

The Witness

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

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CHURCH CONGRESS MEETS IN CINCINNATI, OHIO

The thirty-fourth Church Congress opened with a service of the Holy Communion in St. Paul's Cathedral, Cincinnati, Ohio, on Tuesday, October 23, at 11 a. m. The celebrant was Bishop Vincent; Epistoler, Dr. Carstensen, and Gospeller, Dr. Slattery. The sermon was preached by the Rt. Rev. Dr. DuMoulin, Bishop Coadjutor of Ohio. It was an eloquent appeal for authority and liberty in State and Church.

All the sessions of the Congress were held in the Assembly Hall of the Sinton Hotel, through the courtesy of the management. (The local committee wished to use the Parish Hall of one of the Churches, but was overruled. We would, with great respect to the authorities of the Congress, suggest that local committees in the future have more to say in regard of local details.)

The appointed topic Tuesday evening being "The American Home as Endangered by Modern Conditions and Agitations", the appointed writer was the Rt. Rev. Charles Fiske, Bishop Coadjutor of Central New York. He commenced by saying that the old American home was gone forever—that the new woman was here, and here to stay, and that it was well; but she (the new woman) must be religious, or else in a short time home, family, civilization and woman herself would be gone.

The Rev. C. G. Twombly of St. James' Church, Lancaster, Pa., was the first appointed speaker. He charged the "movies" with being the great menace of the purity of the home. Mr. Twombly, in his State and city, has given much time and thought to the subject, and all his statements were backed by figures. The terrible danger of the large majority of the pictures shown was their suggestiveness. Federal and State censorship were failures. The only effective censorship was a local one.

Mr. Fletcher Dobyns of Chicago was the next speaker. He wished the Church would take a more positive stand on the menace of the liquor traffic.

The subject Wednesday morning was "The Essentials for Continuity in the Ministry". The Rev. F. A. Wright of Tuckahoe, N. Y., was the writer. While not slighting the traditional view, he said he thought it was more a continuity of the gift of the Holy Spirit. The appointed speaker, the Rev. A. L. Murray of Evansville, Ind., thought it was a continuity of sympathy, while Dr. Delaney of St. Mary the Virgin, New York emphasized continuity of doctrine and also of persons. As some one facetiously remarked, "He that is filthy will be filthy still, and he that is righteous will be righteous still".

Wednesday afternoon the members of the Congress enjoyed an auto ride, visiting the famous Rookwood pottery on the trip.

"The Religious Problem in the American University" was the topic for Wednesday evening, the writer being the Rev. J. M. Page, Chaplain of the University of Illinois. He considered this the greatest opportunity and problem of the Church. He mentioned that 40 per cent of the teachers and 60 per cent of the students who came as Churchmen were loyal to their training. In small communities the work could be better done by the Parish Churches. In the large communities there must be Chapel Corporate Communion and opportunities for social gatherings.

The first appointed speaker was the Rev. Irvine Goddard of St. Paul's Church, Poughkeepsie, N. Y. He spoke of the average student as opinionated and critical, and apt to neglect the spiritual side. Pressure should be brought on Trustees and State au-

thorities to create chairs on "Manners and Morals".

The next speaker was the Rev. Paul Roberts, Chaplain of the University of South Dakota. He pleaded for equipment. His church was so small that it was called the "shoe box", and the stove in the Rectory occupied three-fourths of the sitting room.

Thursday morning the topic was, "Should Christian Marriage Ever Be Dissoluble?" Most emphatically no, said the writer, the Rev. C. F. Wrigley, D. D., Rector of Grace Church, Brooklyn, N. Y. He gave a scholarly and able defense of his position, and for the view of marriage as taught by the Prayer Book. He pointed out that the canon allowing the so-called innocent party to marry again was adopted by the Bishops when the House consisted of four or five members and a correspondingly small number of deputies.

The appointed speaker, the Rev. R. T. Henshaw of Rye, N. Y., struck us as an idealist, claiming that the essential of true marriage was affection; that when that ceased there was no bond; that any whom God had joined together would never separate

owed him a debt of gratitude for his sledge-hammer blows at the Papacy.

The Rev. Dr. Hester of Brooklyn, N. Y., emphasized that the work of Luther was constructive, not destructive.

The closing session was on Friday afternoon, the topic being "Religious Conditions in the Middle West, the speaker being the Rev. G. P. Atwater. It was a paper full of wit, thought and information. In order to appreciate it, it must be read. The speakers were Bishop Reese and the Rev. Dr. Craig Stewart. The former said that conditions prior to 1917 were entirely different from what they are today. The response for sacrifice had been splendidly answered. America had found out once more that the way to find life is to lose it. When the soldier returns, the Church must be ready to use this service of help. Dr. Stewart said that the fear of violating Anglican respectability was the bane of the Church today.

Dr. Slattery, in a few well chosen words, closed the Congress. He paid a beautiful tribute to the two Bishops of Southern Ohio, and commended the suggestion of Bishop Vincent, at the opening session, making it, if possible and consistent with true Christian loyalty, a little easier intellectually to come into the Church. He felt that God would use the war to bring about Christian unity.

Remarkable Service in Old Trinity, New York

An Honor Roll of 362 Names of En- listed Men Placed in the Vestibule

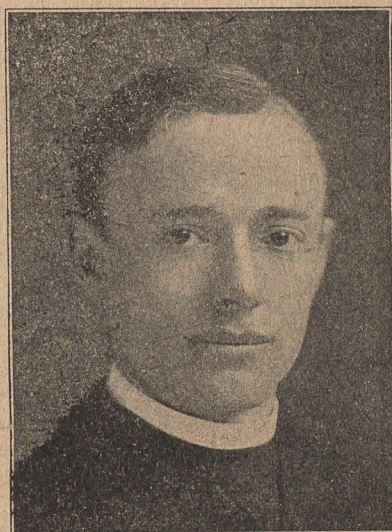
With impressive ceremony, two tablets, containing the Honor Roll of the nine Churches of Trinity Parish, New York, were posted in the porch of the Church last Sunday morning (October 28th). The Rev. Dr. William T. Manning, Rector of the Parish, preached. During the service a fine display of patriotism was shown in the historic church. Three hundred and sixty-two names were listed on the Roll of those gone into service.

Special Collects for the safety and victory of America were read: Following Communion, a procession of clergy and acolytes, at the head of which was carried a large American flag, the processional cross and the two tablets, bearing the names of the Trinity Parish Honor Roll, proceeded to the vestibule, where the tablets were fitted into the wainscoting.

Rev. Dr. Manning, the Rector,

The New Suffragan Bishop-Elect of South Dakota

The Rev. William P. Remington, elected Suffragan Bishop by the House of Bishops at Chicago, has been the Rector for several years of St. Paul's Church, Minneapolis, succeeding the Bishop of Eastern Oklahoma, the Rt. Rev. Dr. Theodore P. Thurston, is Chaplain of the Minnesota University Base Hospital Unit, and has made for himself a large place in the religious and civic life of his city, and in Diocesan affairs. He is a native of Pennsylvania, having been born at Philadelphia in 1879.



The Rev. William P. Remington

He received his early education in private schools of his city, and graduated from the University of Pennsylvania in 1900, with the degree of B. S. During this latter year he spent some time abroad with the Olympic team, competing both in Paris and London with the American athletes. Returning home, he taught two years at the Delancy School, and then entered the Virginia Theological Seminary at Alexandria. Prior to entering the Seminary, he was Director of the Junior Brotherhood of St. Andrew, and taught a large class of boys in the Sunday School. Graduating from the Seminary, with recommendations for a B. D. degree upon completion of a thesis, he returned to Philadelphia, and was made a Deacon by Bishop Whittaker at the Church of the Holy Trinity in 1905, and Priest the following year, and was assistant to the Rector, the Rev. Floyd W. Tompkins, until January, 1907, when he accepted a call to become the Vicar of the Church of the Holy Communion. This was a large work connected with the Parish of the Holy Apostles, in a section of the city inhabited by working people. Under his administration splendid progress was made, various Clubs were established and a Vicarage erected. The Sunday School of 300 members was increased to 600, and many important activities were undertaken along social and educational lines.

