the princes did the legislating and the priests did the thinking, and the young gentleman was free to play his guitar, and put on his armor, and attend mass, but not to think. Or if he did think, not to show any signs of revolt against the powers that be.

And such thinking! It was all cut and dried. There were no natural sciences. No study of facts. The young man who went to the universities, which were just beginning to grow up under the tutelage of the Church, was carefully instructed in the principles of Aristotelian Logic with no facts upon which to base his reasoning, excepting the Bible, Aristotle, the Fathers and the Papal definitions of the faith. There was no chemistry, no geography, no biology, just arbitrary statements deduced from these authorities.

It is difficult for a modern to understand these discussions, and it would be a difficult task to explain them. But there was one cause of divergence among these thinkers which created two schools of thought, the Realists and the Nominalists.

A Realist was one who maintained that there was such a thing as redness independent of the thing that was red. The Nominalist said "No!" Redness was just a name, that the thing was the reality. So the Realist said that there was such a thing as man independent of individual men. The Nominalist said, "Not so!" That the individual man was the only reality, that the human race was just a collection of individual men.

Applied to the Church and the nation, one can see at once where these thinkers would range themselves. The Realist said that the Church was the Body of Christ; the Nominalist held that the Church, as such, had no reality but was composed of individuals who were the reality.

The Realists claimed that universals as he called them were real; the Nominalist said that these universals were merely names, but that the reality was in the specific individual.

The Realist was, therefore, as he is today, the orthodox defender of the Church's corporate and historic reality.

The Nominalist was an individualist, the precursor of the free thinker and also of the Protestant world.

The twelfth century produced two great men.

These were Saint Bernard, the great defender of the Realist's position, and his opponent, Abelard, much more skillful than Bernard in dialectic argument and the father of free thought.

In spiritual vision and self-sacrificing devotion, Bernard was much the greater and the better man.

Abelard was egotistical, vain and, stripping the episode of Eloise of its romance, rather immoral and heartless. Yet he saw the viciousness of ready-made thinking and put forth treatise after treatise on the right of free thinking.

Bernard did not hesitate to use the strong arm of the Church in repressing Abelard, although Bernard himself was an uncompromising foe of the greed in the Church and the two should have stood shoulder to shoulder in working out the problem. But being human, they could not understand one another.

Born of Abelard's philosophy was a third great man, the real author of civic freedom, Arnold of Brescia, a man of spotless life and clear thinking, who advocated the freedom of the individual in the state as Abelard had done in the class room.

Arnold did not get very far with his reforms, for his successes caused both Emperor and Pope to join forces, and the day that they burned Arnold of Brescia were Frederick and Hadrian made friends together.

But they might imprison Abelard and burn Arnold, but they could not stop the ideas which these martyrs had put forth, for they had taught men that liberty of thought and freedom of action were the rights of each child of God, and that any system of scholasticism, ecclesiasticism or imperialism which tried to throttle these rights of men to think and act, were enemies of progress and to true representatives of the Father of lights.

New Church at Norfolk, Virginia

The handsome new church building of the Church of the Good Shepherd, Norfolk, Va., was formally opened to the congregation on the last Sunday in September. The service was in charge of the Bishop of Southern Virginia, the Rt. Rev. Dr. A. M. Randolph, who was assisted by the Rt. Rev. Dr. A. C. Thomson, Suffragan Bishop, and the Rev. Dr. Howard, Rector of St. Luke's Church, Norfolk. The exterior and interior of the church is finished with white stucco, and is fire proof. Like some of the quaintly picturesque older churches of the Diocese, it has red brick flooring. All its appointments blend exquisitely into the general design and give the building an air of age, even in its youth.

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.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

The following interesting letter from Archdeacon Webber was written to his Bishop and appears in the September number of The Church Herald of Florida. To those courageous young Missionaries who are looking for spiritual Julian, Alps to conquer, Siam may, perhaps, be commended. The letter is too long for its full insertion in this issue of THE WITNESS and so liberty is taken to divide it that the latter portion may appear next week.

ARCHDEACON WEBBER IN SIAM

Mati Hare, May 30, 1917.

My Dear Bishop:

High noon, and a calm sea, off the rocky shores of Malaga, en voyage for Bangkok, Siam, to Singapore. So let me write you a little about Siam.

Siam, the land whose king is the only Buddhist ruler in the world—a man who at Oxford took honors in studies about Christianity, but who officially proclaims Buddhism the best for the Siamese. One fine thing about him is his refusal to follow the dynasty's custom and marry his sister, and certainly Buddhism never taught him that.

Siam, a land of Christianity's bowed head of shame because of the horrible fact of several back-slidden medical Missionaries, now prospering in this world's goods. Thank God, none are, or were, of the Church. One went so far astray as to become a polygamist.

Siam, a land of dark and strong superstition, whose inhabitants, for instance, believe demons dwell in serpents and cause great evil to fall upon a household where a snake, small or large, is killed; as when a python, fourteen feet long, was killed at the S. P. G. Mission, and shortly thereafter the wife of the Missionary fell seriously ill with typhoid.

Siam, a land of selfishness and ingratitude. You do an act of kindness, and the more you have sacrificed in so doing the really less you are thanked, for they are so stupid in the selfish idea of "making merit" as the reason of acts, they cannot be persuaded you had any other thought in your kindness.

Siam, a land outrivalling New Jersey for mosquitoes, but non-fever bearing. Thus, while the cholera may stalk abroad at noonday, and the plague jauntily saunter along most any time, "The Fever" finds no place for the sole of its terrible foot.

Siam, a land of far-stretching flat land and rice fields, the product of which is constantly exported.

Siam, a land of Germany's disappointed commercial hopes, for, whereas before the war Germany held the trade, now Norwegian, Japanese and British ships, the latter of whom had no trade in Siam, constantly ply to and fro, with off and on a Chinese boat. I saw interned eight fine large German steamers and their fifteen lighters, i. e., barges, used to load them, especially after they have crossed the bar, going outward to sea.

