

The Witness

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

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MEETING OF THE HOUSE OF BISHOPS

The House of Bishops met at St. James' Parish House, Chicago, on Wednesday, October 17th, with an attendance of over seventy.

The session was opened by the Presiding Bishop, who turned the Chair over to Bishop Gailor of Tennessee, the Chairman of the House.

It was decided to give the aid requested by the District of South Dakota, and to elect a Suffragan Bishop to assist Bishop Burleson in the work of that District.

It seems impossible to divide South Dakota at the present time, as the scattered situation of the Indian work, and the immense amount of work involved seemed to demand assistance, without destroying the unity of the District. The Rev. W. P. Remington was elected Suffragan Bishop of South Dakota.

The Rev. Mr. Remington is Rector of St. Paul's Church, Minneapolis, is a personal friend of Bishop Burleson, and a man of force and energy, devoted to Missionary work.

The Rev. John C. Sage of Keokuk, Ia., was elected Missionary Bishop of Salina. Dr. Sage is Managing Editor of THE WITNESS, and a priest whose work in Iowa has particularly qualified him for this office.

On Wednesday evening, the Church Club of Chicago gave a most delightful banquet at the Auditorium Hotel, at which nearly six hundred Churchmen were present.

The meeting was addressed by Bishop Lines, Bishop Gailor and Bishop Tuttle.

A committee, consisting of Bishop Hall of Vermont, Bishop Lawrence of Massachusetts, and Bishop Gailor of Tennessee, was appointed to prepare the pastoral letter, which is to be published in THE WITNESS.

The matter of the request of the Council of Advice of the District of Utah that Bishop Jones be removed from the District because of disloyal acts, and statements made by him during the war, was duly considered. At his request, the Presiding Bishop granted him a leave of absence from the District, pending an investigation of the matter by a committee to be appointed by the Presiding Bishop.

The House felt that it could not decide a matter of this sort without fuller information than it could command.

A motion made by the Bishop of Nebraska, and seconded by the Coadjutor Bishop of Colorado, the Bishops resident in Kansas, Nebraska and Colorado were appointed as a committee to investigate the present lines of division between Dioceses and Districts in these States, and to endeavor to secure a fairer division in these States.

The War Commission, through its Chairman, Bishop Lawrence, made an illuminating report of the work that had been done by the Commission in placing Chaplains, and in equipping them for their work.

Information was requested from each Diocese of every member of the Church in the war, in order that the Commission may keep in touch with them.

Provincial Synod— Province of Mid-West

The principal pieces of business accomplished at the Third Synod of the Province of the Mid-West which met at Fond du Lac, Wis., October 9, 10 and 11, were these:

1. The establishment of a Provincial House of Churchwomen, to meet simultaneously with the Synod, consisting of five women from each Diocese, to whom is to be delegated the consideration of all matters connected with the work of the Church among women and children. The delegates are to be chosen where there is such a body by the Diocesan Houses of Churchwomen, and where not, by the Diocesan Woman's Auxiliary.
2. The authorization of the employ-

Bishop McElwain Installed Bishop Of Minnesota

The Rt. Rev. Frank Arthur McElwain, D. D., was installed Bishop of the Diocese of Minnesota in the Cathedral of Our Merciful Saviour, Faribault, Minn., on Wednesday, Oct. 10th, at 11 a. m., to succeed the late Bishop Edsall. The clergy, for the most part, and a large number of the laity of the Diocese were present at the service, which was in charge of the Rev. Dr. Frederick F. Kramer, President of the Standing Committee and Warden of Seabury Divinity School. The procession formed at the Guild Hall, was a block and a half in length, and consisted of the Choir, the students of Seabury, the clergy and Bishops. The processional hymn, "Ancient of Days", was followed by the office of installation. The

REV. DR. SAGE OF KEOKUK, IOWA, ELECTED BISHOP OF SALINA

The House of Bishops in session in Chicago last week elected Rev. Dr. Sage, Rector of St. John's Church, Keokuk, Ia., as Bishop of the Missionary District of Salina, Kas.

A local paper, in announcing the fact, pays this tribute to the successful work of Dr. Sage in Keokuk. It says:

"Dr. Sage came to the Keokuk Church seven years ago from Dubuque, Ia., and has made a splendid success of his ministry in Keokuk.

"Dr. Sage has been very active in the direction of all branches of Church work in Keokuk. He has organized a social center for the colored people of the Parish, and has brought into considerable importance, the work in the Auxiliaries in West Keokuk, Moar and Montrose. He has found



Rev. John C. Sage D. D., Bishop Elect of Salina

election, subject to the canonical requirements regarding its confirmation by the Standing Committees.

"May I add that I am the more compelled to make this decision, because I look upon this election as a command from my superior officers in the Church directing me to a post of duty.

"I shall go, therefore, to this large work for Christ and His Church with entire dependence upon God, and with the hope that I shall have the continued prayers and sympathy and interest of those who selected me, and especially of you, my dear Bishop, who have always been a dear father in God."

Marquette Calls 3rd Special Convention

For the third time the Diocese of Marquette calls a special convention to elect a Bishop Coadjutor. It will meet at Grace Church, Ishpeming, on November 6.

Convocation of Southwestern Virginia Meets in Covington

The One Hundred and First Semi-Annual Convention of the Convocation of Southwestern Virginia met in Emanuel Church, Covington, October 2-4, 1917. There were in all eighteen of the twenty-nine clergy present. The meeting was characterized as usual with the spirit of brotherhood, devotion and earnest enthusiasm for the missionary work of the Convocation.

Each morning at 9:30 the Rev. W. G. McDowell led the Devotional Meeting. His topic was, "We look for a new earth and a new heaven." The addresses made by Mr. McDowell were characterized with deep thought as to the condition of the times and God's promises to those who would be faithful to Him. He urged earnest prayer and careful thought in order that we may apply all of the affairs of today and the past to the condition of the new earth and new heaven, believing that using the old truth and tradition of the Church in the light of the demands of the day, would lead us into that fuller developed spiritual life, which would be the character of the new conditions in God's providence. Many of the clergy took part in discussing this subject, which was of great help to all present.

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PRESIDENT WILSON CALLS NATION TO PRAYER

Washington, D. C., Oct. 20.—President Wilson proclaimed Sunday, October 28, as a day of prayer for the triumph of American arms, today. The proclamation follows:

"WHEREAS, the Congress of the United States, by a concurrent resolution adopted on the fourth day of the present month of October, in view of the entrance of our nation into the vast and awful war which now afflicts the greater part of the world, has requested me to set apart by official proclamation a day on which our people should be called upon to offer concerted prayer to Almighty God for His Divine aid in the success of our arms; and,

"WHEREAS, it behooves a great free people, nurtured as we have been in the eternal principles of justice and of right, a nation which has sought from the earliest days of its existence to be obedient to the Divine teachings which have inspired it in the exercise of its liberties, to turn always to the Supreme Master and cast themselves in faith at His feet, praying for His aid and succor in every hour of trial, to the end that the great aims to which we dedicate our power as a people may not perish among men, but be always asserted and defended with fresh ardor and devotion, and, through the Divine blessing, set at the last upon enduring foundations for the benefit of all the free peoples of the earth:

"NOW, THEREFORE, I, Woodrow Wilson, President of the United States, gladly responding to the wish expressed by the Congress, do appoint October 28, being the last Sunday of the present month, as a day of supplication and prayer for all the people of the nation, earnestly exhorting all my countrymen to observe the appointed day, according to their several faiths, in solemn prayer that God's blessing may rest upon the high task which is laid upon us, to the end that the cause for which we give our lives and treasure may triumph and our efforts be blessed with high achievement."

ment of an Executive Secretary of the Province, at a salary of \$3,000 per year and expenses, who shall act, under the direction of the President of Synod and the Chairmen of all Boards of the Province, as Secretary of the Provincial Boards of Missions, Social Service, and Religious Education. It was felt that the whole provisional system is a farce unless there is an executive who can give his entire time to administering and fostering the work along these lines in the Province. The officer was not appointed this year, however, because as things now are the Province has no right to assess the Dioceses and it will therefore be necessary to get each Diocese to appropriate the necessary funds, which will be three cents per communicant.

3. The endorsement of a definition of Christian Social Service, according to which the Provincial Board of Social Service to determine its policies and its work, is as follows:

"The highest form of Christian Social Service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due opportunity for preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual fac-

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Rev. Andrew D. Stowe, Secretary of the Diocese, read the certificate of election, the consent of the Standing Committees of the Dioceses and of the Bishops to the consecration, and also the certificate of his consecration. Dr. Kramer presented the Bishop for installation, who answered to the article of faith and obedience, and was duly installed Bishop of the Diocese of Minnesota.

The Rt. Rev. Dr. James D. Morrison, Bishop of Duluth, preached the sermon, taking as his text III Cor. viii:23. The sermon was largely historical, touching upon the life, character and services of the early Bishops of the Diocese, and concluding with hearty congratulations to the people of the Diocese upon their wise choice.

At the close of the celebration of the Holy Communion, the American flag was displayed at the chancel steps, and Miss Wood, at the organ, assisted by Miss Williams with violin, played "The Star Spangled Banner".

The offering was for the War Commission Fund of half a million dollars to be raised for the work of the Church in the Army and Navy.

Immediately after the service, a reception was held in the Guild Hall for Bishop McElwain, followed by a luncheon for the out-of-town guests. Dr. Kramer acted as toastmaster, and a number of delightful addresses were made.

time outside of his Parish duties to serve in civic bodies, and since his residence here has been identified with many forward movements, both religious and civic.

"Members of his Parish and Keokuk people generally will regret to have Dr. Sage go, if he decides to accept the offer which has been made him, but they will be glad to offer their best wishes for success in a greater field, if he sees fit to accept this new charge. It is a compliment to Dr. Sage, and to St. John's Church, and a testimonial to his splendid work in the Parish and for the Church, that has moved the House of Bishops to elect him to this bigger field."

Dr. Sage is the managing editor of THE WITNESS and has been untiring in his efforts to make this paper fill well its place in the life of the Church.

Dr. Sage has promptly written the following letter of acceptance to the Presiding Bishop:

"I have been visited by a Committee of the House of Bishops who have informed me of my election to be Missionary Bishop of Salina.

"Conscious of the great honor conferred; being mindful of the large responsibility connected with that office, and not without a knowledge of my own limitations and shortcomings, I have after prayerful consideration and the asking for the guidance of the Holy Spirit, decided to accept the

THE SECRET OF A QUIET MIND: WEAR ALL THE ARMOR OF GOD; FOLLOW GOD'S PLAN—OBEDIENCE

BY THE VERY REV. FRANCIS S. WHITE

THE TWENTY-FIRST SUNDAY AFTER TRINITY THE COLLECT

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

"There is no peace, saith the Lord, unto the wicked." When we are young, and as long as we stay immature, "interior peace" does not count for much with us; but as the years pile up, it is a great comfort, and a source of strength and quiet confidence, to have a mind and a memory that can look back and find peace in the retrospection. I fancy that is not given to many souls. The only way that peace comes to human folks is through a knowledge and experience of pardon. "Peace with ourselves, the world and God was the special gift that Jesus bequeathed to His disciples. But the first requisite for peace is pardon." The word which reconciles God and man must be brought home to us. Are you trying to seek peace in penitence? Realize that peace and wickedness cannot go hand in hand. Christ does not give peace as the world does. The world tries to get peace by "forgetting". "O forget it" is a half truth that carries with it much danger to both parties in a sinful transaction. Jesus, in His story of the rich man, says, "Son, remember". "Remember", not for misery, but to stir one to penitence, in order to find pardon through the application of the Blood of Jesus for the sinful heart, by the channels of ear, and mind, and spirit.

Oh! the joy of a quiet, that is a serene, mind! "Go in peace", said Jesus to the woman who had been a sinner, "Thy sins be forgiven thee".

The second requirement for peace is cleansing. Just to be pardoned, just to know that God is willing to forgive, will not take away that restlessness which shows us we are not really possessing a quiet mind. We have to be cleansed. We need the assurance that we are cleansed. Notice that the Collect implies more than mere acceptance of the fact that Jesus died for me and has promised to blot out my iniquities. "Go in peace", says Jesus. Yes, and "sin no more". We are to serve God with a quiet mind. Bishop Hall puts it well: "The sin which disturbs the harmony of our moral being must be done away ere true peace can reign. Passions and appetites must be brought into subjection to the higher reason; the affections must be purified and directed toward worthy objects; the will must be strengthened and controlled, so as to beat in harmony with the will of God, if we would serve Him with a quiet mind. God does not will to surround Himself with a crowd of acquitted criminals, but with a family of redeemed and adopted children. His grace saves both from the guilt and power of sin. In Baptism we have the forgiveness of sins and a new birth unto righteousness. Absolution is the setting free of the penitent from the bonds of evil habit. In Holy Communion we feed upon Christ's Body and Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." So, to serve God with a quiet mind, we must struggle spiritually, struggle continuously; and in proportion as we realize God's mercy, and experience His grace, will we find peace unto our souls. Interior peace! Does it not sound attractive to you who are bending under your burdens, toiling along the road? Get a sense of sinfulness. Ask God to show yourself to yourself just as He sees you. Ask Him to wash away your sins; realize that if they are washed, and you are truly forgiven, your business will be to serve God. Nothing else will seem worth while. Remember what He has done and is doing for you. Struggle not for peace, but for pardon. "Get right with God" may be a very crude

way of putting it, but until we do get right with Him there will be no peace, when we remember, there will be no quiet mind to steady us and keep us poised as we go about doing good. Quiet your conscience this day by cleansing your conscience; so will your prayer be more than a pious wish.

THE EPISTLE

My brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.—Ephes. vi:10.