Mr. Remington began his duties as Rector of St. Paul's Church, Minneapolis, on the first Sunday after Easter, 1911. The Parish has grown in numbers and influence, the whole interior of the Church building has been re-decorated and the chancel re-furnished. He was a member of the Standing Committee by the appointment of Bishop Edsall, was Chairman of the Committee on the State of the Church for three successive years, is a member of the Diocesan Board of Missions and of several Diocesan institutions. The House of Bishops has made no mistake in electing him to assist his friend, Bishop Burleson, in building up the Kingdom of Christ in the Missionary District of South Dakota. It would be unfortunate if he should not be able to accept.

PRESIDENT WILSON ACKNOWLEDGES THE MESSAGE OF THE HOUSE OF BISHOPS

The White House
Washington,
22 October 1917

My Dear Bishop Gailor,

I am warmly obliged to the House of Bishops of the Protestant Episcopal Church for the very kind action taken at their meeting in Chicago and I hope that you will accept for yourself and for your colleagues this assurance of my grateful appreciation of your support.

Cordially and sincerely yours,

The Rt. Rev. Thomas F. Gailor, D. D.
Chairman

WOODROW WILSON

Ogdensburg Arch- deaconry Meeting

The Annual Meeting of the Archdeaconry, Ogdensburg, Diocese of Albany, was held in Trinity Church, Gouverneur, N. Y., Oct. 16th and 17th. The Rev. E. E. Hutchinson of Brush-ton read an able paper on "Religion and Science". The Missionary sermon by the Rev. John L. Oldham of Wattertown was a forceful presentation of the opportunity and the work to be done by the Church in war time.

The Ven. Walter H. Larom was nominated to the Bishop to succeed himself as Archdeacon. The Rev. D. C. White and Mr. Levi Hasbrouck were nominated to the Diocesan Board of Missions. The Rev. L. T. Miller and the Rev. W. J. Hamilton, Professors E. T. Flagg and A. C. Ramsay were nominated to the Diocesan Board of Religious Education. The Rev. H. J. Fenwick was elected Secretary, and the Rev. W. J. Hamilton, Treasurer.

The splendid progress of the Gouverneur Parish, under the leadership of the Rev. William A. Braithwaite, was noted by all present. He has been very active in promoting Red Cross and Liberty Bond subscriptions, and is Treasurer of the local Red Cross Chapter.

The Rt. Rev. James Wise, D. D., Bishop of Kansas, will be the special lecturer this year in Pastoral Care at Seabury Divinity School, Faribault, Minn.

preached a notable sermon, from which we shall take extracts for our next issue. Its opening sentences were these:

I. Chronicles xxix: 11.

"The central note of our service here today is decided by the proclamation of the President of the United States, calling upon us to make this a day of special prayer for the triumph of our righteous causes, and for the full victory of our arms and those of our allies.

"It is most exceedingly appropriate that on this day we have officially installed here in this Church the names of those from our own Parish, between 300 and 400 of them, who have already gone from us and from their homes, to give themselves in this great fight for freedom.

"And, in addition to this, we have just completed the second great offering by our people of their means to carry on this struggle—an offering in which New York has taken a part for which every man and woman, and especially our financial leaders and men of affairs, should be thankful and proud. I am glad to see that the false and shameful aspersions upon the very men who have been making the greatest efforts and sacrifices in this matter have been publicly withdrawn.

"May we have no more of such utterly irresponsible and most harmful utterances. And still again today we are asked officially to commence a further and more insistent effort for the saving of food, which is urgently and imperatively necessary in order to win the war."

ABOUNDING IN GOOD WORKS AND FORGIVING ONE ANOTHER

The Two-fold Character of God-likeness

BY THE VERY REV. FRANCIS S. WHITE

TWENTY-SECOND SUNDAY AFTER
TRINITY

THE COLLECT

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

How fine a thing it is to think of the Church as a household; the old and young, all in one membership or relationship! It seems so club-like or lodge-like to keep the privileges of the household simply for adults—not to bring within the family circle the little infants, the children, the wee ones of God's flock. Thank God that you and your children were not kept out of the Church by some man-made theory of adult baptism; but also pray God that you will never rest content till you have done your best to have all the little ones in your neighborhood or family brought by baptism into the household of God.

"Continual godliness." Here surely is where the Church needs God's help, for it is hard to be Godlike all the time. Here is where we are, as it were, bidden to think of God's care in the terms of Fatherliness. "I will spare them as a man spareth his own son that serveth him." We are in God's household as both servants and sons. Take the case of a son apprenticed to an affectionate father. Observe how the father on every opportunity "spares" the son, makes allowances for backwardness, slack services, faults of character and escapades; is indulgent to him as he hardly would be to one not of his own blood. Thus writes Goulbourn, and one's mind goes back to David's cry, "O let me have understanding in the way of godliness."

"Free from all adversities." How can we expect this in a world where adversity seems to mean a way to progress? Probably the thought is, a man is only free from adversity when he refuses to be bound or tied by the discouraging side of adversities, but uses them as opportunities for serving God. Isn't it true that many of the seemingly herdest "knocks" we have had have been for our good? Was not the poet right when he coined the phrase, "Sweet are the uses of adversity"?—everything done, everything endured, for the glory of God. Pray this prayer as earnestly in times of darkness as in times of sunshine. Find a special meaning in it for frequent use during these war days.

THE EPISTLE

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. 1:3.

As you read this Epistle carefully, you will note that the Collect is an earnest prayer for continual godliness. How much St. Paul expected to find in the Philippian household! "Abounding more and more in knowledge and all judgment, approving (that is, making personal trial of, in practice, the superior or excellent things); pure and unoffended till the day of Christ; filled with the fruits of righteousness"—these surely are the very highest possible aims or attainments of the Christian life.

Notice the words, "fellowship in the Gospel". The ability to continue in godliness, and to stay devoted to the work of being like God is greatly helped when one realizes that he is not "going it alone". To share one another's joys and sorrows is part of

the fellowship; to help the stumbling and fallen is still another and a better part, particularly if the fallen one can be made to feel that he is still "one of us". This is a hard thing for human nature to do. Only one who has accepted the Christ of the Gospel can help others feel the power of "the fellowship of the Gospel", because he stays confident that what God begins in the human heart in the waters of Baptism He will carry through till that human heart meets Jesus as Judge. And what God begins in Baptism is the spiritual ability to be like Him through Jesus Christ. What a happy day is that for a man when he realizes that no matter what he has done or how far astray he has gone, while he is in the flesh there is still opportunity for him to be Godlike, and continually Godlike by being devoted to the pursuit of the things which the Apostle mentions in this letter.

THE GOSPEL

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one has brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold,

previous assurances of forgiveness from God.

St. Peter thought there was a limit to man's forgiving ability. Jesus, multiplying it by seventy, showed to the Jew, to whom the number seven stood for completeness, that man, if he was to be godlike, must use no stint or limit to his forgiveness. Notice, too, that God "begins to reckon" with a man. He does not keep silence until the day of Jesus Christ. The idea is that God wants us to repent. As He begins to reckon, so He will go on, until the final reckoning comes. Notice what made the servant forfeit his forgiveness was not only his own unforgiveness, but his cruelty and his pride. Then came that man's final fall. Let us remember, before it is too late, "to judge ourselves brethren, that we be not judged of the Lord; to repent us truly of our sins past, and to amend our lives, and be in perfect charity with all men", because there comes a time when the verdict goes out, "Thou shalt by no means come out thence till thou hast paid the uttermost farthing". Bishop Doane says: "This is the simple statement of what in the nature of things is true, that when probation is past, and opportunities are over, men can do nothing and pay nothing of what was undone, or unpaid, or unforgiven here."

"Deliver him to the tormentors." The Gospel for an age of doubt and slackness is not a true Gospel if it does not let a man know of the tormentors. Not the little ridiculous devils drawn by the satirists of religion for our papers, but those dire, dread, remorseful moments, hours, endless times when remembered cruelties, causes of offense to others, the unimproved moment of entire forgiveness, the frightfulness contained in the word "if", come to torment and place us in a fire whose worm never dies, and whose flame is fierce, because it is the rejected, scorned and flouted love of God. F. S. W.

PLEASE DON'T FORGET THE CAMPAIGN IS ON

We must have One Hundred Thousand Subscribers before January first.

We need the co-operation of every live-wire in the Church—both clerical and lay.

We want a "Witness Table" in every Parish Church in the land. Read the center of page three in this issue.