Siam, with its excellent way of approach to its metropolis, the Bangkok River is both guarded and handicapped at its mouth by a nine-mile wide bar, on which presumptuous or too heavily-laden steamers are often stuck and ungracefully flounder for perhaps three or four days, while the captains do not suffer the time gladly, nor refresh the passing ear with sounds, as it were, of singing. As we came across the bar and out to sea, two steamers were wrathfully struggling, one a Jap and one a Norse, and what must have been the disgusted rage of the Norse as the Jap got off, and it had to stay until the next real high tide, June 5th, or unload!

Siam, the land where dwells the high priest of Buddhism—the king's uncle—and at the same time a land whose women are as nothing. So far under the present ruler no woman is allowed in or about the palace, or wherever the king may be staying.

The following story, which I heard in Bangkok, well illustrated woman's position in Siam. The crown prince is married to a Russian woman, who not only gave up her former dress and was content to be arrayed in the one piece of cloth so arranged to have the appearance of loose trousers falling to the knee (worn by men and women alike—a shirt waist for women, a coat for men), but also to cut her hair as Siamese women do, hoping the former king would receive her; but he scorned her.

Now for the story: Returning from Europe, the crown prince stepped from the steamer in full European dress, followed by Madame (she is not allowed the title of princess), his wife, how? Thus falling low not only on

her knees, with hands together, finger tip to finger tip but touching her head to the ground as she passed each prince. She was bareheaded and barefoot, clad only as described above.

The reason given for the similarity of men's and women's dress is this: In a certain war with the Burmese the women dressed as men and cut their hair short to make it appear there were more men than the Burmese thought.

I mentioned one fine thing concerning the king; now let me give you another, his insistent demand that one woman, viz., his queen mother, shall from man as from woman receive the very highest marks of respect. So, "they say," the court physician (a European) not only lies at full length as he enters her presence but advises her not rising above his elbow. But, with this outward abasement from all through the social and domestic life, what was my amazement, when as I sat talking to an English woman, in comes a very respectable woman, barefoot, bareheaded and deeply red, shall we say, short trousers on (they have a different color for each day of the week), and falls low on her knees, bends her head and lifts up her clasped hands, then holds out a paper, remaining in her prayerful attitude, until waved away. The lady told me she hated it, but as she had learned to her sorrow, they not only had no respect for you but despised you unless you kept them to their customs of centuries of grovelling. Of course, when they accept Christ, then it is different, but so clings the past to them, the Missionary has, in most cases, to instruct females for Confirmation not only in his wife's presence but by speaking to her, and she repeating it to the candidate.

But as I pass on to say a few words about Bangkok, whose odors odorously rise to heaven, let me say that the statement in the papers that the king on his return was met by 100 wild tigers, while most alarming to one who didn't know, to those who did, it meant this only: 100 of his boy scouts met him, and by the way, his most youthful scout is Ibelien, of the tender age of 80—shall we say, in his second boyhood?

Bangkok is a city of 800,000, situated on the left bank of the exceedingly winding river of that name, by water twenty-eight miles from the sea or Gulf of Siam—just how far, as the crow flies, I can't say, as no one I asked knew; this though I know, after we had sailed, say, for fifteen miles, we were overland but two miles from the city, and I could easily see the spires of the Chinese Roman Catholic Church, as well as several tall chimneys. The only bit of ground in all the city not absolutely level is a "wee sma" artificial hill. The streets, except those given up to business, are generally shaded. Throughout the city are many and evil smelling klongs (canals), some made by man, but the majority by nature; over one is an almost exact Venetian Rialto bridge.

The monsoon has just begun, and what a torrential rain it brought for its first one, Whitsun Eve—hence it is low water in the klongs, and nor tongue nor pen can describe the varied filth. Squatted in black mud, water and filth, I saw a Chinese catching prawns, and a mocking voice in my ear said, "Wouldn't you like some prawn curry?" And so it is, though you see on the stalls most appetizing things, to eat you dare not—but it is the same whether in India, "The East," or here, in "The Far East," which extends from Malaga to Japan inclusive.

Perhaps I should say of the nine million people in Siam five million are native, or native and Chinese, the remainder largely Chinese.

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.)

XII.

Vs. 17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.

The indwelling of Christ, the taking up of His abode, is the result of the working of the Holy Spirit on the one side, and the subjective reception of man on the other.

Sadler: The indwelling of Christ is the sequel of the strengthening of the inner man. The Apostle prays that the inner man may be strengthened, rather than enlightened or purified, or warmed by love, as we might here expect, because from his point of view unbelief is the weakness and faith is the strength of the soul.

Sadler: Faith. Faith is that in the soul which lays hold on unseen things. Christian faith is that which apprehends and lays hold of the unseen Saviour. Faith is the eye by which the soul sees Christ, and by sin that eye has become weak and dim. Faith is the hand which lays hold on Christ, and by sin that hand is palsied. Now, when the Spirit of God strengthens the soul, the first effect of this strengthening is that the soul has restored to it the faculty of faith in unseen and eternal things. The eye of the soul is strengthened so that it sees the Son of God, the arm of the soul is strengthened so that it lays hold upon Him, and the whole inner man is strengthened so that it should be able to support the presence of such a guest, for He hath promised, "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him."

Wordsworth: The expositor of this text in the present age, even at the risk of being charged by some with indulging in fanciful speculations, can hardly afford to forget that the ancient Church loved to contemplate the Cross of Christ, dying for the sins of the whole world, as expressing by its quadriform dimensions the universality of those attributes here ascribed by the Apostle to God's love in Christ.

Origen: (The Cross of Christ has all the dimensions of which the Apostle speaks. By it He ascended up on high and led captivity captive, by it He descended to the lowest parts of the earth, and by it He extendeth Himself to the length and breadth of the whole world.

Gregory Nyssen: The Apostle, writing to the Ephesians, portrays, in the form and figure of the Cross, Christ's power extending to all things, and uniting all things.

Servian: In the elevation of the Cross we see an emblem of His Divine power; in its depression we recognize the human condescension; in its extension we see an image of the diffusion of the Gospel throughout the world, and the union of all men in Him.

Origen: He who is crucified with Christ and extends himself, as it were, together with Christ upon the Cross, comprehends what is the breadth, and length, and depth, and height.