If you desire interior peace you must be prepared to struggle for it. If your soul is so important to God that He permitted Jesus Christ to die for it, you may be quite sure that it is important enough for God's enemies to plot for its possession. This day's Epistle is a battle-cry so strong, so challenging, so impelling, that as we read we can see that it is no child's play to be, and to stay, in possession of a quiet mind; "for we struggle not against flesh and blood", whose power we can measure up, but we struggle against "spiritual wickedness in high places", whose power is a subtle, deadly, fearsome thing. To underrate your enemy's power is a grave tactical mistake. Be sure of your reinforcements. Realize that your strength to fight comes from the Lord and His almighty power. It may seem to be far off and dimly distant, but history proves it is yours to command, provided you do your part. God's peace is not meant for the slacker. Notice, too that we are urged to put on the whole armor of God. To put on the whole armor is a direction which is not pleasing to many Christians. Many of us will put on the parade uniform; but if the sandals are tight, or the sword is too sharp, or the shield too heavy, we think we are entitled to omit that piece of the fighting harness; and I doubt not that such omission is the reason for our being restless, easily upset Christians. Look over that list of armor and see whether you really are carrying the whole of it. Take the "praying always" part, or the "watching with perseverance", or the "supplication for all saints". Surely we have no right to expect to take our stand, nor to take it with a quiet mind, if we have not taken all and done all that God commands. Notice, too that "the panoply of God" has offensive as well as defensive weapons. To meet the wiles of the devil we must go into our wildernesses, as did the Captain of our Salvation. "That He was baptized for us" means that we must put the Sacraments in the armory of God; that He fasted and prayed means that these are spiritual weapons; that He wielded in the supreme moment of attack the "sword of the spirit", which is the Word of God, impresses on us its power.

"Militant Christianity" is coming to have a new meaning these days. It involves less noise, less talk, less parodies, more quiet, intensive preparation and continuous drilling. It means wearing the fatigue uniform and planning to make every movement count. "The wiles of the devil" is no mere rhetoric. Any repentant sinner will tell you that. "The cleansing of the soul" is no mere theological expression. Any one who has truly and earnestly confessed his

sins and heard the assuring words of God's absolution will bear witness to that. The sword of the Spirit is a very real expression to the man who has made the Word of God his constant companion and the object of daily reading and meditation. The quiet mind only comes to the man who "fights the good fight with all his might", and is not content "to do his bit" simply in hymn singing and sermonizing and benevolences.

Do you ever ask any one to pray for you that you may confidently open your mouth to make known the mystery of the Gospel. Why not become an ambassador in bonds, so that, serene in your backing, you can by some means win spiritual battles for others besides yourself?

THE GOSPEL

There was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.—St. John iv:46.

"Serve Thee with a quiet mind." That is comparatively easy if the sun is shining, and there are no bitter memories to haunt and harry one's soul. But when some innocent sufferer in your household is at the point of death, then the quiet mind is not possible except for the pull of faith; the stronger the faith the less the worry. Worry indicates a lack of faith. "Come down at once ere my child die" is an indication that the nobleman's mind was set on the way Jesus should do things. Jesus, in His answer to the nobleman, indicates His diagnosis of the man's mental state. Jesus gave the nobleman a test which would show him that heretofore he had not really believed in Jesus, but he was willing to try the Saviour once, and when moved by desperation, Jesus gave him the test of obedience, by which road so many of us learn to believe and to know the teaching of God. Do you recall that when the Capernaum centurion said, "Speak the word only, and the servant shall be healed", Jesus said, "I will come and heal him". When the Capernaum nobleman said, "Come down ere my child die", Jesus said "Go thy way, thy child liveth". Find here a lesson for our souls, as to the cleansing of our souls from the stains of sin. Let us remember that if we are faithful people we will not try to tell Jesus how to raise our souls from the sleep of death, but we will ask Him to speak the word of forgiveness, as He speaks the message of salvation,—by the use of means. Bishop Doane puts it this way: "The faithful people of God today, often needing pardon, and therefore often without peace, will learn from the record of the Epistle to use the appointed weapons of warfare, by which alone the peace of victory over sin can be secured. And the Gospel story will teach them, as the nobleman's faith grows by and grows into obedience, to use the appointed means of grace by which the merciful Lord will cleanse them and keep them from sin." Note, too, that it is one thing to believe the word that Jesus speaks, but that it is better still to believe in Jesus. In the second instance, the centurion's belief in Jesus was followed by a like belief on the part of the family. Does your belief in Jesus have any effect on your household? Does "household" for you include any one besides your own flesh and blood? Are you interested in bringing the joy of a quiet mind to any one who chances to become part of your household? If our household includes people who seem to have no conscience, no faith, is that not a rather good indication that we may know Jesus' words, but that we are not very well acquainted with the mind of that Master? Think this over. Such an attitude of indifference to our households might be the very reason why we have no joy in our religion, no quiet mind, no confidence in the Lord.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
21 S. after Trin.	I Kings 9:26-10:13	Matt. 12:22-end	Jer. 31:27-end	Heb. 10:11-end
	Is. 59			
M.	Deut. 17:14-end	Luke 7:18-35	Ezek. 37:1-14	11:1-16
Tu.	Wis. 6	7:36-end	37:15-end	11:17-31
W.	Ecclus. 10:1-24	8:1-21	38	11:32-end
Th.	I Kings 10:14-end	8:22-39	39:1-16	12:1-13
				12:14-end
F.	Prov. 31:1-9	8:40-end	39:17-end	
S.	I Kings 11:1-13	9:1-17	40:1-23	13
22 S. af. Trinity	11:26-end	Mark 12:18-37	Job 28	James 1
	Ecclus. 36:1-17			

TWENTY-FIRST SUNDAY AFTER TRINITY

The first morning lesson is the story of the visit of the Queen of Sheba to King Solomon. It is not only of historical interest, a story with which every one should be acquainted, but inasmuch as our Lord Himself used the incident as the basis of one of His most solemn affirmations about Himself, would it not seem that a lectionary should include it in its list of Sunday readings?

The omission is one small part of the cumulative proof that the effort to get in a satisfactory outline of Old Testament history between Trinity Sunday and the Sunday next before Advent is our present Prayer Book plan a failure. It cannot be done. No other branch of the Anglican communion makes the absurd attempt. The Queen of Sheba was deeply impressed, not only with the magnificence of Solomon's court, but with his wisdom and his ideal of a king as one to reign in judgment and justice before God. Taking up this, our Lord declared to the Church of His day, "The Queen of the South shall rise up in judgment with this generation, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Happy the people who can recognize the wisdom in their own contemporaries. These two passages, then, make up the first and second lessons. The New Testament selection is particularly in harmony with the Eu-

charistic Scriptures. The latter part brings out with terrific force the necessity of that inward cleansing prayed for in the Collect, while the reference to the Holy Spirit in the beginning harks back to our Lord's victory over Satan; and this is in line with the Epistle: Be strong in the Lord and let your weapon be, the Sword of the Spirit. It was the Epistle that mainly determined the selection of Isaiah 59 for the Old Testament alternate, since it contains what was the basis of St. Paul's description of the warrior's armour.

In the evening the course reading of Hebrews is continued and the selection deals with the New Covenant fulfilled in our Lord. For the corresponding Old Testament lesson we have selected the prophecy of that covenant by Jeremiah, which, indeed, is quoted in Hebrews. "This shall be the covenant that I will make with the House of Israel: after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people." Surely this is one of the most magnificent and humanly to be desired promises of God and the omission of it from the list of Sunday lessons in our present Prayer Book Lectionary is simply inexplicable. It has only one superior in the Old Testament and that is in Ezekiel 36: 16-end, the lesson for evening of this very Sunday in the Revised Lectionary, or 37:1-14, Monday's lesson, neither of which finds place on any Sunday in Prayer Book Lectionary.

Everyday Religion

By Dr. James E. Freeman

THE FAITH OF A SOLDIER

"Hold Thou me up and I shall be safe."

That the faith of a soldier should be different from that of other men is hardly to be expected, and yet the very exigencies and extremes of life with which the soldier deals call for and demand something more heroic in the way of faith than is recognized or practiced by the average layman. In days of peace, when the humdrum of life is commonplace, unfortunately religious faith and conviction seem to become matters purely perfunctory, colorless and altogether lacking in any heroic elements. There is something thrilling about the faith of the Crusaders. While it may have expressed itself at times in a zeal that lacked both moderation and intelligence, it was, nevertheless, something that won the admiration and praise of men generally. We are not made strong by pursuing the line of least resistance, and if the muscles of the body become weak and flabby from lack of exercise, may we not believe that the muscles of the soul or the spiritual man lose their vigor and vitality when lightly exercised or used?

Recently we received a letter that describes the average life of an average Christian young man before and since he entered the service. We quote from it:

"He had been made to attend Church all his life. He could not have quite understood it, but now that he does his own thinking he has swung to the other extreme. He doubts everything—God, Christ, the verity of the Bible—and feels that religion and the forms of the Church are emotional, yet, to cap it all, he wants to believe, but not blindly."

This seems to be of a piece with Donald Hankey's splendid description in his "Student in Arms" of the soldiers in the trenches. He speaks of the "inarticulate faith" of the men. He maintains that to many of them the mere forms of religion make lit-

tle or no appeal, and yet, in the heart of almost every one of them, resides a deep, fundamental religious conviction. He raises the question whether the Church at large has not misunderstood the youth of our generation, and whether it has not sought to interpret religion to them in a language which they fail to understand. The question is a very pertinent one, and must be considered by every thoughtful religious worker. Our observation leads us to think that the strenuous service of camp life, with all its multifarious temptations, conduces to more serious reflection and a more urgent demand for the sustaining power and comfort of religion. It is no uncommon thing for a young man or woman to come to a period in life where they have doubts, and indeed very frequently this very period of doubt and misgiving leads to a larger, stronger and finer faith. Even the great Master Himself had His wilderness experience, and out of it, Divine as He was, He came to His mighty tasks refreshed and stimulated, and ready to go to Calvary.

It may be possible that the present testing of the world's faith, through the hardships and sacrifices of its Calvary, is to result in a newer, more understandable and more virile expression of religion in the life of the people. We are perfectly clear that a faith that expresses itself only in perfunctory services is unsustaining and impracticable. On the other hand, we are very clear that a crisis, such as the present one, calls for positive and definite expression of religion, an expression that is not blind, but strong and definite in its trust in the upholding, sustaining and saving power of Almighty God. Perhaps it may not take on the most refined expression, but it must be positive and it must demonstrate itself through conduct. Without such a faith at such a time as this, how hopeless and despairing must be the condition under which our boys go forth to the greatest service they have ever known! It was a soldier in Flanders who, after passing through a long period of doubt, just before he fell in action, learned to lean upon the word, "Hold Thou me up and I shall be safe." Though he fell facing the enemy, he was conscious with his latest breath that the great enigma of life had been solved, and that death was but the opening of the gateway into life, full and abundant. It is such a faith that is universally demanded today to sustain the hearts and minds of mankind.—Courtesy of the Minneapolis Tribune.

WHAT THE CHURCH TEACHES ABOUT THE INTERMEDIATE STATE

XLII

THE INTERMEDIATE STATE

All Saints' Day brings with it each year the remembrance of the faithful departed, those who are "fallen asleep in Jesus". Each year adds to the number of those who have "gone before", some who were dear to us who are left behind. Each year the day thus gains a deeper meaning to us.

The heart seeks to know what is their condition. The Prayer Book says that "those who depart hence in the Lord" are "in joy and felicity". As to the life of the world beyond, and its employment, we are not told. Probably the conditions are so different from those here that we could not understand if the questions we would like to ask were to be answered. An adult cannot give to a child any true conception of what it is like to be grown up. Our childish ideas of "grown up" centered around the fact that then we could sit up late at night, and eat what we chose, instead of what we were told was good for us. So no doubt our impressions of what the next life will be like are just as inadequate, and any true conception impossible to convey to us.

NOT HEAVEN OR HELL NOW

But the Scripture will make it clear that the popular conception that after death the soul enters heaven or hell immediately is not true. Instead, the New Testament teaches that there are three worlds in which we live: This present world, which we enter at birth, and leave by the door of death; the next world, which we enter by the door of death, and leave in the general resurrection; and the third world of final reward, or final punishment, which begins after the last judgment. The three divisions of the Church's building, Nave, Choir and Sanctuary, which come to us from the ancient tabernacle built at Sinai by Moses, typify these three worlds, or stages of life.

The New Testament name for the middle world, or the intermediate state, is Hades, which in the King James translation is translated "hell". But since that translation, the word in English has come to hold a different meaning, and therefore, in the Revised Version, Hades is kept, and hell used only for Gehenna, the place of final punishment. When we say in the Creed, "Jesus descended into hell", we mean that His human soul joined all the souls of all the dead, in Hades, or the intermediate state.

The New Testament recognizes a division in that world. The good are "with Christ", "in Paradise", "in Abraham's bosom", in joy and felicity, while the wicked are in misery, waiting for the final judgment and the punishment which follows. So in the parable of Dives and Lazarus, Lazarus is in "Abraham's bosom", Dives in Hades, not Gehenna, yet in a place of torment. The Eastern Orthodox Church has preserved in this the true Scriptural doctrine. The Catechism of the Russian Church, in answer to the question, "In what state are the souls of the dead, until the general resurrection?" answers, "The souls of the righteous are in light and rest, with a foretaste of eternal happiness, but the souls of the wicked are in a state the reverse of this".

Question. Why may we not ascribe to the souls of the righteous perfect happiness immediately after death?

Answer. Because it is ordained that the perfect, by tribulation, according to works, shall be received by the Perfect Man after the resurrection of the body, and God's last judgment. II. Tim. iv:8; II. Cor. 5:10.

Question. Why do we ascribe to the righteous a foretaste of bliss before the last judgment?

Answer. On the testimony of Jesus Christ Himself, who says, in the parable, that the righteous Lazarus was, immediately after death, carried into Abraham's bosom.