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—

WE MUST HAVE YOUR HELP

and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgive thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses. St. Matt. xviii:21.

Has it occurred to you, as you have studied the Collects, Epistles and Gospels for these last Sundays in the Christian year that we are praying for pardon and cleansing from sin, for godliness and deliverance from the chains of sin, for growth in the ability to do good works, that we are praying not for the people unbaptized and outside of the Church, but for the members of the household? How anxious Mother Church is that her children should develop and grow perfect in their spiritual lives. Isn't it a pity that so many of us are so easy going and so confident in our religious lives? God help us to waken up before it is too late, and the dread words sound forever in our ears, "I never knew you".

Today's Gospel shows the need of continual Godlikeness. Unforgiveness on our part means a forfeiture of all

The Life of Prayer

By Rev. Harry Ransome

PENITENTIAL PRAYER

St. Thomas Aquinas says, "Prayer is the voice of desire", but the desire must spring from a penitent heart. Desire has too often been the cause of sin. How terribly a sinful desire can wreck the whole of our spiritual life! St. James gives us the psychology of sinful desire: the temptation dwelt upon in the imagination, the longing of the heart to enjoy the object so vividly portrayed, the will working in obedience to the call of the heart, and then the act is committed, the sin is complete.

And the love in our soul, the noblest gift which God has given us when He made us after His own image, is perverted and spent solely upon our own sinful satisfactions. Truly sin separates us from God.

A writer once wrote a popular story, in which a vision of a successful sin is vividly painted before the mind of the perpetrator in all its hideous details and consequences, and he starts back appalled, but too late to arrest its course. Have we not had such moments? moments, alas, after the sin is committed and the passion of desire is subsided. Then the despairing thought comes to us: if only we had the vision before the sin was committed instead of after! How different the result might have been. And what can we say if we are honest with ourselves? "It was not God who made me sin. No, I have sinned by my fault, by my own fault."

And how can we escape from our sin? Not by fleeing from God, but by coming to Him.

King David, or the writer of the fifty-first Psalm, with the hideousness of his sin before him, lifted up his heart in prayer and cried, "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away my offences". There remained nothing for this erring sinner to do but to throw himself upon the mercy of God,

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
22 S. af. Trinity	I Kings 11:26-end	Mark 12:18-37	Job 28	James 1
	Ecclus. 36:1-17			
M.	Prov. 1:1-19	Luke 9:18-36	Ezek. 40:24-end	2
Tu.	1:20-end	37:50	41	3
W.	2	37:51-end	42	4
Th.	3:1-12	10:1-16	43:1-17	5
F.	3:13-26	17:24	44:18; 44:3	I Pet. 1:1-12
S.	4	17:25-end	44:4-end	1:13-end
23 S. af. Trinity	20:8; 21:3	Mark 12:1-17	Prov. 45:8-end	2
	II Esd. 8:6-36			

The first lesson for the twenty-second Sunday after Trinity (I Kings xi:26-end) tells of the death of Solomon and of the previous stirring up of Jeroboam by the Prophet Ahija to revolt. On account of Solomon's sins, ten tribes were to set up the kingdom of Israel in the north, as distinguished from the kingdom of Judah in the south.

The second lesson (Mark xii:18-37) was adopted as the correlative because, first, of its giving the fundamental law of God (love to God and neighbor), on which the Davidic dynasty rested, and, secondly, because of our Lord's reference therein to His own Sonship in connection with the Messiah, conceived as the son of David (see II. Sam. xii ff.).

The Old Testament alternative (Ecclus. xxxvi:1-17) is a prayer for God's Church in line with the Collect, and in particular for unity, which was broken by the revolt, as well as for deliverance from oppressors. An idea which runs through Collect, Epistle and Gospel is perseverance. "Continual godliness", says the Collect. "He who hath begun a good work in you will perfect it", says the Epistle. The Gospel tells of a man who never got any further along than accepting God's forgiveness for himself. The story of Solomon is a wonderful illustration of a man who started right,

but who did not persevere. But, more than that, it is of the utmost importance for an understanding of the Bible that we know of the division of the kingdom, and what causes, both primary and secondary, brought it about. It was necessary for God to weaken His Church by division in order to keep it from developing along false lines. The history is very suggestive in connection with the development of the Papacy and the rise of Protestantism.

In the evening we begin St. James, and the Old Testament selection (Job xxviii) was made on account of the idea of wisdom. Note, also, how the idea of perseverance comes up again in James i:25 (an echo, apparently, of John viii:31). St. James' sledgehammer blows on Solifidianism are also in line with the Collect. Best of all, the concluding verse is an illuminating comment not only on the Temple and Temple worship, but upon the idea some folks have today about "Divine service" meaning thereby what goes on in Church on Sundays. "Pure Divine service and undefiled before God and the Father", wrote the Apostle, "is to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world", i.e., communion with God, social service and inward purity.

For week day lessons in the morning, we start on Proverbs of Solomon, which we use until the history is resumed the first week in Advent. The Lucan lessons are wonderfully related to the theme of Sonship of the Christ, work and weakness of the Church, social service and perseverance. The Old Testament week day evening lessons give the prophet-priest's idea of the restored Temple of God.

Work of the War Commission

The Rev. Dr. George Craig Stewart, of Evanston, a member of the War Commission of the Church, consisting of six bishops, six priests, and eight laymen, gives the following succinct account of the work the Commission is undertaking: "It will seek to co-ordinate the various organizations of the Church now definitely at work in all kinds of practical and helpful service to the government. It will seek to reinforce the work undertaken by the various provinces, dioceses, and parishes. It will strengthen, as far as possible, the hands of the Army and Navy chaplains and will make sure that each camp and cantonment has a clergyman of the Church, assisted wherever it may be, by a consecrated layman; these men will bring close to every son of the Church the loving interest and care of our historic communion. A bishop has been sent overseas to take charge of the work among the American forces abroad. The Brotherhood of St. Andrew is splendidly co-operating by putting into the field at once trained laymen to stand shoulder to shoulder with the priests. And besides all this, through co-operation with diocesan authorities the Commission hopes to fortify the work at the parishes and missions adjacent to camp and cantonment."

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

"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."

us in our present temptations. So, after every sin, let us at once lift up our hearts to Him who, though Himself is without sin, came to take away our sin. Let our imagination, which we have so often used sinfully, picture the Christ upon the cross, dying for us, and as we do so let us say from the depths of a penitent heart, "By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by thy glorious resurrection and ascension, and by the coming of the Holy Ghost, good Lord, deliver us."

WHAT THE CHURCH TEACHES ABOUT THE LAST THINGS

ESCHATOLOGY

Eschatology is the doctrine of "last things", the teaching about what lies beyond the present world. Strictly, of course, that would include only that which comes at the "end of the world, namely, the advent, last judgment, heaven and hell; but under a somewhat loose construction of "last things", the condition of the dead now, before the last judgment, is included. The next world is taken to include everything which lies beyond the individual in his present state here. That there is a Christian Eschatology, which is part of the Christian faith, is testified by the Creed: "From thence He shall come to judge the quick and the dead". "I look for the resurrection of the body and the life of the world to come". The outlines of Eschatology are found repeatedly in every service of the Prayer Book—Morning and Evening Offices, the Holy Communion, the Litany, the Office of Baptism. The Church evidently considers such doctrine as an essential part of Christian truth.

FEAR OF HELL NOT THE ONLY MOTIVE TO CHRISTIANITY

There has been a tendency recently to minimize this part of Christian doctrine, and to make Christianity apply to this life only, with no reference to a life beyond. Whether there is to be a "hereafter" is by such persons considered utterly uncertain, if not even improbable. This rejection of the common teaching about the next world is in part a reaction from the over-emphasis put on hell by revivalist preachers. Ever since the "great awakening, in which Jonathan Edwards played so prominent a part, "hell fire" has been preached until it might well be mistaken as the only motive for religion.

Such a presentation is an over-emphasis. We do not need a hell hereafter in order to make religion worth while now. The Gospel is a message of joy and peace now as well as hereafter. If the Church teaches a heaven and a hell hereafter, she also insists that they begin here. The sinner has his foretaste of hell now, as the saint of heaven. The Psalmist was right when he said, "The voice of joy and health is in the dwellings of the righteous". The Bible is right in making joy the central thought in right living. (Look up the words joy and rejoice in a Concordance, and see how constantly they appear throughout the Scriptures.) Christianity is thoroughly worth while for its own sake and for the satisfaction which it brings here in this present world. On that ground alone our Lord spoke the truth when he said: "He that loseth his life for My sake, and the Gospel, shall find it".