Meyer: These dimensions are depicted not of the Christian Church as the spiritual temple of God, not of the work of redemption, not of the mystery of the Cross, not of the love of God to us, not of the wisdom of God, but the love of Christ to men is the subject, the boundless greatness of which is depicted.

Estius: The length applies to the upright beam of the Cross as far as the crossbeam, the breadth to the crossbeam, the height to the portion projecting above the crossbeam, the depth to the portion fixed in the

mains unknowable) and to find their whole being, not as separate individuals, but as one body, praying, and working, and thinking together, expanded to take in the fullness of what God is, the full complement of the Divine life. To be thus enlightened and enlarged is what St. Paul understands by being a "good Catholic".

Vs. 30. Now unto Him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us.

Moule: Unto Him, that is, the Father, in whose glory all things terminate. As it is of his essence to demand praise, so it is of the essence of regenerate life to yield it to Him.

Sadler: According to the power that worketh in us. God has put into us His power, i. e., His Spirit, to work in us, for that is a power that worketh in us, and this Spirit is the third Person in the Trinity.

Vs. 21. Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Meyer: In the Church. The outward domain in which God is to be praised.

By Christ Jesus. The spiritual sphere in which this ascription of praise is to take place; for not outside of Christ, but in Christ, does the Christian praise God.

Sanderson: If any grace come from God to us, it is by Christ; if any glory come from us to God, it is by Christ, too. Unto Him be glory in the Church by Christ Jesus.

Monod: This doxology, which concludes at once the Apostle's prayer and the first part of his Epistle, would be remarkable anywhere, but it is doubly so here. After the grandest promises which human language can express, the Holy Spirit here closes by declaring that all which can be expressed is infinitely below the reality which is in God. But nothing less could answer the vast and undefined need of the heart. All that the mind can clearly grasp and the mouth articulately utter is incapable of satisfying us. And thus this close, so astonishing and unexpected, is just what we needed. But also, if this language, which is infinitely below the reality which is in God, is infinitely above the reality which is in us! To pass from Scripture to our experience seems like a fall from heaven to earth. The Lord teach us how to bring our experience into harmony with His promises.

Educational Values In Simultaneous Observances

Days or customs which, by common consent, are made the rule for large groups of men, over wide areas, inevitably exercise a vital influence and are a great furtherance of ideas or standards. Independence. Day is a good example, and Holy Week is another. There is every reason, from the educational point of view, of taking advantage of all proposals, even though they may be new, for the observance of such days or seasons. One observance which has been steadily gaining in favor is the use of St. Luke's Day, or those immediately near it, especially the nearest Sunday, as an opportunity for special emphasis on Religious Education, and for intercession in behalf of all agencies or interests involved in this field. We are especially glad to note that these intercessions are not limited to the field of Church Schools, but widen out into the thought of the religious needs in all education, and comprehend prayer in behalf of Church Secondary Schools, Colleges and Universities, as well as the training of candidates for Holy Orders. It is well that much should be made of such intercessions in our Church Schools, so that the thought of what Religious Education means, and our evident concern for it, may sink into the minds of children and growing youth.

A similar value attaches to the recognition of the call which has recently come from our Commission which is preparing for the World Conference on Faith and Order. The Commission requests "all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18, through January 25, 1918, as a season of special prayer for the reunion of all Christendom, and for the blessing and guidance of all efforts to that end".

In these days, when the struggle for a closer bond of unity and peace among the nations of the world leads men to give life itself for such an extended and unselfish aim, it is fitting that we should make prominent in our educational processes a similar spiritual ideal. We hope that all educational leaders will take especial note of these days, and try to make them telling among those for whom they labor.—The Leader.

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WILL YOU HELP US THIS WEEK?

Faith is the power within us which makes real to us the great eternal things of the other world—those things which our bodily senses, eye, known to us. It is a sixth sense.

St. Augustine: "In love." Love of God is the origin of all virtue and knowledge.

Eadie: The entire context proves that the love referred to is "the grace of love". This love is the root and foundation of their character, as all advancement is connected with its existence and exercise. Love is the fundamental grace.

Sadler: Not the love of God only, but the love of our neighbor—of the brethren. See I. John iv:20.

Wordsworth: Rooted and grounded—rooted as a plant, and therefore alive and always growing, grounded as a building, in love.

Moule: The saints are viewed both as trees of the Lord, full of sap, deep in the rich soil of the love of God, and as consistent stones of the great, the same love.

Ellicott: The Apostle prays that they may be strengthened, that the result may be the indwelling of Christ, the state naturally consequent on which would be fixedness in the principal of Christian love.

Vs. 18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height.

Athanasius: The breadth, and length, and depth, and height.

The idea is of a wide grasp, a mighty stretch of thought and faith, only to be made by spirits perfectly assured of their footing.

Athanasius: The breadth, and depth, and height. The Everlasting Word extended Himself in every direction—in height by creation, in depth by His Incarnation, and in His descent into hell, and in breadth by filling the world with His light and glory.

ground. He comprehends the length of the Cross who perceives that from the beginning to the end of time no one is justified save by the Cross; the breadth, who reflects that the Church in all the earth has come forth from the side of Christ; the height, who ponders the sublimity of the glory in heaven obtained through Christ; the depth, who contemplates the mystery of the Divine election of grace, and is thereby led to the utterance. Rom. xi:32.

Note—The above excerpt is interesting to a degree, but far-fetched as exegesis on this verse. However, it has good food in it for meditation on the Cross.

So infinite in dimension is this love of Christ to men, and extending even in the Church, His Body, that there is nothing so broad, long, deep, or high as to be beyond the power and help of Christ and His Church.

Vs. 19. And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.

Wordsworth: This hyperbole describes the work of the Spirit.

Chrysostom: Although the love of Christ surpasseth all human knowledge, yet ye shall know it if ye have Christ dwelling in you, and not only so, but ye shall be filled up to all the fullness of God.

Bengel: An adequate knowledge of the love of Christ transcends human capacity, but the relative knowledge of the same opens up in a higher degree the more the heart is filled with the Spirit of Christ.