ADVANTAGE OF THE DOCTRINE

Besides the advantage that this is the teaching of Scripture, the doctrine of the intermediate state meets our sense of the need for an interval of further development before the time of final reward or punishment. After all, the line between saints and sinners is not clearly distinguishable. "There is so much good in the worst of us, and so much bad in the best of us, that it does not behoove any of us to talk about the rest of us." No one

that we know is good enough for heaven, or bad enough for hell. Moreover, the intermediate state offers an opportunity for those who have not heard the Gospel here on earth to hear it there, and to accept or reject Christ. St. Peter seems to imply that our Lord, while His body lay in the tomb, was preaching the Gospel in the other world, even to those men who had been drowned by the flood.

In reaction from the unscriptural mediaeval doctrine of purgatory, the Continental reformers went to an equally unscriptural extreme, and lost the primitive teaching regarding the intermediate state. J. H. Y.

The Life of Prayer

INTERCESSORY PRAYER

In the Sacrifice of Prayer, we consecrate our own God-given power of will to the active service of God's will, and in so doing we bring ourselves into perfect sympathy with the mind of God, and thus find boldness to approach Almighty God in prayer. Our prayers can never henceforth become abject cries of pain, helplessness or blank despair sent up to God on the chance that He may hear; but they will take the form of definite petition. We have put ourselves en rapport with the will of God. The result is that the Almighty is pleased to share His dominion with us, so St. James says, "The supplication of a righteous man (energized by the Spirit of God) availeth much". Holy Scripture again and again says that when a man has kinship of will with the Divine, God

will respect that will. One might even venture further, and say He will take heed of it in forming His judgment.

Think of the intercessory prayer of Abraham for the wicked cities. "As the men looked toward Sodom * * * the Lord said, Shall I hide from Abraham that which I do?" (Genesis xviii:17.) The Almighty takes Abraham into His Divine counsel. Surely our Lord has done the same to us. "No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from My Father I have made known unto you." (John xv:15.) Our Lord puts His friends on an equality with Himself. It is an equality of spirit. So Abraham draws near unto the Lord and offers up a prayer for Sodom. The answer is that if fifty righteous are found, the city shall be spared.

Five more times does the faithful servant appear before the Lord, and by his earnest exhortations the number is reduced to ten. When you consider this incident, the fact is apparent that Abraham had a power of his own which he exercised in prayer. Almighty God not only gladly recognized this prayer, but heeded it. God is tender to His servant. He stays His hand until the moral sense of Abraham is satisfied, and he is in accord with God's will.

St. John says, "If any man see his brother sinning a sin, not unto death, he shall ask, and God will give him life"—renewed spiritual life. Your brother is he who is bound to you by the ties of Divine kinship. If such an one is plainly not abiding in Christ, yet not irrevocably fallen from Him, you should pray for him. "There is," St. John continues, "a sin unto death"

—surely final impenitence! "I do not say"—the Apostle neither absolutely forbids nor encourages—"that he shall pray concerning this." But think of those who are careless, yea, even fallen into grievous sin, which interrupts the flow of Divine life between the Vine and its branches; for such as these, the Apostle affirms, your prayers may not be in vain. Almighty God has so bound you up into the Body of Christ, that your prayers, united to Christ's intercession, may even now win for another a fresh influx of life, which shall bring forth sorrow and contrition, either in this world or the next. What a duty is laid upon you to open the floodgates of God's mercy by intercessory prayer.

Consider for a moment in your mind. How large a part does intercessory prayer occupy in your daily devotions, especially for the Missionary work of the Church?

War Service Commission of the Diocese of Newark

The Newark Diocesan War Commission has been very active during the Autumn, with Bishop Stearly as Chairman, Rev. Mr. Elmendorf, Secretary, and Mr. Herbert G. Clopper of Summit, Treasurer. The Commission was divided into committees, with the Rev. D. S. Hamilton, Chairman of the Committee on Chaplains and their work in the camps; Mrs. J. W. Danforth, on safeguarding the young people; Mr. Walter Kidde, on following up the soldiers, whether in camp or abroad.

Some thirty of the best business men of the Diocese were called together to collect and direct the use of an adequate amount of money, and it was voted to endeavor to raise

THE BEST PLAN YET TO INTRODUCE THE WITNESS INTO EVERY PARISH

Among the many methods suggested by the clergy to introduce THE WITNESS, none excels the following plan, because it solves so many problems. Every clergyman of the Church can adopt this plan with confidence.

This Rector ordered 12 copies a week for three months to put on a table near the church door with a notice to "Leave 3 cents and take a copy."

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These 25 copies will cost, for three months, only \$5.00. They will sell for \$9.75. Interest the people and you will get your money back and more. It will be safe for any Parish to order copies equal to one-tenth their communicant list.

During the three months some Guild or individual will make a vigorous canvass for subscriptions at \$1.00 a year, and will keep 20 cents commission on each subscription.

We never yet knew a Parish where some Guild did not want to make money. Here is the opportunity. And remember that every family that takes THE WITNESS will be a better worker—with a better knowledge of the Church and a deeper consecration.

We ask the clergy and our other subscribers to see that this plan is adopted in their home Parish; to begin at once.

We must have One Hundred Thousand Subscribers before January 1, 1918.

within the Diocese fifty thousand dollars for the war work, with first thought for the great camps at Wrightstown and the embarkation camp at Dumont. The Bishops have asked for Parochial War Service Commissions to carry out the plans of the Diocesan Commission as regards the subjects named, also the preservation, posting by the church doors and sending to the Bishops of the names of all in government service, letters from the Parish every month to go to them, and packages whenever possible; also to press everywhere the government request for food preservation. The clergy will be asked, as far as they can, to give a month or more for service in the military camps, whether in our distinctive Church work or with the Y. M. C. A. At Wrightstown and at Dumont our Church work is established close beside the camps, to co-operate with the Y. M. C. A. within the camps. Emphasis will be put upon personal work, and the best experience as regards such ministry will be used. Several of the clergy are already at the camps. Working with the Y. M. C. A. are the Rev. John G. Martin of Clifton, in France; Rev. E. W. Anderson of Jersey City, on his way to Russia; Rev. T. J. M. Van Dyne, at Petersburg; Rev. Hugh D. Wilson, at Wrightstown; Rev. James H. S. Fair of Ambulance Corps No. 33, at Syracuse; Rev. Gordon D. Hoxey, at Spartanburg; Rev. S. G. Dunseath, who gave two months of service at Anniston; and several other clergy have offered their services and are waiting to take duty in the camps.

The Church of the Holy Communion in South Orange gave \$1,265 for the equipment of the Chaplains of the New Jersey regiments, and a part has been given for a moving picture equipment for the Chaplain of the First Regiment at Anniston.

TWO CHURCH CORNERSTONES ARE LAID

Russian Orthodox Church in South River, New Jersey—Our Clergy Take Part

On Sunday, Oct. 7th, the corner stone of the new Russian Orthodox Church of St. Peter and St. Paul, South River, New Jersey, was consecrated with impressive ceremonies by the Rt. Rev. Bishop Alexander, Bishop of the Russian Cathedral of St. Nicholas, New York, assisted by the very Rev. Sergius G. Suegireff, the Rev. Archdeacon Sevelod, the Rev. John Teper of Perth Amboy, and the Rev. Peter Semasliko of South River. The Rev. Sidney H. Dixon, Priest-in-Charge of the Episcopal Church of the Holy Trinity, South River, and Rector of the Church of the Holy Cross, Perth Amboy, was present in the sanctuary and assisted in the ceremonies. South River and Perth Amboy are communities where the American population is far outnumbered by the constantly increasing foreign immigration. The Russian colony in South River is large and constantly growing. For several years the local Russian Church has been a center of Missionary activity in the neighboring towns and cities, and its

clergy have always maintained cordial relations with the clergy of the Episcopal Church. The new building will be one of the largest and handsomest Russian Churches in the State of New Jersey.

Champaign, Ill.

In the presence of a large congregation, on Tuesday, Sept. 26th, Bishop Sherwood laid the corner stone of the Church and group of buildings, Parish House and Rectory, now in process of erection for Emmanuel Memorial Parish, in Champaign, Ill., the Rev. George P. Hoster, D. D., Rector. The Bishop made an address, and was assisted in the service by the Rev. John M. Page and the Rector.

The buildings, when completed, will cost about \$45,000. The Church and Parish House are the gift of Dr. and Mrs. J. L. Polk of Champaign, in memory of their three sons, Justice Cicero Polk, Robert Collins Polk and John Lutton Polk, the latter of whom was recently drowned. The Rectory is being built by the Parish. The plans were drawn and the work is being supervised by Architect R. A. Cram of Boston. The material is Bedford sandstone. The Church will seat about 250. The style is old English.

Springfield Diocesan Notes

Osborne Hall, the Church Home for Girls attending the University of Illinois, has opened with a full capacity house this season, and many had to be refused. Our Chaplain at the University of Illinois, the Rev. John M. Page, is doing all that he can for

tial additions made to the comfort and looks of the house in preparation for the new Rector. The Rev. G. M. Davidson has revived the work at Mt. Carmel and Harrisburg, and begun a new work at West Frankfort. A new organ, to cost about \$2,000, is being installed in Trinity Church, Mattoon. The Bishop has published his list of appointments for the year, covering the entire field, and expects to visit every Parish and Mission by next June. He instituted the Rev. Mr. Riley into the Rectorship of Christ Church, Springfield, on Sunday, Oct. 7th, and will institute the Rev. Mr. Butler into the Rectorship of St. Paul's, Alton, on Oct. 28th.

The Standing Committee, at a recent meeting, recommended Mr. L. G. McAfee of Lincoln and Mr. George Julius Cleaveland of Edwardsville to be admitted candidates for Holy Orders. Mr. McAfee has gone to the General Theological Seminary, New York, and Mr. Cleaveland to Alexandria, Pa.

Keep the Home Fires Burning

The Rev. Dr. David H. Weeks, Rector of the Church of the Epiphany, Niagara Falls, N. Y., quotes in his Parish paper an article by the Rev. Charles D. Broughton of Buffalo, N. Y., which should be carefully considered by Churchmen everywhere:

This thought, "The Need of Maintaining the Home Base", deeply impressed itself upon my mind as I watched this Summer much preparation for war work at Silver Bay, on Lake George, where most of my vacation was spent.

To maintain our work in its highest efficiency abroad means maintenance in a higher efficiency even than it has yet known at home. The problem which is agitating friends everywhere is, "How shall the Church and all religious forces be keyed up to the kind of a high grade service which will be demanded by the soldiers on their return?" In the trenches there are no atheists. Men indifferent or intolerant about discussions of religion are imperative in their demands for a religion that has lift and help. Men are praying more, and in a language unknown to the common prayer meeting. All society has been thrown out of beaten paths and broken loose from ties of habit, friendship and custom that made decency habitual. Standards of right and purity and behavior are being overturned. After the war, all religious agencies must rise to a far higher service for the reconstruction of society. As Donald Hankey says, "All religious agencies must rise to the occasion or commit suicide".

Dr. Weeks urges the members of his Parish to give their very best to the Church this year, that the home base may be kept strong in all its different agencies as a source of inspiration to those who are working far or near.

"Keep the home fires burning While your hearts are yearning, Though your lads are far away They dream of home; There's a silver lining, Through the dark cloud shining; Turn the dark cloud inside out 'Till the boys come home."

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

A troop of Boy Scouts has been organized in St. John's Church, West Hoboken, N. J.

Sunday, November 4, is the Day of Intercession for the Girls' Friendly Society of America.

The work of placing the chime of bells in the tower of Trinity Church, Oshkosh, Wis., was completed October 10, and the first recital was given that evening.

The Annual Meeting of the Alabama Branch of the Woman's Auxiliary to the Board of Missions will be held at St. John's Church, Montgomery, beginning on Tuesday, October 30.

The Cathedral House, Louisville, Ky., is a social center for the soldiers stationed at Camp Zachary Taylor. A committee on entertainment has been appointed, composed of the new Dean, the Very Rev. R. L. McCready, the Rev. Messrs. D. C. Wright, Harry Musson, J. Douglas and J. M. Maxon.

The Trustees of St. Mary's Diocesan School for Girls at Concord, N. H., have secured an option on a five-acre tract of ground to be used as a site for a new school building to be erected, it is hoped, in the near future.

About fifty army and navy boys attended the morning service at St. Mark's Church, Berkeley, Cal., on Sunday, October 14, and were guests in the homes of the parishioners at dinner and had the pleasure during the afternoon of meeting the young ladies of the Parish.

At the meeting of the Brooklyn Clerical League on Monday, October 1, the following officers were elected for the coming year: President, Rev. Duncan M. Genns; Vice President, Rev. John H. Fitzgerald, Jr.; Secretary, Rev. Andrew Fleming, and Treasurer, Rev. Clifton H. Brewer. The next meeting of the League will be held at Holy Trinity Church, on November 5, at noon.

Seventy-five young men from the United States Naval Training Station at Newport were guests of the Church of the Ascension Parish at Fall River, Mass., on Sunday, October 14. They were escorted from the train to the Church and in companies of one, two, three, four, or more, introduced to parishioners who took them to dinner. In the afternoon entertainment was offered in the homes.

The statistical report of the Girls' Friendly Society in America for the past fiscal year shows a total membership of 51,755. There are 41 Diocesan organizations and work in 23 Dioceses without organization, with 903 active branches. Individuals confirmed, 1,656. Total amount of money expended, \$62,421.58. Total gifts for Girls' Friendly Society purposes, \$21,178.23. Total gifts to objects outside the Society, \$52,307.17. Grand total, \$135,906.98.

The Scranton, Pa., Republican, in a lengthy editorial, strongly commends the suggestion made by the Rev. Robert P. Krietler, Rector of St. Luke's Church, of that city, before the Civic Bureau of the Board of Trade, that the work of the local charitable institutions should be done systematically and that they should arrive at some understanding which would obviate issuing their appeals to the public at the same time.