THE GOSPEL NOT A MESSAGE FOR THIS LIFE ONLY

Yet the Gospel is not a message for this life only—it has a message

Great Men Not Swayed By Every Wind That Blows

Mr. H. C. Hoatling, President of the National Editorial Association, pays a high tribute, through the columns of the Blue Earth, Minnesota, Enterprise, of which he is the Editor, to a well known Churchman, Judge Hector Baxter of Minneapolis. The happy occasion which brought these two genial gentlemen of sturdy Christian character together, and called forth the appreciation, was a dinner recently given on board a private car of the Duluth, Winnipeg & Pacific Railway to the ex-President and President of the National Editorial Association, together with a few friends, and their wives. The Judge boarded the train at Virginia, Minn., for Duluth, and shortly after he was comfortably seated in a day coach, the commercial agent of the road, Mr. A. F. Ferguson, in charge of the private car, requested him to join the party and to preside at the head of the table at the dinner, which was being prepared. The Judge very gladly complied with the request. Mr. Hoatling says:

"One of the most pleasant features of the return to Duluth was the addition to our party of Judge Hector Baxter, President of the Duluth, Winnipeg & Pacific Railway, and General Attorney of the Canadian Northern

Railway. Mr. Baxter, with his fund of Scotch wit and stories, kept all in the best of humor. His stalwart character, however, was revealed at the delightful dinner served on board by our host and hostess, Mr. and Mrs. A. F. Ferguson. As we took our seats at the dining table, the Judge remarked that it was a custom of his to offer thanks to God for His beneficent gifts, and gave a grace that was truly a thanksgiving in thought and spirit. Mr. Baxter is one of the big men of this country, one of the captains of industry, but he has not been so engrossed with his cares as to forget the obligations which we all owe to a Divine Providence. In fact, the more intimately one comes in touch with the really great men, the more he becomes convinced that they have reached the heights attained because of adhering to convictions rather than swaying to every wind that blows. There is a realization of the service all owe to those with whom they are associated, to humanity at large. An illustration of the speech is afforded in a prayer offered by another great lawyer, Senator Elihu Root, at the New York Constitutional Convention, no clergyman being present. Senator Root's prayer was as follows:

"Almighty God, we pray Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and opinions of others. Make us effective and useful for the advancement of Thy cause of peace and justice and liberty in this world."

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

"Religion is inconvenient—real religion is."—From "The Rough Way",

Everyday Religion

By Dr. James E. Freeman
MISUNDERSTOOD

"Judge not that ye be not judged." Every now and again we come across some disappointed and disillusioned human life that has been wrecked upon the rocks, indicated on life's navigation chart as "misunderstood". The average man or woman means to do right. Of course there are those who, for selfish or purely commercial purposes, will sell their souls for a "mess of pottage". We are not thinking of them, but rather of that other large group that in word and deed try to do that which they believe to be right, and yet are victims of misinterpretation and misunderstanding. If we could reveal the skeleton that lurks in many a closet in many a home, we would find it bearing the ominous label, "misunderstood". One of the tragic things about all this is the fact that those who ignorantly or maliciously are guilty of misunderstanding their friends or neighbors, yes, their own immediate kinsfolk, are rarely willing or ready to undo the mischief their misinterpretation effects.

A willful but generously impulsive boy in a household is constantly the victim of misinterpretation or misrepresentation by those of his own fireside, until at length, driven by despair and discouragement, he breaks away from all restraints and plunges headlong into excesses of which he had never even dreamed, with the inevitable consequences—a shipwrecked life and a blasted career. If we could dig down beneath the bravado and callousness of some of the inmates of our penal institutions, we would discover qualities of mind and heart that were fine and noble, but that had been vitiated and perverted through misunderstanding and ungenerous misinterpretation. Yes,

undo a wrong or an injustice; it takes unchallenged manhood or womanhood to repair the breach; yes, it takes something of the quality of Him who hung on the tree to recover the lost sheep, driven afield, perhaps, through our ungenerosity or misjudgment; but before the world shall again be made normal, these qualities must be re-established in the human heart.—Courtesy of the Minneapolis Tribune.

The Epistle to The Ephesians

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

XIII.

Chapter 4, Vs. 1, I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called.

Wordsworth: The Apostle now proceeds to apply to Christian practice the great principles of Christian doctrine which he has been laying down in the first three chapters of this Epistle.

Ellicott: The prisoner of the Lord. This denotes the sphere in which his captivity existed, and out of which it did not exist.

Sadler: To walk worthy. St. Paul now begins practically to apply the astonishing truths which he has enunciated in the preceding chapters, and the application is still more surprising than the truths themselves, for he teaches that revelations which seem to exalt us to heaven itself are to be responded to, not by lofty

the inward feelings by which the forbearance is to be characterized and the efforts by which it is to be promoted.

Blunt: Unity. The unity here mentioned is that produced by the indwelling of one Christ in many members of the Mystical Body by the operation of God the Holy Ghost.

Wordsworth: St. Paul here dwells on unity, and repeats the word one no less than seven times in the two following verses, such is the stress laid by him on unity; a salutary and seasonable admonition for some in the present age who have little regard for unity in the Church of Christ, and appear almost as eager to break it as they ought to be in earnest to keep it.

Chrysostom: What is this unity of spirit? As in the body it is the spirit holds all together, and makes that to be a unity which consists of different limbs, so it is in the Church. For the Spirit was given for this purpose, that He might unify those who differ in race and variety of habits.

Meyer: This unity is the identity of faith, of love, of sentiment, of hope in the different subjects who are moved by the Spirit.

Ellicott: In the bond of peace. The element or principle in which the unity is maintained is peace. The Ephesians were to evince their forbearance in love and to preserve the Spirit-given unity in the true bond of union, the "irrupta copula" of peace.

Blunt: The peace which binds together being Christ Himself, who is our peace, who hath made both one. Eph. ii:14-16.

Meyer: In the bond of peace, by which is denoted the ethical relation in which they are to preserve the unity of the Spirit, namely, while peace one toward another must be the bond which is to envelope them.

Bengel: The Spirit is the seal, and therefore together with His mention is joined the hope of inheritance.

Gore: St. Paul's theory of Church unity is like that of a family or race, a unity of blood and life, which exists in spite of all outward differences, and not such a unity as is produced by outward government. This idea of Church unity is like that of the New Testament as a whole, and constantly finds expression in the writings of the early Christian fathers, e. g., Hilary of Poitiers in argument with the Arians. This is at variance with the Roman view, which claims that the Church is one by submitting to a common authority in belief, worship and government, and makes the unity of spiritual life secondary and subordinate.

The Church is one, first of all, because a common inward life, the Spirit, from a common source, Christ, flows in her veins and makes her to be one body.

Vs. 4. There is one body and one Spirit, even as ye are called in one hope of your calling.

Sadler: One body, i. e., the mystical body, the Church. This body consists of members all united under one head. (I. Cor. xii.) It is a body both visible and organized, and the unity of this body consists (1) in the Apostolic fellowship (under Christ); (2) in the Sacraments.

Chrysostom: One body, i. e., all the faithful everywhere who ever have been, or are, or will be.

Origen: Charity binds together those who are united by the Spirit, and knits them into the one Body of Christ.

Moule: Here as always the imagery of the body suggests not only union but united energy and operation.

Ellicott: One Spirit. The body implies the whole community of Christians, the mystical Body of Christ, the Spirit is the Holy Ghost, which dwells in the Church, and by which the body is moved and vivified.

Augustine: The Apostle teaches us that there is one body; but this body lives, does it not? Yes. Whence? From the one Spirit. What our soul is to our bodies, that the Spirit is to the members of Christ, to the Body of Christ, the Church.

Sadler: In one hope. What is the hope of your calling? Emphatically one hope of our calling is the hope of being raised again in the likeness of Christ's glorious Body. See I. John iii:2.

Gore: Christians are one as one body or organization, made up, no doubt, of a multitude of differing individual members, but all bound into one, under Christ for their head, by the fact that the one Spirit, which is Christ's supreme gift, is imparted to the whole organization and every member of it; and this common corporate life, where the elements are so different, is made possible by the one hope reaching forward into an eternal world, which was set before them. all when they received their call into the Body of Christ.