Gore: Christian faith involves love. For it is faith in a Father, and His Son, and His Spirit, and love, and nothing but love, is the gift of the Father in the Son by the Spirit. This love, then, will strengthen them, in the fellowship of the saints or consecrated one together, to apprehend God's work and purpose in all its dimensions, breadth, length, depth, and height, and to know Christ's love (which yet passes knowledge and re-

THE CHILDREN'S HOUR

THE HORNETS' NEST

By EVA LEE MATTHEWS

(Continued from last week)

"Come into Heshbon;
"Let the city of Sihon be built and prepared,
"For there is a fire gone out of Heshbon—
"A flame from the city of Sihon.
"It hath consumed her of Moab,
"And the lords of the high places of Amon.
"Woe to thee, Moab!
"Thou art undone, O people of Chemosh!
"He hath given his sons that escaped,
"And his daughters into captivity,
"Unto Sihon, king of the Amorites.
"Wherefore, beware, O Israel!
"Art thou greater than Moab?
"Or is thy God greater than Chemosh?
"Behold, thou also shall be for a prey.
"In Heshbon, the city of Sihon."

Sihon was seated on a throne just outside of the gate of the city, and his army of mighty men, with shields and spears, were drawn up in ranks before him as the victims for sacrifice marched out before him. The idol had been drawn in a gilded car with white bullocks from the temple, and there on the plain an altar of stone had been built, on which the victims were to be sacrificed. The priests were standing before it, with long, glistening knives, ready to plunge into the heart of their victims. Two and two they were led up to the altar, and Reuben gasped with horror as he saw the smoking blood stain the altar and creep down towards him. He looked up to heaven with a half uttered prayer for help, and he saw a shining cloud hovering over the concourse of people, and heard a deep-toned humming, and almost at the same moment a cry rose from the people: "The hornets! the hornets!" and there was a general scattering in sudden flight from the insects. The soldiers formed a canopy of their shields to protect their king, and hurried him back to his place. The priests, whose bare arms and heads and legs left them singularly exposed to the stings of the hornets, fled shrieking with pain to the temple, and Reuben and Orpah found themselves suddenly free and unnoticed, and they ran as fast as they could across the plain. Where all were in flight, their flight was not perceived, and they gained the mountains, and felt themselves comparatively safe, as they climbed up through a dense forest. They spent the night in a cave, and the next morning found a grapevine loaded with ripe fruit, which satisfied both hunger and thirst, and they then climbed on to the top of the mountain, where they found themselves on a rolling tableland, deep with grass, shaded in places with groves of trees, and where herds of cattle seemed to be feeding. It was towards evening, and as they walked forward they saw a great black bull charging down upon them. He was a terrible sight, foaming at the mouth, with white flecks of foam scattered on his shaggy hide, his eyes red and lurid, and a deep bellow making the air resound about them. Too frightened to move, the two children stood full in his path, looking with fascinated eyes at his charge, when from one side a huge man, over twelve feet in height, dashed in front of the bull and caught him by the horns. There was a brief struggle; then the beast was lifted and thrown again, as if it were a kitten, and it lay helpless on the ground in its death agony, with a broken back. The giant, in turning, saw the children.

"Well, what have we here?" he said, in the Amorite dialect, which Reuben now understood, after his captivity in Heshbon. He had hold of Orpah's hand, and turned to fly, but in two steps the giant had come up with him and seized them both, one in each hand, and tucking them under his arms, strode off with them. The children shut their eyes in the extremity of their fear, and did not open them until he had set them down in the great hall of his palace. It was of a size to suit his own vast bulk, and richly adorned with hangings of striped crimson and blue cloth. He seated himself in a massive chair of iron, gilded and cushioned.

There were many men and women in the hall, but though of the great

stature of the Amorites, many of them seven and eight feet high, Og towered above them all, as the forest tree is above the trees of the plain.

"See the pretty little toys I found in my hunt," he said to some of his courtiers. "Did you ever see any one so white as the boy, with his cheeks like cherries. And the girl is pretty, too, though not so milky white as the boy. He must be my little page, and the girl may do for our lady queen to play with. Take them and wash them clean and dress them up to suit me."

So Reuben became page to Og, and was dressed in a crimson tunic, and fringed with gold, and every morning was sent into the giant king's bedroom with a cup of wine as large and heavy as he could hold, which Og would grumble was hardly a thimbleful. The huge bed was thirteen and a half feet long, of iron, gilded, and with a canopy of striped crimson and blue. Reuben would then bring the gilded sandals and lace the leather thongs about the giant's ankles, then attend him as he went into the queen's apartments, where sometimes he could have a chat with Orpah, and sometimes he and Orpah were required to dance for them, for the children seemed singularly light and graceful to the heavy-footed Amorites. Magina, the queen, asked Og about Reuben.

"He is of that new race, the Israelites, who have come up from the desert," said Og; "and they have defeated my half brother, Sihon, in battle. I owe them no grudge for that. I always hated him. But I mean to have Heshbon for my own, and all the cities Sihon owned. These impudent creatures have settled down upon them like a swarm of bees. By the way, they attacked Sihon and his people when almost disabled by hornets' stings. 'Twas a strange thing. The hornets set upon them in a great cloud. Of course, they would have had no chance of victory at all. I have summoned the army, and will march down to Edrei tomorrow."

"I hope you will bring me a girl as fair as your boy," said Magina, waving a fan of peacock's feathers languidly. "'Tis likely there will be plenty of them."

Og took Reuben with him to the battle. The giant king was armed with a huge iron mace, and he lifted the boy upon a high rock, from which he could see the whole plain, but it was too precipitous to climb down, and fifteen feet was too far for him to jump; so he sat there and watched the battle. He could see the army of the Israelites, led by the great captain, Joshua, marching forward, and then come to a sudden stop as they saw the greatness of the opposing force, led by the gigantic Og, towering up above all, whirling his great iron mace above his head, and flinging defiance and jeers at the smaller Israelites, who seem, indeed, as grasshoppers.