The Rev. Menard Doswell, Jr., Rector of St. George's Church, New Orleans, La., expressed the opinion in a recent sermon that "the official title of the minister of the Church should be pastor rather than rector. The rector must be pastor. It is too bad that our Church does not retain the word officially. The pastor is supposed to be the shepherd of the flock, and in that capacity the rector is supposed to enter upon the closest relationship with the members of his parish."

The Very Rev. Richard L. McCready was installed as Dean, and the Rev. Francis W. Hardy as Senior Canon of Christ Church Cathedral at Louisville, Ky., on Sunday morning, October 7, by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. The Rt. Rev. Lewis W. Burton, D. D., Bishop of Lexington, preached the sermon. At the evening service, under the general topic, "The Cathedral," Bishop Woodcock gave an address on

"Its Past," and the Rev. D. C. Wright, Rector of St. Paul's Church, spoke on "Its Relation to Sister Congregations."

The first meeting of the Church Sunday School Institute, beginning the session of 1917-18, at Nashville, Tenn., was held at Christ Church, on the evening of October 8. Supper was served at 6:30 p. m. for the members of the Institute and the Rev. Prentice A. Pugh gave a lecture at 7:15 o'clock on the subject, "The Prayer Book and Church Worship." The Institute is composed of all the Church Schools in Nashville.

The Rector of Grace Memorial Church, Wabasha, Minn., has a live bunch of Boy Scouts under his care. The troop numbers nearly three patrols and all are "up and coming." Last Sunday being "Liberty Sunday," they marched with flag in procession behind the choir and someone remarked they acted so well that you might wonder if they had had four years' training at Shattuck. The boys help the local Red Cross organization at all times, and already have secured in subscriptions for the second Liberty Loan, several thousands of dollars.

"The Episcopal Church is the Mother Church of the English speaking race. In America she is making great headway, steadily advancing her true principles and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful Missions abroad. The course of the Church in America has been characterized by a very remarkable growth. Some in the Church are careless and unworthy, but for the

earnest true-hearted she provides a training and privilege not paralleled elsewhere. The gain of the Episcopalians in this country, steady, onward, undeniable is one of the remarkable characteristics of our time." —The News (Roman Catholic).

"Trinity Church Bulletin" is the name of a new Parish paper of fourteen neatly printed pages on calendar paper with an artistic cover, edited by the Rev. Dr. P. C. Wolcott and published in the interest of Trinity Church, Highland Park, Ill. The first number is respectfully dedicated to the ladies of Trinity Parish. In his Foreword, after stating the object of the Bulletin, the editor says. "Now that our country has entered the great war for democracy and the freedom of the world from military and autocratic tyranny, we are all of us busy as we have never been before and we are all pledged to do our utmost to help win the war. We must not forget, however, that more than ever before we need the help and inspiration of religion to enable us to bear our burdens cheerfully and to do our duty nobly, and that however much we do in the way of patriotic endeavor we must see to it that our religious life does not languish, that the flame burns bright upon the altars of our souls and that the work of the Church is carried on with vigor and diligence. It is only in co-operation with God that we can live unselfishly and win worthily."

The Rev. A. Elliston Cole, Vicar of St. John's Episcopal Church, Bedford, Ind., was married Oct. 9th to Miss Bessie Barlow of New Castle, Ind. The marriage was solemnized by the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, at All Saints' Cathedral, Indianapolis. Only the immediate families of the young couple witnessed the ceremony. The Rev. and Mrs. Cole will be at home to their friends after Oct. 20th, at St. John's Rectory, Bedford.

Personal Mention

Emmanuel Church, Rockford, Ill., has extended a call to the Rev. Earl H. Merriman of Hinsdale, Ill.

The Rev. Lester Leake Riley was installed as Rector of Christ Church, Springfield, Ill., by Bishop Sherwood on the 7th inst.

The Bishop of Oklahoma deposed from the ministry of the Church, on October 6th, James Edward McGarvey.

The Rev. F. D. Evenson has taken up the work of the Church at Flan-dereau, S. D., where he was called not long since.

The Rev. John S. Moses, by appointment of Bishop Lawrence and Dean Rousmaniere, has become the representative of the Cathedral and the Diocese of Massachusetts at Harvard University.

At a special service held for a detachment of enlisted men at the Philadelphia Navy Yard, the new Rector of St. Paul's Church, the Rev. Dr. Robert Norwood, was heartily cheered several times in the course of a stirring address denouncing autocracy.

The Rev. Leicester C. Lewis, Professor of Ecclesiastical History at the Western Theological Seminary, will conduct a Quiet Day for the ladies of Trinity Guild, at Trinity Church, Highland Park, Ill., on next Monday, Oct. 29th.

Mrs. H. C. Bolton of Washington, D. C., has resigned as General Secretary of the Girls' Friendly Society of America. The official organ of the Society states that since her removal from New York, Mrs. Bolton has found it increasingly difficult to carry on the work at a distance from the central office, as both the labor of correspondence and the responsibilities of the work done from Washington were beyond her physical strength.

New York Notes

The General Seminary opens this year with the smallest attendance in a generation. Instead of 150, a maximum of other years, there are but 80. This is a good deal of a falling off, but not quite the proportion of loss felt by other Divinity schools.

Dean Fosbroke is very much in demand as a preacher. He preached last Sunday in the Church of the Transfiguration, popularly known as "the little Church round the corner." It was celebrating its 69th anniversary.

The Dean, who came into office last winter, succeeding a line of eminent men like Dean Hoffman and Dean Robbins, is perhaps more scholarly than any of them. Besides a deep acquaintance with present day radical literature, and the ability to accept the truth it stands for as well as reject its absurdities, he is a good deal of a mystic and preacher, much in demand for quiet days and retreats.

His Anglicanism is cosmopolitan, beginning in England, where he was born, receiving much breadth in the far Northwest in practical helpfulness, and fitting into the Howard and Cambridge intellectual life with a judicious mingling of learning and common-sense Churchmanship. Some who are used to a more local type of Churchliness may at first find it difficult to like a man of such varied powers of expression, and the party men will be often in doubt, but the chances are that young men coming into the ministry under such auspices will have more human sympathy and aspiration than under the staid leadership of a former generation of theologians.

Riverdale is a pretty part of suburban New York, just beyond the Harlem River, and the Rev. Dr. Gustav Carstensen has been Rector there for fifteen years, liked by parishioners

War Commission Active—Much Work Already Accomplished

The War Commission appointed by the Presiding Bishop about Sept 1st met for organization in Washington on Sept. 14th. Its next meeting was on Oct. 2nd, in New York. Since then the Executive Committee has met on Oct. 11th, in Philadelphia, and on Oct. 19th, in Chicago. On the evening of Oct. 2nd a Co-ordination Conference was held in the Church Missions House, New York, presided over by the President of the War Commission, Bishop Lawrence, and participated in by members of the following organizations:

Board of Missions.
Brotherhood of St. Andrew.
Joint Commission on Social Service.
General Board of Religious Education.
Woman's Auxiliary.
Church Periodical Club.
Church Mission of Help.
Girls' Friendly Society.
St. Barnabas' Guild.

A policy of reinforcement is being pursued by the War Commission. It does not propose to take over the war work of the Church, but rather to co-ordinate the various forces already at work, and to distribute the strength of the Church so as to provide for the adequate care of our enlisted Churchmen in all camps and cantonments in America, and with the expeditionary forces abroad. To this end it is seeking, first of all, to provide the regular Chaplains of the Army and Navy with proper equipment. A generous Churchman, Commodor Elbridge Gerry, has offered to provide portable Altars, vessels, ornaments, etc., for all Army and Navy Chaplains who are in need of them, and whose applications are made to the War Commission.

Through co-operation with the various Dioceses, arrangements are being made to provide every cantonment, and, wherever necessary, every camp with volunteer Chaplains, who shall be priests of our Church.

Through co-operation with the Y. M. C. A., the Y. M. C. A. headquarters will be available for the celebration of the Holy Communion and other religious services. In many of our camps and cantonments these priests are already at work.

The Brotherhood of St. Andrew, under the direction of the War Commission, is providing laymen to co-operate with these Chaplains, and has already ten or a dozen splendid men in the field.

The Mission of Help and the Girls' Friendly Society have been assigned the very necessary and delicate work of helping to solve the moral problem which confronts us at every cantonment.

The Joint Commission on Social Service has been assigned the definite work of food conservation, and its Executive Secretary has already established an office in Washington, under the direction of the Food Administrator, and with the guidance of the Bishop of Washington, who is special representative of the War Commission.

All the other organizations of the Church are co-operating splendidly.

On Oct. 20th, the Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, sailed for France as the representative of the War Commission, and with the authority of the Presiding Bishop to supervise the work among American Churchmen with Pershing's forces.

A letter is being sent out to all the clergy this week, acquainting them with the plan and scope of the War Commission, and with some of the things so far accomplished, urging their support, and urging also that they further by every means in their power the second Liberty Loan.

The Bishops of the Commission constitute a committee, with Bishop Lawrence as Chairman, which presented to the House of Bishops last week a memorial from the War Commission, asking that the House of Bishops include in their proposed pastoral a call to all the clergy and laity to co-operate with the work of the War Commission.

No plea, except a general one for funds, has as yet been issued, but contributions for the work of the War Commission may be sent to Mr. Arthur Newbold, Treasurer, care Drexel & Co., Philadelphia.

Inquiries, offers of service, reports on local conditions, etc., should be sent direct to Bishop Perry, President of the Executive Committee, at the office of the Commission, 14 Wall Street, New York. These offices have been given, rent free, by Mr. Anton Hadenpeyl, so that the overhead expenses of the War Commission are comparatively small.

GEORGE CRAIG STEWART, Sec'y.

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?

The Rev. Frank E. Wilson, Rector of St. Augustine's Church, Wilmette, Ill., has been granted a leave of absence from his Parish for three months, and is representing the Church, under special appointment, at Camp Grant, Rockford, Ill., where something like forty thousand men are in training.

The Rev. Norman Inwood, who was formerly the Bishop's Secretary, and in charge of the Church of the Nativity, Mineola, L. I., and who went to Bermuda on account of ill health, reports a slight improvement. We were very sorry to see that Lieut. Charles H. Inwood, his only brother, formerly of Altoona, Pa., but a member of the Machine Gun Corps, British Army, was killed in action on Aug. 16, 1917.

The Rev. George Wharton McMullin, Rector of St. John's-in-the-Wilderness, Gibbsboro, N. J., but formerly in charge of St. Joseph's Church, Queens, St. Thomas, Farmingdale, and later on of the Church of the Ascension, Rockville Centre, in the Diocese of L. I., is now about to return and take up the work at the Church of the Nativity, Mineola, and other missionary work in connection with it. He expects to begin his work about the middle of this month.

The Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Neb., has been accepted by the Y. M. C. A. for overseas work, and will sail for France Nov. 3. Rev. Mr. Tyner has been very successful in conducting Missions, and his going overseas will necessitate the cancellation of several important engagements. The work in France will consist of conducting services and meetings for the soldiers.

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

and outsiders. But a Vestryman, apparently of the Church Club type, objected to him on various scores, especially because he brought a detail of children from a nearby Negro Orphan Asylum to the Sunday services. This Vestryman and his sympathizers made conditions uncomfortable for the Rector, and he has resigned, though supported by very prominent officials of the Parish as well as by Bishop Greer. It does seem as if Churches should be, by this time, beyond warfare of this sort, when the world needs so much the example of religious peace and brotherhood in the House of Prayer.

Nearly all Rectors of the great city Parishes took up the regular autumn work with the first Sunday in October. Two at least are away on account of the war, the Rev. Herbert Shipman, D. D., and the Rev. W. C. Cracker, D. D. Dr. Shipman is of the New York First Field Artillery and Dr. Cracker of the 71st Regiment, New York Infantry. Both expect to be in France soon.

Hardly anybody refers to the religious question in this campaign, on the theory of letting sleeping dogs lie. But in this case the dogs are only shamming sleep. There is ample reason to believe that sectarian bigotry is determined to knife Mayor Mitchell at the polls, because he seemed to interfere with their hopes. It has evidently come to pass in America that it is a reckless thing, if he values his official future, for a young public official to love and defend the secular institutions more than, or as much as, he does the ecclesiastical. Mr. Mitchell had the temerity to try to make the Church recognize its obligation to the city authorities in matters concerning the general welfare. There are those who will use the utmost endeavor to punish him for this fact, which appears so hopelessly American to many others. J. S.

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THE MEETING OF THE BISHOPS

The most lasting impression left upon one, who attended the meeting of the House for the first time, was the intense patriotism that permeates that body.

This was doubly emphasized by the discussion that centered around the case of the Bishop of Utah.

We are debarred by the custom of the House from quoting the speeches, but not from recording our impressions.

Anyone who listened to the passionate eloquence of the Bishop of Fond du Lac, or the forceful utterances of the Bishop of Chicago, or the clean-cut words of the Bishop of Massachusetts, or the earnest appeal of the Bishop of Pennsylvania, could not help feeling that the mantle of the Churchmen of the Revolution had fallen upon the shoulders of these, their lineal, descendants.

This was ably embodied by the Bishop of Arkansas in the telegram sent to President Wilson:

"Resolved, That this House of Bishops assures the President of the United States and his cabinet of our patriotic support of the government, pledging ourselves to co-operate in every possible way to aid, sustain and protect the brave soldiers and sailors of this great Christian nation, in the heroic effort to destroy the oppression, tyranny and brutality now threatening the world, and to establish justice, righteousness and liberty among all nations."

Regarding the case of the Bishop of Utah, the House did the only thing that it could do, sitting as it was fifteen hundred miles from the sources of evidence, and that was to appoint a commission, who should investigate the facts.

Pending this investigation, Bishop Jones requested that he be given a leave of absence from his field.

The whole discussion, while intense, never deviated for a single moment from the rules of Christian courtesy.

The elections to the Missionary Episcopate resulted in the selection of two men from the West for positions in the West.

The Rev. John C. Sage, the managing editor of THE WITNESS, has been well known to the writer for many years, and when THE WITNESS was conceived it was to Dr. Sage that the editor first turned for counsel and assistance.