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."

He mentioned the fact from the chancel, and the next week he increased his order to 25 copies—the demand exceeded the supply.

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.

and again, if we could get at the poisoned springs of many a domestic tragedy, of which unoffending little children are the saddened victims, we would find that like causes were the insidious and baleful germs that effected the final destruction of the home sanctuary. Perhaps—who can tell? behind the present awful world-struggle that is wrecking nations and undoing the work of generations of Christian civilization, resides this ghoully spectre—misunderstood. What a situation confronts us! What a mighty cleavage separates the children of earth today. There is an aspect that this form and practice of willful misunderstanding assumes that is both wicked and almost unpardonable. It is that habit indulged in by those whose intelligence should guarantee a fairer method, that discloses itself in accepting superficial impressions or unconfirmed reports, and clothes them with all the evidences of genuineness and authenticity. Men and women have been burned at the stake upon such malicious representations. Scandal in its most malevolent forms has had its birth in minds diseased or perverted through long indulgence in this perverted practice. Now, as never before, there should be a vigorous crusade instituted against such as willfully misjudge and misinterpret the words and deeds of their fellows. Sometimes, in hours of pessimism, we hear and heed the poet's lament:

"Oh, the rarity
Of Christian charity
Under the sun."

And we yearn for the ushering of that day, long deferred, when reputations shall not be made or remade by false judgments, nor the counterfeits pass current for the real.

It takes strength of character to

thoughts and soaring imaginations, but by self-abasement. We walk worthy of our vocation not merely by entertaining grand spiritual ideas and lofty aims, but by submitting to do lowly duties.

Vs. 2. With all lowliness and meekness, with longsuffering, forbearing one another in love.

Ellicott: Lowliness. In classical writings this word represents something low in the sense of disgraceful, miserable, but it acquired a new meaning in Christian writings—it means the esteeming ourselves small because we are so, the thinking truly, and, because truly, therefore lowly of ourselves.

Gore: A modest estimate of ourselves.

Meekness—gentleness. Meekness in respect of God, and in the face of man.

French: It is a grace in advance of lowliness.

Moule: The word imports gentle and entire submission under trial. It rests on deeper foundations than its own, viz: on those which lowliness has laid for it.

Gore: A mildness in mutual relations.

Sadler: Longsuffering. The most difficult of Christian virtues, and the one in which the Incarnate Son is most conspicuous; who, when He was reviled, reviled not again.

Gore: An habitual refusal to pass quick judgments on what one cannot but condemn and dislike.

Meyer: Forbearing one another in love. It is the practical expression of longsuffering.

Vs. 3. Endeavoring to keep the unity of the spirit in the bond of peace.

Ellicott: Endeavoring, shining with earnest zeal, using diligence. Supplementary to former verse, specifying

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

Plans have been completed for the erection of a new church building at Mobridge, S. D.

Sparks from the Elks' Building fire at Kansas City, Mo., were blown two blocks away to St. Paul's Church, doing considerable damage to the roof before a hose company could extinguish the blaze.

A thoroughly up-to-date nurse's home, containing fifty rooms, has recently been completed by the John N. Norton Memorial Infirmary at Louisville, Ky. The infirmary is a Diocesan institution.

Maunder's "Song of Thanksgiving," a sacred cantata requiring a total of forty voices, will be given by the Choir at St. George's Church, New Orleans, La., on the eve of Thanksgiving day.

Sixteen members of the Bible Class in St. Mary's Church School, Reading, Pa., under the direction of the leader, Miss Zettan Gordon, are raising a Thanksgiving Day offering by securing subscriptions for THE WITNESS.

"I count that Parish a success," says the Rev. T. DeWitt Tanner, Rector of Christ Church, Joliet, Ill., "which is bringing men to a knowledge of God, and where souls are not measured by their earthly wealth, but by their loyalty and devotion to God."

The Southwestern Deanery Convocation of the Diocese of Texas was held at Brenham the second week in October. Sermons were preached by Bishop Kinsolving and the Rev. Clinton S. Quin, Rector of Trinity Church, Houston.

"Our readers will notice," says the official organ of the Diocese of West Virginia, "that we have quoted rather extensively from THE WITNESS, a Church paper which is only eight months old, but which has increased its circulation rather remarkably, and seems to be filling a real want. We commend it heartily."

A pair of brass and oak candelabra seven feet tall, to stand on each side of the Altar, were given to St. James' Church, Sault Ste. Marie, Mich., the Rev. Stephen H. Alling, Rector, by the Thomas Bailey family. The gift is memorial to the late Alfred C. Bailey, and was blessed at the 10:30 service Oct. 21.

The Synod of the Province of Seawane, which includes the Dioceses of Atlanta, Alabama, Asheville, East Carolina, Florida, Georgia, Kentucky, Lexington, Louisiana, Mississippi, North Carolina, South Carolina, Southern Florida and Tennessee, will meet in Charleston, S. C., on November 13, 14 and 15.

A Conference on Religious Education will be held at St. John's Church, St. Paul, Minn., November 6, 7 and 8. Among the speakers will be Bishop Faber of Montana, Bishop McElwain of Minnesota, the Rev. Charles H. Young of Chicago, the Rev. Dr. James E. Freeman of St. Mark's Church, Minneapolis, the Rev. Wm. P. Remington, Rector of St. Paul's Church, Minneapolis, and Bishop Suffragan-elect of South Dakota, and the Rev. Charles E. Tukey, Rector of St. Clement's Church, St. Paul.

About sixty students returned to Kenyon College, Gambier, Ohio, a Church School, this Fall. The entering class numbers forty-five, making a total attendance of 105. More than fifty students left last year to enter the national service. The shrinkage in numbers is less than was anticipated.

The Annual Meeting of the Woman's Auxiliary to the Board of Missions of the Diocese of Harrisburg was held at Altoona, Pa., the second week in October, in St. Luke's Church. Miss Julia C. Emery of New York gave a talk on "New Junior Work." The following officers were elected for the ensuing year: President, Mrs. Paul H. Wirt, Bloomsburg; Vice President, Mrs. John Drinkwater, Williamsport; Box Secretary, Miss Anna Baker, Selinsgrove; Secretary, Miss Laverda Burgart, Altoona; Treasurer, Miss Mary Smythe, Williamsport.

Bishop Wise of Kansas was presented with a purse of \$100 by the women of the Church of the Holy Communion, St. Louis, Mo., on Sunday, Oct. 14th, when he officiated at the institution of his successor in the Rectorship of the Parish, the Rev. John Boden. The purse was given the Bishop for Missionary work in his Diocese.

Emmanuel Church, Keyser, W. Va., was consecrated on the occasion of the Convocation of the Eastern Deanery of the Diocese, held in Keyser on Thursday, Oct. 11th. The church was erected several years ago, and the final debt was cancelled in the Summer of this year. Bishop Gravatt had charge of the services, and addresses were given by former Rectors of the Parish, Rev. Messrs. Robert E. Lee Strider and J. Logan Fish of Wheeling.

Bishop Darst of North Carolina says: "Through the blood and smoke of battle I see a vision of a cleansed and purified Church, of a nation standing once more upon the eternal principles for which our fathers died, and for which our sons are dying today. If that vision does not come true, this awful conflict will have been in vain. But, please God, it will come true if you and I and all the other people who name the name of Christ, with unselfish devotion, with high and self-forgetting consecration, throw ourselves into God's plans and work with Him for the coming of the Kingdom."

St. John's Church, Ogdensburg, N. Y., has been presented by its Senior Warden, Mr. Louis Hasbrouck, two valuable lots in the city, to be used for Parish purposes. The Endowment Fund Committee has added to the Fund \$3,000 in Liberty Bonds. There are on the Honor Roll of the Parish forty-eight men and two Red Cross nurses who have enlisted in the war. Services are being held regularly at St. John's Mission Church, DeKalb Junction, by the Rev. W. J. Gage. The Parish Troop of Boy Scouts are enjoying a course of lectures on first aid, resuscitation and health by Drs. Lytle, Stearns and Stacy. Boys receiving the highest marks in the examinations will be presented bronze medals, given by Messrs. W. A. Bell, W. G. Kellogg and W. B. Schermerhorn. Mr. C. E. Williams donated the first aid manuals and a Wood's emergency case as Troop trophy.