Reuben's heart burned within him as he saw the host led by Joshua stop, refuse to go forward, stand as if in uncertainty, and then begin to melt away before the advance of the Amorites. He strained his eyes to see if his father were there. He could not distinguish faces, but he could see the well known ensign of the tribe of Reuben in the van, and in vain Joshua was urging them to rush

forward. On the contrary, there was a backward movement. He felt that a panic had seized upon them; a moment more and they would be in flight. He lifted his eyes to see if the cloud above the tabernacle would not lead them on. He saw a cloud, indeed, vast and wide, appear shimmering in the sunshine and moving towards the army of Og, with a deep humming, like the drums of an army.

There was a sudden scream: "The hornets! the hornets! and the wildest confusion followed. There were millions of them. They got under the armor and penetrated to all parts of the body; they fastened themselves in countless numbers on every exposed part, arms, legs, faces. The eyes were almost immediately swelled up to blindness by the sting. Not a man but had at least a dozen hornets upon him. Reuben could hear the shout of Joshua: "The Lord has sent His hornets before us. He is fighting our battle. On, men, on! and complete the slaughter!"

There was a rush forward of the great host, and there was no resistance, only a blind fighting off the terrible stinging insects. Weapons had been thrown away, armor and clothing torn off. Og himself had been totally blinded, and was laying about him with his mace in impotent frenzy, but the sword of Joshua pierced his heart, and he fell to the ground.

So the country of the Amorites was taken, and Reuben's intercession saved Orpah from the slaughter that followed in the cities of Bashan. His father had been killed in the battle, so Joshua assigned him a house in Heshbon, where he lived with his mother and Orpah, as he was too young to take part in the war that followed. He lived to be a very brave and successful warrior and farmer, however, on the borders of the promised land, and Orpah, though of Moab,

became a true daughter of Israel, when wedded to Reuben, and the happy mother of his children.
(The end)

Fon du Lac Appeals For a Man

DIRECTOR RELIGIOUS EDUCATION URGENTLY NEEDED

At the Annual Council of the Diocese of Fond du Lac last spring this Diocesan Commission on Religious Education was asked to seek a man adequately trained and fitted to be a Diocesan director of religious education, if such a man could be found, at, to begin with, a salary of \$1,800 a year. We have been searching everywhere for such a man and as yet have not found him. If possible he should be a priest, but a layman can be used. He must have a thorough training in pedagogy, must be familiar with the Christian Nurture Series, which is the official curriculum of the Diocese, must understand administrative methods in the Sunday School and must know something of rural and small town sociology. In addition to all this he must have organizing ability and believe, without mental reservation, the Christian religion as the Church has received the same. If any one can tell us where such a man can be found in the Episcopal Church we shall be grateful if he will address this Commission at 51 West Division Street, Fond du Lac, Wis.

It seems strange that there should be such a complete dearth of men trained to be directors of religious education in the Episcopal Church. Here would seem to be a chance for some men now studying for the Priesthood to specialize advantageously and for some theological seminary to provide the special training needed.

BERNARD IDDIGS BELL, Chairman, Commission on Religious Education, Diocese of Fond du Lac.

Prayer of a Bishop Answered

When the Rt. Rev. Henry C. Lay visited the beautiful hill town of Batesville, Ark., in the year 1866 and organized the small Mission into a Parish, the people had no house of worship of their own. They told the Bishop it was their intention to erect a nice stone building. Recording this in his journal, the Bishop added: "God grant it!" Soon after this the Parish had the misfortune to lose its first Rector. He was accidentally killed. His successor succeeded in having a building erected but it was of wood instead of stone. This change of plan proved to be a good thing as subsequent events have shown. For had stone been employed the limestone which abounds in the vicinity would have been used and the passage of forty-five years would have left the building in too good a condition to have made its removal generally acceptable. About twenty years ago a very fine grade of white marble was found within six miles of the town. It is one of the best building materials known and our government has been using it extensively for its public buildings in the Southwest. The people of the town, however, did not resort to its use. All the denominational houses of worship were built with brick or even with sandstone.

The members of St. Paul's Parish had a fairer vision and wished to glorify the most notable product of their vicinity even if it did cost more than other materials. So the new Church, a gem in early Gothic and ample in size for years to come, is of this very beautiful and substantial material. The undercroft, which has

Week-Day Religious Instruction

MASS MEETING IN CARNEGIE HALL, NEW YORK

Week-Day Religious Instruction will, it is hoped, receive a forward impetus in New York as a result of the mass meeting to be held in Carnegie Hall, November 12th. Plans for this gathering were started in the early spring and are now well matured. The meeting is to be interdenominational in the widest sense, inasmuch as its aim is to secure the support and co-operation of all who are in any way interested in the religious education of the young. Accordingly, not only are all Protestant denominations included but also the Roman Catholics and Jews, both of whom will have a real and valuable contribution to make towards the solution of this most important problem.

The chief object of the mass meeting is to impress the general public with the importance of the subject and thus secure its sympathetic co-operation. The meeting itself promises to be something altogether unique. In the first place it is to be called by a Committee of seventy representative clergy and laity of all communions, with the cordial approval and support of Cardinal Farley of the Roman Catholic Church, of Bishop Greer of the Episcopal, and the Jewish authorities. Cardinal Farley and Bishop Greer, it is hoped, will speak, and in addition, Dr. John H. Finley, Dr. George Albert Coe and Rabbi Magnes.

Music for the occasion is to be provided by the choirs of St. Patrick's Cathedral, the Cathedral of St. John the Divine, and the Jewish Synagogue.

In every respect it is hoped that the meeting will be both helpful and inspiring. Admission will be by ticket, but Episcopalians may secure them free by applying to the Chairman of the Committee, Rev. G. Ashton Oldham, 287 Convent Avenue, New York

A Remarkable Offering and a Splendid Example

The offering made by the Indians at the recent Niobrara Convocation, South Dakota, is the largest in the history of the work. The offering made by the women was largely in gifts of work, and it took from 10 o'clock in the morning until 5:20 in the afternoon to complete counting the gifts. Each gift was laid in the hand of the Bishop by some one specially delegated, together with a list of the purposes to which it was to be devoted. The roll call was picturesque, revealing the presence of Annie Bobtail Horse, Agnes Quilt, Helen High-Hawk, Elizabeth Comes-Again, Rebecca Broken-Leg, Emma Good-Weasel, Mary Fire-Thunder, Fanny Hollow-Head, Mary Runs-on-Edge, Nora Jumping-Thunder, Emily Whirlwind-Soldier, and many others. Some of the gifts were large in amount, but the majority were made up of a number of small items. Nevertheless, at the end of the day over \$4,416 in gifts had been received and recorded—an unprecedented record.