Salina is to be congratulated upon this selection.

Conservative, industrious and faithful in anything that he undertakes, he has an unusual capacity for detail and a comprehensive grasp of affairs.

We extend our hearty congratulations to the District of Salina upon this selection.

The Rev. William P. Remington, who was elected to be the Suffragan Bishop of South Dakota, was associated with the editor for several years as a brother Rector in Minneapolis.

In college Mr. Remington was an athlete, and in Church work he may be described as strenuous.

As Chairman of the Committee on the State of the Church in the Diocese of Minnesota, he has presented reports which were most illuminating.

He is full of missionary zeal, a genial companion and a tireless worker.

He will make a good runner-up for Bishop Burleson. Things ought to hum in South Dakota with these two high power cylinders.

The work of the War Commission was ably presented to the House by the Bishop of Massachusetts.

It demonstrated the fact that the Episcopal Church is thoroughly alive to its responsibilities in field and cantonment, and that its Commission is doing faithful service in conserving the interests of the Church, without narrowing those interests to the exclusion of the needs of others.

We know of nothing that will contribute more to the cause of Church unity than the broad interest that the Church is taking in the needs of the soldier.

The Commission proposes to raise \$500,000 for this work of aiding the Chaplains in the most difficult task before them.

Definite information regarding the work of the Commission can be obtained by addressing the War Commission, 14 Wall Street, New York City.

PASTORAL LETTER OF THE HOUSE OF BISHOPS

Brethren of the Clergy and Laity:

Our nation is at war in behalf of justice, liberty, and humanity. When these are in danger, the Church's station is at the front.

When the nation has with solemn deliberation entered war, voices which have spoken for neutrality, non-resistance or pacifism are silenced. We hate war, and shrink from its horrors, but we who enjoy the privileges of civil liberty won by the blood of our fathers must, when they are endangered, defend them at the cost of our blood. In the overthrow of injustice and inhumanity is the only hope of a permanent peace. Loyalty demands of every citizen unconditional consecration to the service of the nation.

We thank God that from their homes and Parish Churches have gone the boys and men of the Church, eager to do their duty wherever the nation sends them. We watch them with pride as they are mustered into the Army and Navy.

As the nation is preparing to enter the awful conflict, we, your Bishops, remind you of certain definite duties and opportunities.

1. A nation fighting to keep the world safe for democracy must in character and action be true to democracy. Racial strife, class antagonism, impurity and intemperance wreck civil liberty. Before we can conquer injustice and inhumanity in others, we must first overcome them in ourselves. Our guilt in these respects we must acknowledge with shame. We expect of our soldiers and sailors concentration of thought and action, self-discipline, courage and serenity under stress. We can demand no less of ourselves. In humility and sincerity we must live by the principles for which we fight. National character gives thrust and force to the national army. The war with all its suffering and loss may prove a blessing if it rouses us from the indifference to religion, to spiritual concerns and moral issues, which threatens our very life.

At the source and foundation of the character of this people are Christ and His Church. If the force of arms is necessary to put down willful disregard of the rights and decencies of human life, it is only by the persistent teaching of Christian principles that these can be preserved for ourselves or for the world. We need plain teaching of the Christian religion, with its insistence on the claims of God and the claims of our fellowmen, and on God's present gifts of grace by His Spirit through His Church and Sacraments to enable us to live up to the example and precepts of His incarnate Son, our Lord.

2. The President has well said that this is a war not of armies but of peoples. Every man, woman and child has his place and is enlisted in the cause, the Army and Navy at the front, we close beside and behind them; though they be in France and we in America, we are one with them, bound together in a common cause. Hence everything that we are and that we do will unite in their support. Every man on the fighting line, in hospital or on lonely guard duty, must feel behind and with him the heart, sympathy and action of the people. To express this, we must not only work for the Red Cross, and give generously in money and comforts; we must also be ready to pay heavy taxes cheerfully, and buy Liberty Bonds. It is upon the people's substance that the armies move.

Failures in efficiency there are and will be. Let us withhold criticism until we are sure it is justified. Rivalry for position or fame has no right place in war or in organized beneficence. Force depends on united action.

3. Next to the character and consecration of the people, the fighting power of a nation is in the possession of the staples of life in food and clothing. Upon the economy, simple habits and self-restraint of Christian people the nation has a right to call with confidence. Every housekeeper and child, every man, whether traveling or at home, has his duty so to save food and clothing, money and everything as to provide for our allies and for ourselves. Covetousness and the seeking of selfish gain in the country's time of need should be frowned upon as no less disgraceful than cowardice or rebellion.

4. The War Department is working out a great, and we believe beneficent experiment in warfare. Military discipline used to cut the armies off as much as possible from home and natural associations. Men in abnormal conditions became abnormal. A soldier is still a man. Confident that the normal man is the best fighter, the government is doing everything in its power consistent with military efficiency to keep the soldiers and sailors in touch with society and home, to encourage right associations with the women and girls in the neighborhood of the camps, and to build up the men, physically and morally, through recreation and social and religious influences. While we trust the general high character and awakened moral sense of our soldiers, every officer of the Church and every citizen should see to it that his town is clean enough for the soldiers to roam in and the officials and people should do their part to protect the girls of the neighborhood as well as the men and boys who have come from distant homes.

Grateful for the action of the President and of Congress in restricting the manufacture and sale of liquor, we urge all to support the authorities in enforcing the law, and to set a personal example of abstinence.

5. The War Commission of the Church has been created to marshal the spiritual forces of the Church for efficient action.

We want the Church to follow our boys and men with sympathetic interest and to offer them the Sacraments and pastoral care. Reinforcing the commissioned Chaplains, voluntary Chaplains of our communion, welcomed by the authorities, will keep close to the camps and naval stations, both in this country and in France, and give guidance and spiritual leadership to the men.

Strong laymen also, members of the Brotherhood of St. Andrew and others, engaged for that special work by the Commission, will as Secretaries of the Y. M. C. A., keep in touch with Churchmen. Chaplains will be equipped; the names of Churchmen in the national service will be listed; literature will be sent; duplication of work and of appeals for help will be avoided by co-ordination of local efforts and Church organizations with the War Commission.

Within a few weeks the Commission will ask of the Church five hundred thousand dollars. The Bishops are confident that every loyal Churchman and woman will respond generously to this war call of the Church.

6. Finally, brethren, let us be earnest and constant in prayer, at home and in Church, for God's blessing on what we are confident is a righteous cause; for the President and his advisers; for our Army and Navy; and for our sons, brothers and husbands, first that they may in camp and battle, on leave and in hospital, be faithful and unafraid; then, if God wills, that they may have a safe return. Let our Churches be open for private prayer, as well as for the

regular services, and for others of a less formal character, with opportunities afforded for the mention of particular persons and needs.

Let the opportunity of these days of stress and anxiety be seized for the preaching of the deep truths of the living God, our Judge, and our loving Father, and of His Son, who, in becoming man assures us of His sympathy with the struggles and sorrows of His people.

After war will come peace; let us prepare for it by sustaining a worthy spirit. Christian people will throughout the war hold high the standard of chivalry and of charity. Reparation and not revenge must be the object kept before us. We will control our feelings of resentment, and try to believe the best possible interpretation of the motives and ideals of the people who are fighting us and over whom we shall be victorious.

We will steadily press the education of the young, and prepare them for a better citizenship than ours of today.

We will support and advance the cause of Christian missions with greater and not diminished loyalty and generosity knowing that it is the power of Christ alone that will inspire and enable the nations of the world to work together for peace and righteousness, for human brotherhood and the fulfillment of human life in the Kingdom of God.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

SIAM
Archdeacon Webber's Letter
(Continued from last week)
BANGKOK

The great and controlling idea, it is said, of the Siamese, is repose, and yet again repose. Energy and voluntary work he cannot understand; in other words, he is thorough and through lazy. Not so the Chinese.

The oldest street, the Broadway, as it were, is, strange to say, the newest, at least in name—"The New Street"—and is very long, running parallel with the river, though a block away, then, suddenly turning to the left, it goes on and on, having an up-to-date electric car line of three minutes' service. O yes, Bangkok was the first, as far East as this, to have electric light—even before India.

As is usual in the East, the buildings of the foreign banks, etc., are very large, and three, and sometimes four, stories high; in Bangkok, as far as possible, they are on the river front, as is also the hotel, with its pleasing garden, but outrageous price of twelve ticals a day, at which even that genial and free-handed creature, "the drummer", or commercial traveler, as our English cousins call him, rebels but uselessly. I didn't even do that. In all outward meekness I paid my bill for lodging, breakfast and launch from ship to hotel, and fled, glad to escape so easily.

The only Oriental buildings in the city more than two stories high are those belonging to the State.

The street on which business most flourishes is called "The Sampin", about ten feet wide between exposed wares, and perhaps fifteen at night, when the bazaar is closed. Every possible thing one can wish—hardware, brasses, jewelry, rugs, flowers, dry goods, etc.—temptingly invites you, and thus you enjoy to the full your shopping tour, especially as awnings cover you from the blazing sun; for said sun can, in an unwary moment, in which, perhaps, you hardly lifted your sun hat, as it seemed, fell you like an ox, and, mayhap, you know no more for six weeks. In the case of a clergyman who, not understanding the effects of the Oriental sun (always at from 140 to 160 degrees), took off his hat at a service in a cemetery, and then, alas! for weeks and weeks he was ill. As I look up, I see a strip of sunshine a foot wide shining in my door. I wouldn't, for much, go into it bareheaded for even a second.

There are 800 wats on the Buddhist Temple in Bangkok. I'll write about two. First, the Wat Pui, where there is a figure of Buddha, in excellent proportion, 130 feet long, lying on the right side, with head supported in the right hand, the thumb of which is of equal length with the three larger fingers. The face is full, thick-lipped, negroid in expression, and has kinky hair. Once the figure was all covered with gold, now largely peeled off, except from head and face and right hand and arm.

Second, the Wat Chang. The chief thing to see there is the tall, graceful Phra-da-chi, about 150 feet high—generally called a pagoda—and means a good priest's monument. Think of a very stately spire, cone-like down, say, 50 feet from the top, and then symmetrically widening out until you have a base of at least 25 feet square, and you have a general idea. In all the wats of the city, glass or ordinary mosaic work is used both for the steep roofs of the wats and the pagodas, but for this one the decorations are costly Chinese plates, both small and large, once given to the late king. When a plate is more than three or four inches in diameter, it is broken into four parts. A little way off the effect is not only striking, but effectively beautiful. On each of the four sides granite steps rise to the cone part, from which, by a rope ladder on one side, you can climb to the top. The stairs are very steep, and require a hand-rail. No! I didn't go up the ladder, nor yet the last flight of steps, each one eight inches high and three inches wide. Opposite each flight is a magnificent canopied shrine—in one a golden Buddha lost in contemplation; in a second, several priests kneeling before the Buddha; in a third, priests adoring the sleeping Buddha; the fourth was empty, evidently with meaning. The king is very active for Buddhism, and both lectures and writes upon it.

There are at present 1,000 white foreigners in Bangkok, seven being Presbyterian ministers working under the Presbyterian Church of America. Besides their religious work, they have a school of over 200. Their

Mission has been in Siam since the days of Judson, some 100 years ago, I believe they said.

The Roman Catholics (French) have several churches, one a large cathedral, nearly completed, where Eurasians go, and another, a big Chinese one, with a beautiful chime. One of their schools has in it 1,000 Siamese, but few conversions, I am told; they have been 250 years in the field.

The Church of England has two clergymen, the one the Chaplain of Christ Church, a very stately building, with a square Norman tower, where congregate all those who profess and call themselves Protestants, demanding a service but once on Sunday as the sun goes down, which, as you know, all over the land, happens the year around not far from 6 p. m., and then it is dark at once. When, last year, a clergyman dared to preach eleven minutes, they sent word to him through his friend, that it must not happen again.

The second clergyman, an S. P. G. Missionary, out now two and a half years, is with his wife doing very real and telling work, both evangelistically and by schools for girls and boys. I had the privilege of both celebrating at 7 a. m. and preaching at 9 a. m. Holy Communion, Whitsunday. Now it is 6:30 p. m., and night falls on the sea, and I'll say good night. With highest and most respectful regards,

Your most faithful Priest,
PERCY C. WEBBER.

A STORY OF JAPAN

By Anna Leman, a Junior in the Prize Essay Contest

The Japanese have no bread nor meat, but they live on tea, rice and fish. The kittens do not know what bread and milk are, but they devour rice, with fish grated over it.

When the Japanese go to Church, they leave their shoes on a shelf in the vestibule. They always leave their shoes outside wherever they go. Once they sat on the floor in Church and school, but now they sit on pews and benches to make them grow larger.

At school they write with brushes. They have a large black stone, on which is a sort of ink, and they rub their brushes on that and write. When they write, they write up and down the page. They make all sorts of funny figures for writing.

The little girls that go to school have to wear skirts over their kimonos. To read, they start at the back of their book and go forward. When the little girls go out to play, they sometimes carry the babies on their backs. The girls jump up and down, and the babies go to sleep, as it is quite used to it. The women also carry the babies on their backs.

Some of the games are "The Battle of the Flags", "Flying Kites", and many other interesting games.

One day in each year they have "The Feast of the Dolls" for the girls, and all the dolls are brought out that the parents have saved for centuries. There is a doll house, with shelves, with dolls on them, and each year the little girls get new sets of dolls.

Then comes the boys' day. It is the "Day of the Flags". On that day the shops and stores have flags and many other toys for sale. Their flag has a dragon eating the moon.

The people hardly ever wear hats. They mostly carry paper parasols. The rich people ride in rickshaws, as they have to pay to ride. Men called coolies draw the rickshaws.

The little girls and women both pick tea. They carry the baskets on their backs. They line up and go before a desk, and are paid according to how much tea they have picked.

The Japanese worship images and call them gods. There is a mountain called "Fuji". It is very sacred to them. They have built a temple on it, and they go there to worship.