Miss Elizabeth Matthews, President of the Southern Ohio Branch of the Woman's Auxiliary, in a letter to the members of the Auxiliary in her Diocese, asks the questions: Has not the Auxiliary in the past gained a vision of God's purpose for the world, and a joy in sharing in His work, which will carry us through the coming months with something more than courage? Have we not much to give that others lack? And she urges the members to "study, give, pray! Surely most of all this last. Who will pray if we do not? May I urge on you frequent Corporate Communion, weekly services of intercession, the forming of Prayer Guilds and groups? We must pray for peace, and one that is God-given—not man-made. Don't let material things crowd out the things of the Spirit. Be of good courage. Hold the line. Prove the Auxiliary to be truly a means of grace to us and to others. Above all, let this Winter be to us the means of our learning the strength of God in our own human weakness. For His strength is made perfect in weakness, and we can do all things through Christ, who strengthens us."

Chicago Parish to Erect New Church

Plans have been completed and bids received, by Grace Church, Chicago, for the new edifice to take the place of the Church destroyed by fire a few years ago. The new building will not only be much more attractive than the old one, says the Chicago Tribune, but will also contain many new features to meet the requirements of the spiritual, social, and physical welfare of the Parish. It is designed in the English Gothic style and will have ground dimensions of 172x105 feet, a feature of the exterior being an ornate tower 150 feet high. The ground floor will be devoted to club rooms, reading room, billiard rooms, choir practice room, with forty lockers, comfort rooms, clergy sacristy, and the baptistry.

Personal Mention

The Rev. A. H. Brook, Rector of Grace Church, Boone, Ia., has resigned and accepted a call to St. James' Church, Independence, Iowa.

The Rev. Alfred Nugent Samwell has resigned as Rector of St. George's Church, Pittsburgh, Pa., where he has served for the last three years, and will leave shortly for duty in France.

The Rev. Herbert H. Powell, D. D., of the Church Divinity School of the Pacific, has accepted the Rectorship of Trinity Church, Point Richmond, Calif.

The Rt. Rev. J. D. Morrison, D. D., Bishop of Duluth, observed his seventy-third birthday on October 16th, receiving at the Episcopal residence the felicitations of his friends.

Miss Cordelia Kendall has been elected Matron of the Mary K. Williams Church Home for Orphans at Frankfort, Ky., and will take charge of the Home at an early date.

The congregation of St. James' Church, Texarkana, Texas, has presented their Rector, Rev. Edwin Weary, with a Ford automobile, fully equipped for use in the Parish.

The Rev. Neal Dodd, Rector of St. John's Church, Petaluma, Calif., has been given charge of St. Luke's Mission, Sebastopol. Since the death of the Rev. Mr. Potwine of Santa Rosa, the Mission has been closed.

The Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles, officiated at the laying of the corner stone of the new edifice of St. Luke's Church, Long Beach, Calif., on St. Luke's Day. The Bishop and the Rev. Robert B. Gooden, a former Rector of the Parish, delivered addresses.

The Rev. W. J. W. Bedford-Jones, Rector of the Church of the Epiphany, Los Angeles, Calif., has resigned to accept a call to St. James' Church, LaJolla, in the same Diocese where he will also serve as Chaplain of the Bishop's School for Girls.

The Rev. J. B. Robinson, Rector of Trinity Church, Fulton, Ky., has been appointed highway engineer of his county, succeeding J. P. Keely, who was drafted in the army. Mr. Robinson is a civil engineer and will take care of his new duties in connection with his clerical work.

Rev. W. T. Allan of Ballinger, Texas, preached a very strong sermon lately on the war. He called it "God's War" and so impressed his hearers that some were heard to say they were blessed to have sons to offer to wage it. It was worthy of a wider hearing than a village Church.

The Rev. Charles Rowland Tyner, Rector of St. Luke's Church, Lincoln, Neb., has secured a leave of absence for one year and entered the service of the national Young Men's Christian Association and sailed for France November 3rd.

Mr. Tom G. Taylor, formerly sub-organist at St. John's Cathedral, Denver, Colo., and for the last nine years Organist and Choirmaster at Christ Church and Supervisor of Music in the Public Schools, Canon City, Colo., has been appointed Organist and Choirmaster of St. David's Church, Portland, Oregon. Mr. Taylor entered upon his new duties on the first Sunday in October.

The Rev. Herbert Henry Gowan, D. D., for the past twenty years Rector of Parishes in Seattle, Wash., has resigned and will devote his entire time to his work in the department of Oriental language and literature at the University of the State of Washington. He has been succeeded at St. Clement's Church by the Rev. Francis R. Bate-man, formerly Rector of St. Peter's Church, Helena, Mont., who has assumed charge of his new work.

The Rev. William Way, Rector of Grace Episcopal Church of Charleston has been appointed by Governor Richard I. Manning as a special agent to assist in the promotion of the second liberty loan, in South Carolina. Mr. David R. Coker, federal food administrator for South Carolina, has also appointed Mr. Way as one of the special agents for the United States food administration.

Methodist Sunday School Attends A Church Service

On Sunday morning, Oct. 28, the Methodist Sunday School of Bellview, Ky., attended the service at St. Paul's Cathedral, Cincinnati. It was the first time that many of them had ever been in an Episcopal Church, and the teachers expressed themselves as enjoying the service very much.

Report of War Commissions on Army Chaplains

Some weeks ago a bill was presented in the Senate authorizing the appointment by the Secretary of War of one Chaplain for every 1,200 men, the Secretary of War being empowered to distribute the Chaplains at his discretion.

The present law confines the Chaplaincies practically to Regimental Chaplains, thus preventing the War Department from placing the Chaplains in many large organizations which are not definitely regiments. Moreover, the present regiment, on its war footing, is composed of 3,600 men, instead of 1,200, and the need of two Chaplains in each regiment is great.

Representatives of all the Churches appeared before the Senate Committee on Military Affairs, which immediately reported the bill favorably, and the Senate passed it. When, however, it came before the Committee on Military Affairs of the House the session was very near its close, and it was impossible to obtain a quorum of that committee. Hence it failed of reaching the House, but will no doubt be taken up again next December, when Congress meets again.

The Executive Committee of the War Commission is completing its organization and planning with the local authorities for the appointment of voluntary Chaplains at many points.

At Camp Meyers, in Ayer, Massachusetts, which is the concentration camp for New England, there are some 40,000 men, with only one Chaplain, a Roman Catholic. The Y. M. C. A. has nine huts, of which one is manned by representatives of Groton School. The Rev. Messrs. Norman Nash and Earl Gate have been working in that hut as Secretaries. They sail, however, some day this week for France. The Rev. Arthur J. Gammack, Rector of Christ Church, Fitchburg, has been a voluntary Chaplain in the camp during the Summer. The Rev. Howard K. Hartewill will now take his place, living in the Y. M. C. A. hut. He will have in close proximity to his home 20,000 men.

The Executive Committee of the War Commission met in Philadelphia at the time of the St. Andrew Brotherhood Convention, and took action towards the reinforcement of the work of St. Andrew's Brotherhood in sending laymen as Secretaries of the Y. M. C. A. into the camps, to have special care of the boys and men of our own Church.

The Committee is also making plans for the raising of \$500,000. It is the understanding that this sum is not to support all the work of the Church in the camps, but that the Dioceses, Provinces and localities will do their part, and in some Dioceses take full financial responsibility. The War Commission will simply reinforce the work where reinforcement is needed.

WILLIAM LAWRENCE,
Chairman War Commission.