On Monday morning the men made their offering, and a few additional amounts were brought in by the women. All the gifts made were offered on the Altar at the closing service, which took place at 10:30. The total amount given was \$5,623.28. This was a very great increase in the offering of the women, while that of the men practically doubled. These offerings were almost entirely for purposes outside their own congregations, contributions as large, or larger, having been made at home for local needs.

An inspiring service was recently held in St. John's Church, Lancaster, Pennsylvania, in honor of the men of that Parish who have entered the service of the country in its various branches. The address of the occasion was made by the Rev. George I. Browne, Rector of the Parish, on the "Meaning of the Times." Mr. Browne is Chaplain of the Marine Reserve Corps of Lancaster. St. John's thus far has furnished twenty-eight men for the service, among them the Rector's son, Ensign Davenport Browne, U. S. S. Dearn-naught Delaware. St. John's has also a fine troop of Boy Scouts, consisting of four Patrols. These scouts took part in the service above mentioned. Mr. Browne has been appointed "Alumni Lecturer on Pastoral Theology" at the Berkeley Divinity School for the coming year. This means that he will deliver four lectures, two in the autumn and two in the spring, to the students in the Smeinary Chapel of St. Luke, the Beloved Physician.

IS PLEASURE AS USUAL, NEW YORK'S MOTTO

Dr. Manning, Rector of Trinity Church Discusses the Question

Any one coming to New York now-a-days is sure to be struck at once by two things: One is the present fact of the war; the other is a kind of ignoring of it. The flags, the recruiting posters, the men in khaki—these are everywhere. But when the visitor crosses the portals of some place of amusement, when night falls, and the seekers after gayety begin their quest, one gets another kind of a shock. For it is all just the same as it was six months ago. The city is "having a good time."

Is "Pleasure as usual" the motto of New York?

The Rev. Dr. William T. Manning, rector of Trinity Church, says in a recent interview reported in the New York Times, that it is not. The pleasure-seeking is here, and Dr. Manning is quick to point out that there is too much of it. But he does not see in it the cause for discouragement that a casual looker-on might glimpse.

"It is true," Dr. Manning said, "that the whole country is not yet fully awakened to the seriousness of the great task before us. We do not yet realize the sacrifices which we must make for the cause of justice and freedom. It has not yet been made clear to the people as a whole that sacrifices of certain kinds are actually needed—that they must change their personal habits and give up their personal pleasures."

"It is difficult to make people realize their personal part in a war in which the fighting is being done three thousand miles away. But every one is sure to become much more conscious of this—of the individual's personal part—when our own troops are in action, and when the lists begin to come home of our brave men who have given their lives for our cause. Even now the seriousness of it all is being steadily borne in upon the people by events themselves—the departure of troops, the call of the drafted men. The only thing that will bring it home up to the last point of personal sacrifice is its becoming an actual reality."

"The country is, however," he added, "realizing more and more what this war is to mean to us. And I believe that there is no city in the land where this is felt more deeply than in New York. This has been steadily manifested by the press; from the beginning our great dailies have stood openly and fearlessly for the right; and the feeling of the community has again and again blazed forth in great public meetings, expressing horror and indignation at the atrocious deeds committed in the name of Prussianism and pledging support to our Government in any and all measures to meet this menace to the world."

"To a casual observer or a visitor it might perhaps seem as though life were going on just as usual. But this is not the case. It must be remembered that there is at all times in New York a great army of visitors from all over the land. These people are in the habit of seeking recreation and pleasure while they are in the metropolis, and it is they who in large part fill our places of amusement and give the outward appearance of gayety and pleasure-seeking. They come here for amusement; their serious work is done at home, and while here they have nothing to do but seek entertainment. Later, this too, may disappear."

"But behind all this now there is the life of the city itself, and here the claims of the war upon us are being felt—not yet as fully," Dr. Manning admitted again, "as they must be and will be, but with ever deepening seriousness and earnestness. Where ever one turns, there are evidences of this. On every hand one finds not only public agencies for war work, but groups of devoted people privately giving time and strength and money day by day. People without number are modifying their expenditures and voluntarily denying themselves things to which they have been accustomed. In all classes of society one gets a spirit similar to that of the young debutantes who are giving up their coming-out festivities. It appears in every branch of church work; every suggestion made as to work or giving for the war meets with eager and instant response. We must not forget the way in which New York responded to the Liberty Loan and to the appeal for the Red Cross, and it will respond in the same way when the next appeal comes."

Thus Dr. Manning voiced his conviction that the real New York was by no means a city of callous gayeties.

"The three notes of this city," he continued, "are its energy, its ability, and its unexampled generosity."

He pointed out that the very pleasure-seeking of many New Yorkers was doubtless but one aspect of that same restless energy.

"If you can show New York a real need," he said, "that need will be met. People come here from all over the land seeking help for good causes, and none of them goes home empty-handed. There are bad influences, disloyal groups, and 'dark forces' here as elsewhere, but the city as a whole feels deeply and keenly the tremendous issues of the war. There could be no better evidence of this than the fine spirit in which our troops, including our drafted men, have answered to the call and gone to their posts of duty. We are justly proud of all of them, and New York is filled with men who will be equally ready when the call comes. The true spirit of New York is expressed in our Mayor, who has given us the best city administration we have ever had; who, like the true American he is, has stood openly and uncompromisingly for right and justice in this war, of whom every true New Yorker, whatever his political obligations and affiliations, is at heart proud."

Dr. Manning had been speaking of the general feeling and attitude of the city, and of the ways in which this "real New York" was represented. That this fine response was not yet universal, he admitted.

"Unquestionably there is too much empty and wasteful pleasure-seeking," he said. "It would be good for this city to cut down at once in its extravagant amusement. There is always waste and extravagance there. There are always people who need self-discipline, and, of course, it is true that some of those who need it most will be the last to accept it."