The Rev. Mr. Welbourn has been in Japan seventeen years. He came back here (to the United States) and visited in different cities, and interested his friends so in Japanese work that some of them went back to Japan with him to help him build his Church. He saw a ten thousand dollar Church in Baltimore, and he went back to Japan and built a duplicate.

When a Missionary goes to dinner with a Japanese, and the lady comes in the room, the Missionary has to slip the cushion from under her and fall on the floor and say, "I meet you for the first time; I am very glad", and likewise to the rest of the family.—The Church Herald, Florida.

New Workers and Progress of the King- dom in Porto Rico

Important changes have been taking place during the Summer months in the Church's Missions in Porto Rico. In June the Rev. Mr. Whittle arrived to assume immediately the responsibility of the work in Fajardo. The young native lay reader, Josi Flores, who kept the people together so well, is now studying at the University of Porto Rico. Bishop Colmore recently visited Fajardo, and was fortunate in securing the largest residence, and a most desirable one for Church, Rectory and Parish House combined, until a suitable building may be erected for the services.

On the same boat with Mr. Whittle came Deaconesses Crane and McDonald, who have established themselves in Ponce, and have charge of the work at St. Luke's Hospital and have also started a center for drawn work and embroidery, where exquisite work is done. They are at work now on a thousand dollar order from the States. Their aim is unique in Porto Rico, in that the workers get the benefit of the profits.

Miss E. L. Robbins, for three years Superintendent of the Hospital, has recently resigned, leaving a record of excellent work accomplished. It is her purpose to go to France, enlisting as an anaesthetist. She sailed for the States Sept. 19 on the steamship Carolina.

To the Hospital staff has been added another devout Churchwoman, Dr. Barker, dentist, and for many years Missionary in Oklahoma to the Indians. She becomes the dietitian of the Hospital, but is prepared to give efficient service in other ways when called upon.

Rev. L. M. Haughwaset is taking a much needed rest in the States. During his absence, the Rev. Charles E. Taylor, recently assisting in the Mission at Mayaguez, has charge of the Parish.

In Mayaguez, the Rev. F. A. Saylor and wife have already won the admiration of the American colony, and Mr. Saylor is giving the Mission the benefit of his experience in school administration in Honolulu and Seawane. He is ably assisted by Miss Victoria Gonzales, a Cuban by birth, but educated in the States for such work as she has come to do. Three of the former assistants remain with Miss McCullough, and the Mission in Mayaguez, with such a staff, is bound to make itself felt in the community. The Presbyterian Missions in Mayaguez are also doing excellent work.

The steamer Carolina, arriving October 3, brings the Rev. George V. Dickey of Newport, R. I., who comes to assume charge of the American Church of St. John the Baptist, San Juan. Services during the Summer have been conducted by the Rev. Harvey P. Walter, whose remarkable sermons have greatly impressed those who have attended. Not less than forty have been present any Sunday during the Summer, which is an unusual record. Mr. Dickey comes to a Parish well organized. The women are doing excellent service, they being the first Church organization to do definite Red Cross work. Nearly ninety hospital shirts have been made by this small band, and all lend enthusiasm besides to the very active work in the Federal Building, where surgical dressings are being made by the hundreds every day.

Bishop Colmore sailed October 10 on the steamer Carolina, to remain in the States two months pleading for the funds absolutely necessary for buildings and equipment in Porto Rico. The most excellent staff of workers can do little without the means to carry on their work.

St. John's School reopened with 43 pupils. Two new teachers are added to the staff—Miss Rice, instructor in Spanish, and Miss Mathes of Decatur, Illinois, who is a devoted Churchwoman, and comes to Porto Rico full of the spirit of service and with high recommendations as a teacher.

No one can be utterly selfish and hope to prosper permanently. Society, with all its faults, frowns down at length upon the man who never considers the general welfare. The moral constitution of the world runs athwart the man who worships self. In the very nature of things, selfishness cannot gain enduring satisfaction. We realize ourselves through seeking the happiness of others and so fulfilling the law of Christ.—The Christian Intelligencer.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

THE CHILDREN'S HOUR

THE KING AND THE ROSE

By James Philip de Bevers Kaye, Dean of Topeka

Once there was a great king, who lived in a marble palace and had everything that great kings should have. Around the palace was a large and beautiful garden, filled with all kinds of flowers, and the king and his daughter walked its pathways day after day. Yet they were not quite satisfied, for such flowers as bloomed for them bloomed everywhere throughout the kingdom, even in the peasants' gardens just outside the palace walls. So one day the king made up his mind that there should be in his garden some particular flower that no one else in all the realm might look upon.

His messengers went far and wide into other climes and other lands, and in their search they found a rose most beautiful and fair. This pleased the king, and he ordered it to be cultivated and guarded with a special care, and when he and his daughter walked the garden paths they smiled to think how beautiful it was that they only had such a rose, and that

it was walled up with high and solid work of stone from prying eyes.

Now, while roses love kings and kings' daughters, they love humble people, too. Just outside the palace wall was the tiny cottage of a peasant, and in this cottage lived a peasant's daughter, whom the new rose thought to be as lovely as the daughter of the king. For one day, when this rose had grown so tall that it could look over the walls, it saw the peasant's daughter, and, seeing, loved her.

While the king and princess slept, gradually, day by day, it crept under the walls of the palace garden, and after a long, long struggle shot up from the earth and blossomed and smiled and gave its fragrance out into the little garden beside the peasant's cottage.

The peasant's daughter loved this straying rose and pressed it to her breast, and the rose's heart was glad, for love is sweet. And so it is that today, in both gardens, the peasant's and the king's, this queen of roses blooms.

The Church in War Time

By Dr. James E. Freeman, Member Church War Commission

All the several departments of the state and of industry, as well as the more closely related activities of home and society have been mobilized, for the purpose of making more effective the great and mighty enterprise in which this government has been enlisted in the prosecution of the world war. Probably never before in the history of this or any other government has such a combination of forces been effected with such facility and rapidly as here in our own country. We have learned great lessons from the powers of Europe, notably from England.

In the mobilization of all these agencies, must not the Church take its conspicuous place? Nay, must it not lead? Surely if ever there was a time when the great spiritual realities for which the Church stands and to which it witnesses should be rendered conspicuous, it is the present. Periods of intense strain call for that peculiar kind of strength and stimulation which a realized and practical religion affords. To those of us who must stay at home and discharge our important obligations for strengthening and upholding the hands of those who serve the Church and its services, and notably its sacraments, should mean more than they have ever meant before. One feels like crying out at such a time, "Lord, to whom shall we go, Thou hast the words of eternal life." Strange and incongruous as it seems, there are those who, in such a time as this, show less heed for the things of the sanctuary than in days of piping peace. While men in the field are disclosing a greater reverence and a finer devotion to the higher things than they have ever witnessed to before, those at home are disregarding these essentials and giving no evidence of reliance upon the arm of Him without whom all our labors are in vain.

On the other hand, it has been our observation that there is an awakening of interest on the part of many who have been careless in regard to their sacred privileges and obligations, and the knitting together of fellowships that must prove sacred and permanent. If we could but reveal it, we would find that the sanctuary of God in the days that are critical, is a greater stronghold and support than in those calmer and less passionate periods in which men pursue the common routine of life. It is good that this is so. If the pastimes that have superseded the Church and its essential place are not laid aside now, we have little hope or expectation that they will yield their place when once the storm-clouds are past. Apart from the refreshment and inspiration which must be had at home, what a conspicuous and important place must the Church and its great teachings occupy in the life of those, who, detached from home restraints and life's common occupations, are bearing burdens fraught with such grave and imminent perils?

Already the Episcopal Church in America is establishing, through its War Commission, a more intimate relationship with the absent sons and fathers in camp and field. It is pro-

posed to send some of the strongest Bishops and Presbyters to France to minister to the men and to serve as Chaplains Extraordinary. At home, in the forty or more Training Camps, it is proposed to place, from time to time, some of the strongest preachers and laymen of the Church, that they may minister to the men and have fellowship with them in the days of their preparation. This preparation, we venture to believe, in the light of our knowledge of the conditions in camp and field, is more imperative than any other form of preparation or discipline to which the men are subjected. We have said before, that behind the man behind the gun must reside character to resist the multitudinous temptations to which he is subjected, and behind character must reside some permanent, strengthening religious conviction. Plus all this, the Church co-operating with other agencies, notably the Y. M. C. A., and the government, is to undertake to furnish such measures of relief and recreation as its means may afford. If, at the close of the war, the Church of the living God is to have a new birth of power and influence, it must disclose its vitality now. Every man, woman and child who is committed to the things of religion must from this time on become a recruiting agent for the Kingdom of God. I said in my opening sermon that the old conception of placing the entire responsibility upon the shoulders of an exclusive ministry, with the consequent abdication of the people, is fallacious, unjust and unworthy. The Church is a corporation that constitutes in itself a great joint partnership, in which every individual member is a sharer. Partnerships are not maintained with any degree of efficiency where any of the partners neglect their responsibilities and duties. Every Church in this land, with all its multimodal activities, would find its capacity and enterprise overtaxed if a reasonable ideal of service were recognized by the people.

Street Preaching in Pittsburgh—The Closing Service of The Season

The closing service of the fifth season of street services was held on the corner of Smithfield Street and Second Avenue, Pittsburgh, on Sunday afternoon, Sept. 30th. The attendance proved a record, and the enthusiasm was remarkable. Crowds of men thronged around the Bishop of the Diocese, the Rt. Rev. Cortlandt Whitehead, as he gave them a stirring Gospel message. The Rev. William Porkeess, Chairman of the movement, presided, and also gave an address. Other speakers were the Revs. F. O. Johnson and Thaddeus A. Cheatham. Selections were rendered by expert instrumentalists, and Gospel solos were also sung.

These services have been held four months of each year for five successive Summer Sunday afternoons, under the auspices of the Episcopal Churches of the city. The greater number of the clergy have entered into the movement with considerable enthusiasm and activity. It is estimated that during the 1917 season thousands of men have heard the Gospel.

THE CHURCH CAN HELP THE NATION

So Says Dr. Slattery, Rector of Grace Church, New York City

These are the days when men who love both Church and country ask how the Church may serve the nation. Whatever people may have thought of the ability of the Church to help them in the past, they find the demand of the hour so great—if the war has come at all close to them—that they would be honestly glad if an institution which tries at least to see events as in God's sight could give them inspiration for action, steadfastness in trial, and assurance of an invincible control which makes for righteousness. It is because the opportunity before the Church is stupendous that those who love both Church and country should ask the Church to serve the nation with the best in its power, and should ask the nation to expect from the Church a help which is real.

The Church at its best, while eager to identify itself with all the interests of men, has a certain detachment. Its unworldliness is indifference not to persons but to things. It puts the emphasis not on the passing and the convenient, but on that which in the end is satisfying. Never cynical or despairing, it is inspired by a hope founded on conviction and on life. However the Church in any man or time may fall short of such an ideal, the ideal is there, trying to break through the crust of imperfection. The Church does humbly and sanely look to God for direction, and, with stumbling and faltering words, tells what it hears from Him. John Baptist before Herod, Savonarola before Lorenzo, indicate the clear sight and courage of religion. The Herods and Lorenzos do not like such exponents of religion; but the people are grateful for a sincere word which pierces the conventional and the safe, and seems, through whatever medium, to come from God.

Is it possible to catch any notes of such a message in this time of stress and agony? There are loud voices which use God's name too easily: of these one is at least suspicious. The genuine help comes from the quiet and the modest, who to their wisdom add goodness and mercy; and such live most often where there is little shouting, but intensity of thought and simple effort to express the thought. There is a drift of leadership which the attentive observer can discern through the general Church. One may hope that by describing its qualities these qualities may be emphasized in the leadership of the immediate future.

I

The Church at its best will permit no shrugging of shoulders when the object of the nation in this war is mentioned. We are at war not because our commerce was threatened; not because if autocracy should have won, without our opposition to it, we should have been its next victim; certainly not because we wished land or money by way of reward; but only because we as a nation came one day to see that freedom in the world was at stake, and we cared enough about it to sacrifice, if need be, all that we have and all that we are. We are perceiving anew how much democracy is worth: it is worth dying for, if our sacrifice will save it—and we believe it can.

In the sacrifice which the whole nation is making, our own democracy is to be purified. A fine type of man, in officer's uniform, about to sail for France, said to me a few days ago that he hoped peace would not come till our people had tasted the cup of sorrow and sacrifice, for, he said, we need it; and, bare of self-consciousness, he was standing ready to be himself part of that sacrifice. A speech like that, when its implications are flashed through the mind and heart, catches one's breath; it is the sort of speech which the Church dwells upon and holds before the people. It shows that we are not a commercial, selfish nation; we are to win no indemnity, no land, but we shall gain a sterner righteousness, a more beautiful face. In losing our life for the sake of human freedom, we shall find it in the glory of what has right to stand in the light of the Cross.

The Church can take the best words men say to one another and make them the common talk. The ideal of the noblest may be held boldly before all. From the President to the school boy who declaims his first war message, there shall be but one reason given why America is at war; and the Church will have helped to clarify it and make it universal.

II

The Church ought always to be expected to stimulate the national conscience.

We rightly condemn the Russian bureaucrats who made their country's peril an opportunity to swindle and cheat. We are apt to forget that we once had citizens who, supposedly filling government contracts for which they received full pay, sent to our Indian wards such abominations as tin shovels; and it is not altogether clear that there are not today citizens who would, if they could, take advantage of a world's misery to overcharge for necessary food, to sell defective machinery, and in a thousand other ways to make capital out of a nation's haste. The Church calls to repentance: in these days it ought to call with sufficient voice to make such men hear its scorn though they never may darken a Church's door.