Church School Conference Held in Michigan

The fourth Church School Conference, Southwestern group, Diocese of Western Michigan, was held in Trinity Church, Niles, on Wednesday, October 17th. There was a celebration of the Holy Communion at 10:30 a. m., the Rev. B. F. P. Ivins, Rector of St. Luke's Church, Kalamazoo, being the celebrant. The Rev. Herold Holt, Rector of Trinity Church, Niles, gave an address of welcome. Miss Margaret Cobb of Kalamazoo discussed the topic, "The Organization of Church School." Prayers for Missions were said at 12 noon, followed by a luncheon at the Rectory and social hour. In the afternoon the following topics were presented: "Promoting Missionary Interest in the Church School," by Mrs. B. R. Eaatman of Benton Harbor. "Growth of the School in Devotional Life," by Mrs. H. M. Lee of Dowagiac. "What Teachers should know about Church History," by the Rev. F. O. Granniss of St. Joseph. "Use of Letters to Parents," by the Rev. John Wilkins. "Important Factors in Religious Education" was presented under four heads, "The Home," by Mrs. W. White of Niles; "Good Literature," by Mrs. O. W. Haisley of Niles; "Week Day Religious Training," by the Rev. B. F. P. Ivins; "System in the Religious Life," by Mrs. B. F. Ivins. The Rev. B. F. Ivins, Secretary, was given to ask questions and to discuss the points made by the speakers. Resolutions were adopted recommending the division of the Dio-

cese into three groups and encouraging annual conferences for each group; that the smaller church schools be placed under the supervision of a nearby member of the Diocesan Board who could pay regular visits to such schools; that new fields of Religious Education be opened and space be devoted to this subject in the Church Helper, and more time be given for the discussion of Religious Education at Diocesan Conventions. The next conference will be held at Kalamazoo.

Onlookers Shed Tears When Flag is Blessed

The Rev. Fred G. Budlong, Rector of St. Peter's Church, Chicago, blessed the flags presented to the members of Base Unit, No. 14, of the Red Cross, in his city, on the occasion of a drill at Grant Park when the men wore for first time their new service uniforms. "This was a very touching ceremony" writes Cinderella in the Chicago Tribune, "where the bystanders frankly cried right into their hankies."

There was the unit spread out in review with its surgeons, its physicians, specialists, nurses, aids, stretcher bearers, ambulance men, cooks, laundry men, kitchen helpers, all uniformed and marching as beautifully as any troops in the field.

Then the Rev. Mr. Budlong blessed and gave the flags, the Stars and Stripes, and a wonderful silk Red Cross, the flag these men will work under when they rescue our wounded from no man's land. There wasn't a dry eye to be seen when onlookers got to thinking what it all meant.

Deaconess Clark at Cleveland Cathedral

Today, with the whole trend of our spiritual and philanthropic activities directed toward war relief work, it is with the comforting sense of meeting, unexpectedly, an old friend that one hears the ever new old story of work in the Mission field.

So at least it must have impressed Deaconess Clark's audience when she spoke before the Woman's Auxiliary in Cathedral Hall, Cleveland, on Wednesday afternoon, October 10th. Deaconess Clark is in the United States on a short furlough, after five years spent in Missionary work in Schang, China.

After a brief resume of her early impressions of and work in Schang, she spoke of the problems—problems of tradition and racial characteristics (and they are legion) met by the average Missionary in the field today. Beyond doubt, the Mission at Schang will be thought of lovingly and prayerfully by every woman privileged to hear Deaconess Clark.

Corner Stone of New Church Laid

On Wednesday, October 10th, the corner stone of the new St. Paul's Church, Brookings, South Dakota, was laid by Bishop Burleson. The Church has been working in this town, which is the seat of the South Dakota State College, for the past twenty-five years, but has made little, if any, progress, because of the fact that the building was a small unattractive wooden building looking just like a country school house, and was over a mile from the college. The new Church that is being erected is a brick building designed by Cram and Ferguson, and is within about six blocks of the college. On the same lot a new brick Rectory is also being erected. This is another step taken by the Church in the solving of the student problem, which is so vital and which has been rather largely neglected for many years. Five years ago the Church in Brookings had property and buildings valued at about \$8,000. With the completion of the new Church and Rectory the property will be valued at about \$20,000, and a large part of this the twenty odd faithful communicants of Brookings have raised. There will be little debt on the new buildings, but the furniture of the Church has not yet been bought, nor can it be without some help from elsewhere.

THE DAUGHTERS OF THE KING

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RITUAL

We know of a gentleman who spends his spare time in extolling the beauty of Masonic ritual and condemning the excessive ritual of the parish church, which he refuses to attend because of it.

We know a lady who is most punctilious in the ritual of her dining-room, requires that the servant observe the Epistle side (as it were) in waiting upon her guests and whose dinner is a placing and removing of unused plates, one at a time, to the prolonging of the ceremony.

We know of a clergyman who observes every canon of polite society with most commendable exactness and whose street dress is one of faultless conventionality, who refuses to recognize any canons of good taste in the Chancel.

We know of a Bishop who wears purple conspicuously and a pectoral cross and lashed sleeves and all the rest of the paraphernalia that belongs to the Anglican caste who will not wear purple in the Chancel, nor allow a processional cross to precede his Pectoral one in the procession.

We say that we know these people—To be exact, they are not individuals but types.

What is ritual? It is merely the conventional way of doing things in accordance with the canons of good taste and common sense.

It is the fashion as determined by those shadowy folks who live in Paris or in the Grand Chapter who determine the fashion.

Ritual is more or less variable, changeable and uses different symbols for the same purpose.

The Mahometan who removes his sandals on entering a temple is just as reverent as the American who removes his hat; but the American who might remove his shoes before entering a Church would not be reverent but grotesque.

The rule of ritual is not determined by majorities, for the majority of people do not use the ritual of the dining table nor of the Church. Ritual is and must be the product of those who are vitally interested in having a correct way of doing things.

It is not the concerted action of the mob but the result of human experience in attempting to express high ideals in what would otherwise be ordinary acts.

If you are purely animal in your tastes, eating becomes a process of filling the stomach.

Ritual therefore instead of being a contemptibly material thing, is quite the contrary, a highly aesthetic or spiritual thing. A dog eats to satisfy his hunger. So does a tramp. But a gentleman eats so that he may satisfy something more than mere animal appetite.

Now to say that ritual is elevating in a lodge room or as a badge of one's high office and is not elevating in a Church would seem to be silly.

But what ritual shall we use in a Church?

Well, first of all, I should say some ritual that has a definite meaning.

The man who sits down to the table with his hat on and eats with his knife, while he sprawls over the table, is not a paragon of human liberty but an uncultivated boar.

So the man who goes into the Lord's temple with the familiar abandon that he would observe in a hunting camp is not free so much as he is fresh.

So the woman who would go into the Lord's House with a low-neck dress and a bared head is not a leader of fashion, but one who is ignorant of the court usage. The same dame who would fussily prepare herself for the correct etiquette in the court of St. James should show as much appreciation of a heavenly King as she does of an earthly one.

From the beginning it has not been so in good society, that a woman should enter Church clad in a ball-room costume. No! it is not a sin but excessively bad manners.

So when the priest enters the chancel there are some things that are simply bad manners. It may be that his ritual may be as simple as a humble Cotter but, even so, he must not run about the chancel, nor mumble words, nor display an easy familiarity with the King. You note the difference at once between the clergyman who announces—"Hymn 516", and the one who strikes a familiar note by saying—"I will ask the Brethren to join with me in singing to God's praises, that stirring hymn, Onward Christian Soldiers; now all sing up, please!"

The latter is very familiar, it is true. Much as if the family butler should announce at a formal gathering, instead of "Mr. and Mrs. Jones," "I am happy to say that one of your neighbors, the Jones's have arrived."

Lovely! Tends to put every one at ease, but bad taste in the butler.

Now there is another side to this matter of ritual.

It is all very well for Mr. and Mrs. High-Culture to have a dinner with the correct formal ritual. She has the money and the butlers

and the machinery to do it. And what is very elegant and elevating at the High-Culture home, would be pathetically queer in the house of Mr. and Mrs. Selfmade. The more that they attempted the queerer it would be. They would do it so badly themselves, and the guests would make such work of it, that one could hardly blame Mr. Homebody if he declared he wouldn't go to such a function again. And one of the highest marks of courtesy in entertaining guests is not to abandon all ritual but to accommodate the ritual to the guest that he may feel at home, and this can be done by a tactful host without any loss of dignity or good breeding.

To go into a Parish and demand that a lot of people change the habits of a life time and adopt an elaborate ritual because somebody is sure that such ritual represents the last word in ecclesiastical propriety is to drive out guests and make one's self a laughing stock to one's enemies.

Ritual in the Parish Church should be such an expression of reverence for God and respect for one's self, that it will bring forth from all who attend the feeling that this is none other than the House of God.

But the man who insists that he will not dine with his friends unless they will accept, learn and inwardly digest the ritual that he tells them they must adopt is liable to dine alone and justly. He may have read and learned a good book of etiquette but nevertheless he lacks good manners.