"Yet the underlying feeling and purpose of the city is serious. It is general now. What we should do is to recognize that serious underlying purpose and make it practically universal. We must recognize, too, that there are always a few people who are, and remain, selfish and indifferent. But I feel strongly that we should keep our eyes open to the fact that the basic response of the people of New York to the needs and conditions of the war is serious and fine. The city's pleasure seeking should be cut down. A necessity does exist. But what we should do is to open the people's eyes to that necessity. The matter is simply that it has not yet been brought home."

"But gayety is not necessarily bad. Some gayeties are always bad. But those that are ordinarily sane and wholesome have not necessarily become culpable now. In London, and I think, too, in Paris, at a certain period in the war, the people were publicly advised to continue their amusements to a certain extent and not to give up everything. It was felt at that time that such personal sacrifices were not necessary, and that the effect on people's spirits would be bad. So far as the situation allowed, they were advised to keep up their normal lives and to be ready for sacrifice—not to spend all their energies."

"I feel now that while the waste of money at the present time is a wrong thing, we must not regard money spent on a reasonable amount of amusement as wasted. We have got to leave the regulation of recreation and pleasure to the decision of the individual. And at the same time, every individual among us ought to be putting his life on a war basis, and carefully regulating, not only the use of food but all expenditures to see that there is neither waste nor needless consumption. This is plainly incumbent upon us, I might say, so that we shall have more to give to meet the terrible needs of the war."

"There is," declared Dr. Manning, "no possible excuse for the waste of food. Here is need that has been made entirely clear by Mr. Hoover; He has made it plain for us all that there will not be enough food in the world for ourselves and our allies if we continue to be wasteful and extravagant. Our people as a whole are responding to Mr. Hoover's suggestions, and as those suggestions are made more specific and definite, they will respond more—when they are told to

Retirement of Rev. Arnoldus Miller West Colorado

After nearly twenty-five years in active service in the Missionary District of West Colorado, the Rev. A. Miller, for the past seven years Priest-in-Charge of St. Paul's Mission, Montrose, will retire from active work on October 1st. The Rev. Mr. Ford of Ayer, Mass., will take up the work in Montrose and Olathe. He expects to be on duty the first Sunday in October. He and his wife will occupy the Rectory in the rear of St. Paul's Church.

Rev. Mr. Miller is the only remaining clergyman of the Church who came into the District with the first Bishop, the late Rt. Rev. William Morris Baker. During the Rev. Mr. Miller's time, four Bishops of Western Colorado have passed away, namely: Bishop Barker, Bishop Leonard, Bishop Spalding of Utah and Bishop Knight, Bishop Brewster having removed to the Diocese of Maine. His successor, Bishop Touret, makes the sixth Bishop under whom the Rev. Mr. Miller has served. We are glad to know that he will continue to make Montrose his permanent home. His family has resided here continuously since 1893. He has certainly made himself a useful and prominent citizen of this community, and is known and respected by the people throughout Western Colorado.

He was the pioneer Episcopal clergyman in the Paradox country, in Montrose City and all of the western part of Montrose County. His position as Secretary-Treasurer of the Corporation of Episcopal Churches in Western Colorado he has held continuously since 1908. His term of office will not expire till 1919.

We are glad to know that he will still continue a useful citizen in our midst, and congratulate him on securing a rest from active work, which he certainly deserves.—Montrose Enterprise.

The Confirmation of Bishop Stearly's Election

The process of the election of a Suffragan Bishop as Bishop Coadjutor appears to most of us unnecessarily complicated, says the Newark, N. J. Churchman. It will probably be simplified soon. It was necessary to ask the consent of the Bishops and Standing Committees of the Church for the Diocese to elect a Bishop Coadjutor, without naming any person. All care was taken that such consent should be obtained and that the election should be made in a canonical way. Then it was necessary that the Bishops and Standing Committees should be notified of the election by the Diocese of Bishop Stearly as Coadjutor. When a majority of consents were received, the Bishops were to be notified and the transaction would be complete.

The Summer was not a very favorable time to obtain replies from Standing Committees, but at the present time fifty-one of the sixty-eight Dioceses have given their consent, and one hundred of the Bishops, nearly all of those who have the right to vote. The majority of both Bishops and Standing Committees had come in on July 2nd, but it seemed well to wait for others to act. We would like to put beside the unanimous action of the Diocesan Convention, as nearly as possible, the unanimous action of the Church, approving of what our Convention did. The required notification of the Bishops goes out at once. The Presiding Bishop has already given Bishop Stearly his proper place on the roll of Bishops, in anticipation of the meeting of the House of Bishops on October 17th, in Chicago.

do this, and that, and that, specifically. Naturally, the first suggestions are more general.

"Yes, our people have already shown the spirit that guarantees ability and willingness to make whatever sacrifices may be shown to be necessary. Like the rest of the country, New York is not as fully aroused as it must be and will be, but it knows what is involved, for the whole world as well as for our own country, in this struggle—it is giving itself now in some real measure and it will make all sacrifices that may be required to uphold our Government in its policy of the most vigorous possible prosecution of the war until decisive victory is won over world, the forces which have assailed the world, and until peace and brotherhood are established—not hallow and unreal, but lasting, because based upon true principles of righteousness and justice."

New York Notes

The Rev. Howard Chahdler Robbins, D. D., preached at the afternoon Cathedral service September 30, and entered officially upon his duties as Dean Oct. 7. Every seat was taken, and people were standing in the rear. Dr. Robbins is young for so exalted an office as Dean of the Cathedral of St. John the Divine, not yet having reached the age of forty, and he does not compare with some recent occupants of the pulpit in voice or oratorical manner. But there are some qualities and traits about him that mark him out as having the making of a real Dean, akin to a Dean Hodges, or the former great personalities of St. Paul's and Westminster Abbey, in London. There is the same quiet sense of humor possessed by some of them, and a kindred endowment of intellectual and spiritual insight. Standing in the beautiful new pulpit, in the ordinary cassock, surplice and black scarf, with no sign of academic hood, he seemed pale faced and rather delicate looking, and there was nothing of the forceful man of the world so often associated with the thought of metropolitan Episcopalianism. But back of the plain spectacles, there was a look in the eye that could easily be associated with mystic and intellectual thought. The sermon was read in an earnest, clear manner, and it held the attention closely. Beginning with references to the poetry of hope, all through there was modest indication of a much-reading, deep-thinking preacher, who in a time of world peril has a message of comfort and courage that may yet find wider appreciation in the form of published books. Herein Dr. Robbins may prove to be a real American Dean, with the finer qualities of the greater English Deans. His high connection and his thorough education will be props in his desirable development.