Still others there are whose consciences need to be sharpened. These are not bad men so much as stupid. We condemn the false prophets of the Old Testament who cried, "Peace! Peace!" when there was no peace. We condemn the faint-hearted counsellors of 1864 who attempted to involve our government in compromise with the opponents of its avowed purpose. But we may not be aware how insidious is the argument of men dull, but otherwise good, who would have us today recede from the one purpose for which we are at war, and to be content with what could only be a truce with autocracy. Vigorous words were said by Christ about people who put their hands to plows and turned back. The Church of Christ can have no milder words for those who enter a sacrificial act and, when half-way through, doubt Him so far as to beg to stop, content with an evasion and a compromise. Kant used to say that he could dispose of his enemies; his friends gave him the real trouble. So the nation today has most to fear from the soft-hearted, not quite clear-headed, advocates of half-measures. The Church once more may send out the Divine call, "Repent!" Gentleness without strength is as far from Christ as force without love. The Church must beat its own breast and ask for itself and for all it can reach a straight vision of the truth and the right. And there must be no playing with shadows. The Church here may have the more power because the man who puts peace before righteousness is often sincerely and humbly within the Church's inner influence.

III

A million of the Church to the nation more important than any of these already mentioned is the fixing in the mind of the soldier the dignity of his task. After the farewell to home, after the parade through revering crowds, it may sweep over him that he is leaving long and beautiful years of happiness for a doubtful end. Easy and loving friends will have told him how truly great it is to risk life for one's country, but he will think their words only good nature and kindness. If an institution which weighs its words, which, fearing God, tries to speak as before Him, candidly asserts the worth of a short life uncompromisingly given for the highest sacrifice, then the soldier may indeed be reassured that his exultation at his highest moment was not mockery.

The records of the Church are filled with the praise of the men who count not the cost when a supreme duty shines before him. Stephen, Telemachus, Damien, and their fellow-martyrs all down the ages, are, whether young or old, complete in years, because in each case the man gave his all for what was worth all. It is to be a follower of Christ in a literal sense if a man attain the love which lays down life for friends. As we know that Christ living to old age could not have won for man what He achieved by His uncompromising conflict, ending in early death, so we dare to say to the soldier in this war that, if he die before another summer, he will still have accomplished what long years of ordinary life could not have accomplished. He will have done for humanity and for his own country the utmost that any life could do. The very brevity will but declare its thoroughness. Every hero who takes no thought for his life in the presence of a truth which compels his sacrifice makes it easier for a nation and a world to fulfill its God-given destiny and to rise to its victory.

By words, by glance, by homage, the Church can send the soldier across the sea light hearted and joyful, because

there awaits him a work to do for which the longest and most crowded life, giving its utmost, could give no more than he will give, even if he die on the morrow. The nation, taught by the Church, shall have happy warriors:

"Glad did I live, and gladly die And I laid me down with a will."

We hope and pray that the soldiers and sailors and aviators whom we know shall return to us safe, to lead us into the difficult days of peace, but every man is conscious of his risk. The Church can assure him that this willingness to run the final risk is the gift which he presents to God. And nothing in human experience can surpass it.

IV

The greatest boon which the Church can today bestow upon the world is to give it fresh conviction of immortality. An English soldier is reported to have said that he did not mind dying, only, he added, it is "so permanent." Not by argument, not by pompous assertion, but by the confidence of an interior trust, the Church must proclaim that dying is not permanent.

The common approach to belief in immortality has been along the road of justice to man. We have told ourselves that it would not be fair to man if God put into man's heart ideals and ambitions, and snapped off the current of life when these ideals and ambitions were, by even the best men, only beginning to be fulfilled. The promise men have most depended upon is, "Let not your heart be troubled"; it is, from man's point of view. Now the war has perceptibly changed the attitude. It is clear from books written during the war that there is a new and vivid awareness of God. All sorts of people, people quite outside conventional attachment to religion and the Church, have this new sense of Presence. And within the Church a perpetual conviction is vastly deepened. With this fresh consciousness of God's reality we look at problems, as it were, from His point of view. We see immortality, among other hopes and fears, in a new way—it is no longer man's need of it that we are contemplating; we discover that there is something in the universe which requires man's immortality for the bewildering plans of God.

More and more the serious people of the world are standing with upturned faces. We are all watching and listening. It is a mad conception of the Church which believes that it is content with past records and revelations. In a moment like this, the Church knows itself to be in contact with a living God who speaks here and now; and, in the forefront of the listening, waiting world, are the organized forces of religion. Old hopes are verified, but they are often filled so full of new life that the Church will think it has a new confidence and a new inspiration to give to humanity.

We look down, to find that the noblest men of all nations are willing to die for what is to them truth and right. These men are trained in mind, heart, and soul to live to old age for the good of the community; the causes which God has inspired men to champion they will, if they live, carry forward with superb energy. Tomorrow a huge proportion may be dead. Is that the end? every one is asking. Does God allow men to be equipped for His plans, does He use them up in the early dawn, and throw them away, never to use them? As we have the belief that we are made to co-operate with the Creator, we can never truly believe such waste possible. We look down at the seeming waste; we look up to the onrushing plan of God—and we know, as by revelation, that the brave and the strong, giving all here, shall go on to serve the Master in the spaces which for us are still invisible. They are already, we say, pushing on to greater and happier victories. And we see the heroes here melt into the innumerable company of heroes there, one endless throng of servants of a patient and loving God.

Probably the chief sacrifice of this war falls upon the mothers who see their sons go out into the unknown. They abide at home seemingly far from the conflict. Their very inaction is part of their tragedy; they can only love and pray and wait. But doing that, possibly they may be doing the superlative share of the conflict. The things which are not seen are always more powerful than the things which are seen. If the Church can, with an unimpeachable authority, tell these mothers that their sons sink not even to sleep (not to speak of forgetfulness), but rise again from their earthly warfare to a yet more glorious warfare in the nearer consciousness of the Divine Leader—then the Church may be giving spirit and faith to those whose courage is the deep essential of a righteous and enduring peace.—New York Times.

Chaplain Makes Plea For Army Men

The Rev. L. R. S. Ferguson, Rector of the Church of the Messiah, St. Paul, Minn., and Chaplain of the First Minnesota Regiment of Infantry, with the rank of Captain, gave a stirring and eloquent address on "The Civilian's Relation to the Army" at the Convention of the Federated Women's Clubs of Minnesota, held at Mankato last week. "The young man who goes into the army is of the same class as the young men you invite to your homes, and entertain, and yet the attitude of the community seems to have changed toward him after he puts on the uniform," said the Chaplain. "The young man of the army who is entertained in your homes feels this, he feels that he is an inferior because of this general attitude of the public.

"We have all heard the cry which has gone up all over the land, 'We must protect our women from the soldiers'. I want to say to you right now that we have found it very necessary at times to protect the soldiers from the immoral lepers who are in every community."

YOUNG MEN OF THE ARMY

"Young men who go to make up our regiments are of the same class as you come in contact with every day—they possess the same high ideals as the boy you hold dear to your heart. The armies contain men of the brightest intellect and most perfect manhood. There remains a great work for those who remain at home to do. The Red Cross is working hard, yet the supplies will vanish in time of need like the mists before the sun. Lack of supplies will ensue, and there will be need and want and suffering because of this. Why? Simply because those at home failed to catch the inspiration of the hour, and sat down and folded their hands." He scored the idea the Germans have of German supremacy.

"There is only one race which will dominate the world, and that will not be the Teutonic race, but the Anglo-Saxon race, centered in this country," he said, while his enthusiastic audience applauded.

"We are to be the dominating factor in this great coming democracy."

"It is the strong, the clean, the best young men who go into our armies. Remember, every young man in the American army today is matching his life against your activities. From all over the country the soldier is calling to you, loyal men and women of Minnesota, to put forth your activities against the time of need, and prove that those at home have not forgotten them, and that they are remembered."

He recalled how the First Minnesota had been forgotten upon the border recently, simply because there were no battles, although malaria and other dangers menaced them, and hoped that in the present conflict the soldiers would be remembered. He spoke of the great work the Red Cross must do, taking care of those who went, and the families that were dependent upon them.

"The supplies for these families must come from you," he said. "You must sacrifice as the men who carry the flag into the first line of trenches sacrifice. Those who will not lack loyalty and patriotism, and are guilty of sedition. The young man in uniform is the very best the nation has to give. Take him as he is and place every safeguard you can around him."

GREAT RESPECT FOR WOMEN

"There is not an American soldier who does not pay the greatest deference and respect to womanhood. They live among men, drill with men, eat with men, and life in a camp is naturally rougher than it is where men mingle with women. But when women come there is a change, and every American soldier pays the proper deference and respect to womankind.

"There is one class upon whom war falls the hardest," stated Captain Ferguson, paying a graceful tribute to the women of the nation. "It falls the hardest upon the womanhood, the motherhood of the nation, who give their dearly beloved sons, their own flesh and blood, for their country. In all the world there is no sweeter name than 'mother'. The greatest sacrifices that are being made today are being made by the mothers, wives and sweethearts of those in the army."

Please don't think you can't give a certain sum—which you throw away almost every day, or do not mind paying out for unnecessary things.

An Appetizing Dinner, Small Congregation, Good Story

Archdeacon Waddell covers a difficult field in the Diocese of Mississippi, as is evidenced from the following excerpt from a report made of his visitations last month:

"In the afternoon I went up to Okolona, and stopped at the Hopkins Hotel, where they certainly feed elegantly. I enjoyed the hotel more than I did the Church, for after walking way up there, I found three faithful ladies waiting. We sat out in front and listened to a band playing for the soldier boys—a band concert, to which everybody had gone. The tunes did not impress me as being very appropriate for Sunday. It could not have awakened very much spiritual life in the boys. After waiting a long time, about seven ladies came in, and we had a short service. No offerings."

The Archdeacon possesses a keen sense of humor, and many amusing stories find their way into his reports. At Lumberton he heard a good anecdote, which he repeats in his characteristic style:

"The Presbyterians had a big meeting, with several prominent preachers on hand. A Negro preacher, belonging to the same Church, went over one night for the purpose of catching all the big words that the preachers would use, so that he could give them to his own congregation next Sunday. He got a good many, and used them all, but the one he harped on most and used oftener was 'statu quo'. After the service the congregation gathered around him and said: 'Parson, we didn't understand all dem big words you used tonight. We wish you would tell us what you meant by 'statu quo'. The parson threw himself back and laughed heartily. 'You is the biggest fools I ever see. You don't know nothing.' One of his audience came up close and said: 'I know we don't know nothing, but please tell us the meanin of statu quo'. 'Well, friends,' said the parson, 'the real meaning of dem words is that we are all fools.'"

New Dean of Margaret College

The Rev. George H. Harris, Rector of St. Peter's Church, Paris, Ky., has been elected Dean of Margaret College and Rector of St. John's Church, at Versailles, Ky. The office of Dean was established by the Board of Directors of Margaret College to provide for the situation caused by the removal of the President, Rev. J. M. Maxon, to Louisville. He retains the Presidency of the College. This arrangement, suggested by Bishop Burton at a conference of the clergy of the Diocese and of the lay members of the Cathedral Chapter, was heartily approved, and meets with general satisfaction. Mr. Harris has served as a Deputy to the General Convention from the Diocese, is President of the Standing Committee, is Secretary of the Diocese and of the Cathedral Chapter, an Examining Chaplain and Editor of the Diocesan News. He is a graduate of the University of the South and of the General Seminary. Mr. Harris began his work as Dean of Margaret College on the first of this month, and will assume charge of St. John's Parish November 1st.

Cost of the War Partly Repaid

"The second Liberty Loan will succeed easier than the first; America is aroused now, and it takes much less argument to enlist heart and brain and practical expression in subscription to Government—to country—than the first time. We are getting familiar with the truth that our all is from God, and that our neighbor, in the highest sense, is the dear country that He gives to be ours, and we are going to obey the commandment."

"Do you suppose that this excerpt was taken from a religious weekly or from the editorial column of a daily paper?" asks the Rev. Charles E. Jackson of Fall River, Mass. "By no means. It is a part of the report on conditions in the Stock Market, from the financial page of the Boston Transcript.

"Some time, perhaps, we may be able to feel that the dreadful cost of war in suffering, as well as treasure, has been partly repaid, if it has awakened a universal sense of human brotherhood and established ideals of democracy and freedom throughout the world."

THE BISHOP OF UTAH REQUESTED TO RESIGN

Bishop Jones of Utah, according to a dispatch which appeared in the daily papers under date of the 11th inst., has been requested to resign by his Council of Advice, the Cathedral Chapter, and the Vestrymen of St. Paul's Church, Salt Lake City, on account of having uttered alleged seditious remarks in Los Angeles. The report states that it is their conviction the Bishop has forfeited his right to be leader of the Diocese by his unpatriotic attitude and his membership in organizations not in sympathy with the national struggle for human rights and democracy. The Bishop has announced that he will not comply with the request but will put all the facts before the House of Bishops to meet in Chicago.

"The matter of my resignation," said the Bishop today, "lies within my own hands. I do not intend to resign until I have finished my investigation and have presented the facts before the House of Bishops at the meeting to be held next week in Chicago."

"I will leave on Sunday for Chicago. When I arrive there I will put before the House all of the sides of the case for their decision."

The following are copies of the official action taken by the Council of Advice and by the Vestries of St. Mark's and St. Paul's Parishes, Salt Lake City, forwarded to the House of Bishops in session at Chicago last week:

It has become the unpleasant duty of your Council of Advice to address you in an official manner regarding your attitude toward the Government of the United States in its present crisis, and the effect of your utterances upon the Church in Utah.

It is unnecessary at this time to rehearse the various steps which have led up to this action of your Council of Advice. Your affiliation with various seditious organizations, the shame and embarrassment experienced by the flock committed to your Episcopal care, through persistent promulgation of unpatriotic doctrines, your steadfast refusal to heed the advice and remonstrances of your brother Bishops and your clergy and laity in this matter, and the injurious consequences of your course upon the life of the Church in this State, as well as elsewhere, have convinced your Council of Advice that your usefulness as Bishop of the Church in Utah is at an end. The Council is further convinced that even though the war in which our country is now engaged should be brought to an immediate conclusion, or though your attitude should be reversed, you would be unable to regain the respect and confidence of loyal Americans not only within the Church, but outside, without which no Bishop can be acceptable or successful in the prosecution of his work.