The city is much interested just now in the municipal campaign. No town has perhaps more radically defective elements in its local politics. On the contrary, no city has so many noble souls who are not afraid to run the risk of stain by jumping into the midst of the whirlpool of party politics, hopeful of clarification. To attend a meeting in Carnegie Hall any time in the last quarter of a century, hearing protests against the tyranny and misdoings of party bosses and vigorous denunciations of corrupt rings within the parties, has been the rarest of intellectual and moral treats since the days of Demosthenes or of the Gracii. It is stimulating and hope inspiring to see men high in finance, great in law, or faithful in social service, who could easily afford to stand aside, making heroic efforts to stem the ever dangerous trend toward corruption and vice in municipal government. And, on the whole, considering the vast size of the city, and its multitudinous hordes of ill-trained new races, there is probably more enheartening progress toward good government in New York City during the last decade or so than in any other metropolis of the world. To judge of it fairly, one has to keep in mind the greatness of the task, justifying the use of the metaphor, "Augean."

The eager sympathy of nearly all patriotic and cultured people is on the side of those trying to re-elect the present Mayor, John Purroy Mitchell. He is a tall, pleasing young man of the best Irish blood—a great relief to the other kind. All through his four years of administering the affairs of the necessarily most expensive municipality of the world, he has been generally (and always intentionally) on the right side, so much so as to arouse the fear and hatred of every interest pandering to social degradation. These are getting together to defeat him in the coming election, and, unfortunately, the Republican party, as has happened in other Mayoralty campaigns in New York, so far as its primary machinery goes, furthered their evil hopes by refusing to nominate Mr. Mitchell. That he has been patriotic, and an extraordinary force in getting New York on the side of national preparedness, has, of course, alienated the German vote, so far as that vote has not become primarily American. To defeat him now would be nothing short of a national calamity, rejoiced in by all criminals, Sinn Feiners and pro-Germans. It would also serve greatly to discourage every high-minded young man in politics from speaking out plainly and hopefully concerning delicate topics of public affairs. Mr. Mitchell is one of the men in official life who create a faith that honesty and straightforwardness are not a handicap in continuing a good work for city or State. His defeat would painfully shake this faith.

The Brotherhood of St. Andrew

The Thirty-second Annual Convention, Held in Philadelphia, Last Week a Remarkable and Inspiring Gathering

(Continued from page 1)

of the Holy Communion was conducted by Bishop Guerry of South Carolina, the nave of the great Church of the Holy Trinity being well filled with the men of the Brotherhood.

The service of preparation for the Holy Communion of the Brotherhood conducted by Bishop Gruery in Holy Trinity Church, Saturday at eight o'clock, was attended by a very large number of the men. The Bishop took for his theme, "Consecration," and pointing out how the Brotherhood man must consecrate himself to the uplift of his fellowmen and how he can best do it in his corporate capacity as a Brotherhood man.

On Sunday morning at 7:30 the Corporate Communion was conducted by Bishop Rhinelander. There were more than eight hundred men present and receiving. The hour was one of special consecration.

The great mass meeting of the Convention was that held in the Metropolitan Opera House in the afternoon at three o'clock, when Bishop Rhinelander presided. The large house, seating 5,000 people, was crowded with an attentive and enthusiastic audience. A large number of representative choirs assisted by brass instruments, piano and organ, led the hymns. After a brief service of creed and prayers, Bishop Rhinelander spoke a word of greeting to the Brotherhood. He likened the men at work for the Church at the moment to an engineer. The way had been prepared, the engine provided with the coal and the steam raised, and what was now to be done was to open the throttle and have the engine proceed. He referred to the present world situation and pointed out the place America has in the great struggle and in the time of settlement and how the work of the Brotherhood all tends to preparation for that time.

He then introduced Dr. Freeman, who discussed the first phase of the subject, "Our Country," by speaking of higher standards at home. He said that America is finding her soul in the multitudinous graves of Europe. He then went on to show how in this year the people of this country are discovering the low standards which have existed at home and how the standards can be raised. He pointed out how petty things have occupied the attention of the Christian people. When the world was so full of large problems and sublime ideas he suggested two words as representing the needs of the country, **mobilization** and **evangelization**. The first is impossible without the second. The second is the duty of the Church. The salvation of mankind is the task of the Church. Our place as Brotherhood men should make us patient through Christ.

Dr. Mott followed with a most remarkable address on larger usefulness abroad. Out of the large experience which it has been his privilege to have in foreign lands, he told of the conditions of those lands in foreign parts now at war. He said that it should be the part of American Christianity to assist in the rebuilding of the world. At the great moment of collapse to find some way to take care of the tens of millions of men who shall be released. He laid special stress upon the place of Russia and said that it is the most plastic country in the world and that what it has taken America some hundred and twenty years to accomplish is being accomplished there even more rapidly. He expressed himself as hopeful of the outcome. The Church must come in on the final settlement of the struggle.

The final service drew a capacity congregation to the Church of the Holy Trinity at eight o'clock Sunday night, when the Rev. Dr. Ernest M. Stires, Rector of St. Thomas Church, New York, delivered the charge to the Brotherhood, comparing the army of the Church Militant to the armies fighting in the battlefields of Europe. The spiritual victory is the greatest of all victories and the Brotherhood is one of the great divisions of the army of the Christ fighting for righteousness.

An impressive feature of this great service was the reading of the roll of members who had passed into life eternal during the year: the great congregation standing during the reading by the Secretary of the Brotherhood at the close of which all joined in the great hymn, "Ten Thousand Times, Ten Thousand."

So closed one of the most inspiring Conventions of the Brotherhood of St. Andrew.