Your Council of Advice, therefore, deeply sensible of the serious import of this step they now take in its effect upon yourself, but, on the other hand, equally alive to the serious condition into which the Church in Utah has been brought by you, respectfully urge upon you the duty of resigning as Bishop of Utah.

Respectfully yours,
(Signed)

WILLIAM W. FLEETWOOD,
President.
GEORGE M. MARSHALL,
Secretary.
WILLIAM F. BULKLEY,
J. H. DENNIS,
M. L. RITCHIE,
J. W. COTT THOMPSON.

ST. MARK'S ACTION

The resolution adopted by the St. Mark's Vestrymen follows:

Whereas, Elihu Root, ex-Secretary of State, has said in substance: Before the decision to make war, men may range themselves upon one side or the other of the question; but after the decision in favor of war, the country has ranged itself, and the only issue left for the individual citizen is whether he is for or against his country. From that time on arguments against the war in which the country is engaged are enemy arguments. Their spirit is the spirit of rebellion against the Government and laws of the United States. Their effect is to hinder and lessen that popular support of the Government in carrying on the war which is necessary to success. They encourage the enemy. The purpose and effect of what they do is so plain that it is impossible to resist the conclusion that the greater part of them are traitors at heart to the United States, and are wilfully seeking to bring about the triumph of the enemy; and, Whereas, The Council of Advice,

canonically charged with the duty of advising the Bishop, has officially urged upon the Right Reverend Paul Jones, Bishop of Utah, his duty of resigning as Bishop of Utah:

Now, therefore, the Dean, Wardens and Vestrymen of St. Mark's Cathedral Parish, in regular meeting assembled on the 8th day of October, A. D. 1917, do unanimously approve said action of the Council of Advice, and solemnly declare such resignation, or the involuntary removal of the Rt. Rev. Paul Jones, as Bishop of Utah, to be absolutely essential, in their deliberate judgment, to the preservation and maintenance of the institutions of the Church in Utah:

And further direct that a copy of the foregoing declaration be forthwith transmitted to the Rt. Rev. Paul Jones and to each Bishop of the Church having jurisdiction in the United States.

ST. PAUL'S ACTION

The following was unanimously adopted by the Vestry of St. Paul's Church:

The Board of Vestrymen of St. Paul's Church, Salt Lake City, believe that a Bishop of the Church who, by speech or action, would in any way obstruct the efforts of the Government to destroy the German menace to all that civilization and Christianity stand for, or who even refuses or withholds the most vigorous support within his power to the United States in its present peril, is thereby unfitted for leadership in the Church in any American community.

They therefore declare that the Rt. Rev. Paul Jones, by his unpatriotic, not to say seditious, utterances, and by his failure to manifest the slight-

est sympathy with the world struggle for preservation of human liberty, has forfeited their confidence, and the confidence of their Parish, in him as chief pastor of the Church in this State, and should resign his position as Bishop of Utah.

THE BISHOP'S QUESTIONNAIRE

What steps do you know of that have led up to this action of the Council of Advice?

Please state the names of any seditious organizations that you know of with which the Bishop of Utah has been affiliated.

Have you reason to believe that the flock committed to the care of the Bishop of Utah has experienced shame or embarrassment through any action of his, and what are your grounds for this belief?

Please state what, if any, unpatriotic doctrine the Bishop of Utah has, to your knowledge, persistently promulgated, and the occasions on which he has done so.

Please state, so far as you know, on what occasions the Bishop of Utah has refused to heed the advice and remonstrances of Bishop, clergy or others; what the advice and remonstrances have been, and by whom they were offered.

What course has the Bishop of Utah taken, that you know of, which has resulted in injurious consequences to the life of the Church.

Please state what injury has been done to the life of the Church, to your knowledge, by any such course on the part of the Bishop of Utah.

Is the inference true that the Bishop of Utah has lost the respect of loyal Americans in and out of the Church, and, if so, upon what facts do you base that inference?

Please state whether you believe a serious condition to exist in the Church in Utah, and, if so, what that condition is.

A number of the Bishop's friends in Utah believe that he is working for an idealistic condition that at present cannot be realized, and although they do not accept his point of view, they hold him in high esteem as a Bishop and personal friend.

We Must Be Loyal To the Church and Her Institutions

A timely and important resolution has been passed by the Executive Committee of the Trustees of St. Mary's School, Raleigh, N. C., in connection with the campaign to raise a Fund of \$250,000 "for the improvement and development of the School, for the establishment of some adequate endowment, and to relieve the School of the incubus of the existing building debt. The committee emphasize the importance of pressing with all possible earnestness the effort to raise funds:

"The largeness of courage and enterprise which proposed this effort to make some adequate provision for the demands of the School has greatly encouraged the friends of St. Mary's. There is no object more important and no duty more sacred than that of maintaining our institutions for the training of the young. We are gladly giving our sons for the service of our country. Millions are being spent to prepare them for effective service. We must not begrudge a few thousands for the training and development of our daughters, and their preparation for the more important and more sacred duties which devolve upon the women of our land."

The folder issued by the Trustees emphasizes this principle that ought to be stressed at this time not only in connection with St. Mary's School, but also in regard to every other enterprise which the Church properly undertakes. "War hysteria has affected some people and threatened to suspend everything except those things directly connected with the conduct of the war." The Trustees state that "the necessity for the Fund is increased by the conditions growing out of the war"; that "it is a patriotic duty to make adequate pro-

ligious Education for Patriotism and Peace.

The Synod opened with a beautiful celebration of the Holy Eucharist in St. Paul's Cathedral Church. The Bishop of Ohio was celebrant, the Bishop of Milwaukee, deacon, and the Bishop Suffragan of Chicago, subdeacon. There was no sermon. Daily Communion, Matins and Evensong were of course a feature of the Synod.

The Provincial Convention of the Woman's Auxiliary met in the neighboring city of Oshkosh as guests of Trinity Parish on Oct. 10. Routine business was punctuated by some very interesting missionary addresses. The attendance was very good indeed. A happy feature of this Convention was the first ringing on the afternoon of that day of a magnificent chime of bells in Trinity Church tower.

On the evening of October 10 the delegates to both conventions were entertained in Oshkosh by the Fox River Valley Churchman's Club, where an excellent menu, simple as the times demand, and wheatless, was followed by addresses by the Bishops of Fond du Lac, Ohio, and Chicago, and by the Rev. Dr. Gardner.

The Synod will hold its fourth session in September, 1918, at Kenyon College, where it will, incidentally, celebrate the 100th consecration to the Episcopate of Bishop Philander Chase.

Bishop Leonard of Ohio was re-elected President of Synod, the Rev. Herbert Prince of Chicago, Secretary, and Mr. W. R. Stirling of Chicago, Treasurer.

Convocation of S. W. Virginia

Continued from page 1)

The Right Rev. A. C. Thomson, who was consecrated Suffragan Bishop on September 27th, was in attendance and added greatly to the deliberations by his advice and to the discussions by his wisdom and learning.

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Other ways in which you can help are given in the center of page four.

Now—today—is the time to act. This office will co-operate with you in every possible way, but—

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vision for our schools, especially at this time"; that "there never has been so much money in the country before"; that "people are learning to give as never before"; and "to make democracy safe for the world we must be loyal to the Church and her institutions".

Provincial Synod—Province of Mid-West

Continued from page 1)

ulties. No merely ameliorative or charitable activities can ever take the place of this fundamental duty."

4. The recommendation to all Churchmen in the Province of the careful consideration of certain "Principles of Social Justice Today" including the decency of living wage as a minimum in industry, collective bargaining, one day's rest in seven, no child labor under sixteen years of age, the right of employers and employees to organize, etc.

5. The calling of all Christians to a simple and unluxurious life in these commendation that throughout the Province the First Sunday in Advent be kept everywhere as "a day of prayer and devotion and dedication of our people to simplicity in living."

Most interesting reports were made by the Provincial Board on Colleges. As a result Kenyon College was endorsed as an official Church college of the Province and Grafton Hall, Fond du Lac, for girls, and Racine College, Racine, for boys, as official junior colleges, teaching the Freshman and Sophomore years. Other reports of a routine nature were more than usually interesting.

Among the prominent speakers were Bishop McCormick on the War Commission, the Rev. Messrs. Heilman of Camp Custer and Long of Ft. Dodge on work in the training camps and cantonments, the Bishop of Maine on industrial and social problems of the war, Dean Bell on Social Service, Bishop Anderson on ecclesiastical adjustments necessary in war time, and the Rev. Dr. Gardner of the General Board of Religious Education both on his board's work and on Re-

The sermon he preached on Wednesday night will be long remembered by the members of the Convocation as the expression of the Old Gospel regarding sin and redemption, his times of war, and especially a rec-text being, "Think not that I am come to send peace on earth. I am come not to send peace, but a sword." Bishop Tucker was also present, and his cordial fellowship, ripe scholarship and broad experience was a tower of strength as is always the case in the gatherings of his clergy. This was the eleventh anniversary of his consecration as Bishop Coadjutor and many expressions of love and devotion were expressed, the Convocation being mindful of the great work Bishop Tucker had done during the eleven years of his Episcopate. Truly as it was said he had been the elder brother of the clergy and faithful shepherd of the flock of Christ, over which he had been sent to care.

The Rev. C. F. Smith preached a splendid sermon on Monday night, also did the Rev. T. F. Opie on Wednesday night, who preached from text St. John vi:68, "Lord to whom shall we go, thou hath the words of eternal life." This was the Convocation sermon and the theme was well handled by the preacher, showing everything except the Gospel of Jesus Christ had been found wanting.

Both practical and theoretic essays were of great interest. Practical essay read by the Rev. Thomas Howell and the theoretic essay on "The Bible, a history of the progressive revelation of God," was read by the Rev. Thomas D. Lewis. A large number took part in the discussion of both essays, which proved to be helpful.

On Wednesday afternoon the Convocation visited the Industrial Farm and Home for Boys, situated two miles west of Covington, and were delighted with the great work in progress at that institution. Two cottages have been completed and four nearing completion. In these buildings will be housed 120 boys; the foundations are laid for the dining hall and power plant. There was universal expressions of approval and endorsement of this magnificent enterprise on the part of the Convocation.

Annual Meeting of Minnesota Branch Of the Woman's Auxiliary

The 36th Annual Meeting of the Minnesota Branch of the Woman's Auxiliary convened in St. John the Evangelist's Church, St. Paul, on Thursday, October 11th. The Holy Communion was celebrated at 10 a. m., Bishop McElwain being the celebrant. An inspiring address was given by the Rev. Dr. H. M. Ramsey of Seabury Divinity School, Faribault, his subject being, "The Woman's Auxiliary and Citizenship". He said in part:

"It should be one of the chief duties of you women to cultivate the spirit of friendship, to make the acquaintance of people in lonely, isolated Parishes and Missions. They often seem discouraged, and do not know of the Church's large work in the world. They should learn of our heroes at work in foreign fields. Larger knowledge removes discouragement. In relation to world peace, you have a great obligation. If all your energy goes to secular organizations, the hosts of evil will operate increasingly against Christianity. Our devotion must not flag, our gifts must increase. When reconstruction follows the war, shall there be a debauchery of commercialism? What shall be our example to our children? The spirits of men must be repaired. We have been the ridicule of the world because of our money-getting. Mercy, and peace, and honor are fundamental principles of character. Nations are regaining their souls in this conflict, and shall the war be in vain for us? Let us see to it that nothing can be substituted for these eternal things. It is every man's right to live his life high, and the Church must not fail in this crisis. Hatred must give way to love. The Woman's Auxiliary is organized to carry out God's purpose, to care for others more than ourselves. Where new nations arise, can they see the face of our Lord? We must not lose our enthusiasm or diminish our efforts. Let us not hold back; let us yield our wills to His. When He says, 'Come to Me', let us follow Him. Why do we hold back?"

The annual presentation of the Mite Box Offering followed, after which greetings were extended to the women by the Bishop and by the Rector of the Parish, the Rev. Mr. Cross. Noonday prayers for Missions were said by the Bishop, and after the service the women were invited to St. John's Club, where a dainty lunch was served.

The business session opened at 1:45 p. m., in the crypt of the Church, and the reports of the various officers were most encouraging. The Treasurer reported all pledges paid, and the red Mite Box Offering aggregated \$1,555, which exceeded the gifts of any previous year.

Miss Mary Smith, the Educational Secretary, spoke briefly of the Pilgrimage of Prayer, and announced that at the culmination of the Pilgrimage the women of the Church everywhere will partake of a Corporate Communion on the Sunday next before Advent. Miss Smith also announced the course on "Missions in the Bible" for study classes the coming year. The annual election of officers resulted as follows: President, Mrs. H. P. Theopold; Vice President, Mrs. Robert Williams; Corresponding Secretary, Mrs. O. A. Spies; Recording Secretary, Mrs. William Gaylord; Treasurer, Mrs. E. R. Prince; Treasurer United Offering, Mrs. F. B. Bass; President Junior Auxiliary, Miss E. E. Yardley; President of the Little Helpers, Mrs. W. R. Terry.

The Rt. Rev. Dr. Joseph M. Francis, Bishop of Indianapolis, has been tendered the appointment of Chaplain of Indianapolis Base Hospital No. 32, to take the place of the Rev. Owen Davies Odell, who resigned. The Bishop has not fully decided whether he can accept the appointment.

"Really religious people are very fascinating. People with no religion are dull. They are like sham book-cases that you think have books in them, and you find just emptiness."—"The Rough Way", p. 171.

Do not let the GOOD things of life rob you of the BEST THINGS.

The truth always irritates one if it is not accepted. The very sight of a church or preacher makes some people mad.