For good manners would put one's guests at ease and then elevate them, by having them anxious to put on the dress coat, and the seriated silver of the banquet hall.

The affectation of good manners is fully as reprehensible as the contempt for them.

After all, ritual can express nothing at dining table, lodge or altar, that the intelligence and training of the people has not absorbed.

Of course it is easier for a man who has made his money in pork to buy an establishment and equip it with all the paraphernalia of good society, than it is for him to radiate the charm that comes to him who is manor born.

So it is easier to buy a set of chasubles and a censor than it is to make their use the expression of intelligent devotion.

STORY OF THE CHURCH

The Medieval Papacy

We have reached the point in the history of the Church, when we can study the Papal claims, for Hildebrand (Gregory VII) was the author of modern Romanism.

Upon what did he base the claim that the Bishop of Rome was the ruler of the world, for to this his claim of supremacy really amounted, for he claimed not only to rule the Church as the successor of St. Peter, but also to rule the kingdoms of this world as the successor of Caesar.

Of course, in the beginnings Christ's Kingdom was not of this world and He drew a sharp distinction between the kingdom of Caesar and the Kingdom of Heaven.

And in its primitive administration there is nothing to show that St. Peter ever exercised any such power as the later Popes claimed for themselves.

The election of St. Mathias to take the place of Judas in the college of the Apostles was not a Petrine appointment. Neither did St. Peter choose the seven deacons, (Acts VI), nor did he preside or give sentence at the Council of Jerusalem (Acts XV); nor do we ever find St. Paul deferring to St. Peter for the exercise of his ministry.

As a document which supports the Roman claims, the Acts of the Apostles certainly omits all reference to Hamlet.

So do the early fathers. It is as Puller says, conspiracy of silence among them as to any supremacy exercised by St. Peter's See over the primitive Church.

The very existence of the Council of Nicaea, of Constantinople, of Ephesus and of Chalcedon are mute evidence that the Church of the first five centuries knew nothing of a vicar of Christ who spoke with infallible authority and ruled with undisputed jurisdiction.

The Modern Roman Papacy grew up from causes within the See of Rome, not from any popular acceptance of her sway.

While in theory men may have held within or without the Roman See, whenever any Pope, like Victor Stephen tried to dominate the Eastern or the African Church he brought down upon himself a sharp rebuke from a Cyprian or an Eastern Bishop which showed that such effort was regarded as an innovation.

But the early Church did hold the See of Rome in great veneration, which is a very different attitude than that of subserviency.

All tyrannical power has its origin in some service rendered, which some unworthy successor has perverted to his own advantage.

Thus the power of the Czars emanates from the services of a Peter the Great, and that of Nero from the labors of Julius and Augustus.

So the autocratic power of a Hildebrand had its origin in the services which the See of Rome rendered the Christian Church.

The early Bishops of Rome stood as witnesses in the very face of imperial power, and from their situation rendered inestimable services to those who came up to Rome from every land.

It was to Rome as the chief city of the Empire that the faithful ever resorted; it was from Rome that they went out to all lands.

At a very early age it was found necessary to organize the Christian Church, along the lines of Roman civic divisions.

The Church borrowed the Diocese and the Province from the Roman Empire, just as we do not cross state lines in forming a Diocese. The Diocese and the Province were Roman designations which the Church picked up and used for ecclesiastical purposes.

The head of a Diocese was a Bishop or Arch-bishop; the head of the Province was the Metropolitan or Patriarch.

The Church did not follow this division slavishly but in a general way.

So that there were patriarchal Sees, venerated because of their Apostolic origin and also because of the importance of the city itself.

Jerusalem was of course a patriarchal See until its destruction by the armies of Titus deprived it of its importance.

Rome was a Patriarchal See as a place where the Apostles labored and where the Imperial Government had its seat.

Alexandria in Egypt and Antioch in the East were the second and third cities in importance in the ancient world, and each had its holy traditions of apostolic labors.

Ephesus was also a place of unusual distinction.

So became Carthage, and later Constantinople for obvious reasons.

Each of the Patriarchs had a Sub-urban jurisdiction. That of Rome included a part of Italy.

The Powers of a Patriarch were rather vague. Perhaps, because of its peculiar political character, the Patriarch of Alexandria possessed more real power within his patriarchate than any. All Egyptian Bishops were Suffragans. But neither Milan nor Ravenna was suffragan to Rome.

Moreover, the Patriarchal power was more of an appellate one than it was of legislative or executive rights.

If laws were made in Synods and Councils, and enforced by the Patriarch, it was because the Synod so directed him.

But derived power may easily pass into original power under proper circumstances. Constitutional government may easily become a despotism, providing those who defend the Constitution may be overawed by those who are in possession of the actual power.

So the supremacy of the Pope was an afterthought, brought about by certain political combinations, which rendered it possible for the Patriarch of the West to lord it over his brother Bishops in a way that was unknown to that period, in which questions were settled by General Councils, which were not only independent of Papal control, but, as at Chalcedon, opposed to Papal domination.

It will be our pleasure in the next paper to show the various steps by which an innocent text of Holy Scripture was used as a pretext for absolute power.

As some one has quite aptly remarked, the modern Church of Rome has its foundations upon a text of Holy Scripture which is of the nature of a pun upon the name of Peter.

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

Grace Church, Tecumseh, Nebraska, needs at least \$500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with \$200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. #65, Tecumseh, Neb.

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HOUSE OF BISHOPS

Report of the War Commission Appointed by the Presiding Bishop October 18, 1917

When the war was declared, there were two Commissions of the Church relating to the Army and Navy.

1. The Commission on the Appointment of Chaplains, of which the Bishop of Washington is Chairman. He has had heavy work since in sifting applicants for Chaplaincies, and in a large correspondence.

2. The Commission on the Increase of Chaplains and Their Equipment, of which the Bishop of Massachusetts is Chairman. Activities closely associated with the work of the Commission became so numerous and important, and opened up such large responsibilities, that it became clear that if the Church were to do her part in the war and care for her sons, a War Commission with fuller powers should be appointed as an emergency measure, even though there was no canonical authority for such action.

On August 4th, the Presiding Bishop, in a letter to the Bishop of Massachusetts, appointed a War Commission, and assigned "for its charge the watchful care and direction of Church work in connection with camps and cantonments, battlefields and hospitals, Army and Navy Chaplains, and such like matters.

The members appointed met in Washington, September 13 and 14, and organized. The membership of the Commission is as follows:

The Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, Chairman.

The Rt. Rev. Albion Knight, D. D., of Sewanee, Tenn.

The Rt. Rev. J. N. McCormick, D. D., Bishop of Western Michigan.

The Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

The Rt. Rev. James D. Perry, D. D., Bishop of Rhode Island, Chairman of Executive Committee.

The Rt. Rev. Theodore I. Reese, D. D., Bishop Coadjutor of Southern Ohio.

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

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

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

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

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

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

W. D. Cleveland of Houston, Tex.

Whiteford Cole of Nashville, Tenn.

Norman H. Davis of New York City.

Charles D. Dickey of New York City.

John M. Glenn of New York City.

Louis F. Monteagle of San Francisco, Cal.

Arthur E. Newbold of Philadelphia.

Monell Sayre of New York City.

The Executive Committee has all the powers of the Commission between the meetings of the Commission, and is as follows:

The Bishop of Rhode Island, Chairman of the Committee (ex officio).

The Bishop of Western Michigan.

The Bishop of Washington.

The Rev. John Mockridge, D. D.

The Rev. George Craig Stewart, D. D., Secretary.

Arthur E. Newbold, Treasurer.

Monell Sayre.

Through the generosity of Anton G. Hadenpeyl, Esq., an office with equipment has been provided at 14 Wall Street, New York City.

Appreciating fully the work of the Chaplains of the Army and Navy, of the Young Men's Christian Association and other excellent organizations, the Commission is clear that as the organ of the Church it has certain definite duties to fulfill, the main purpose of which is expressed in the thought that the Church must, so far as she can, follow up with pastoral care and helpful influences the boys and men of the Church who are in the nation's service.

These duties are expressed in various ways:

1. Many camps and posts, great and small, both of the Army and Navy, are placed in or near towns and Parishes whose clergy are unable to meet the spiritual demands. In many camps there are no Chaplains of our Church. It is clearly the duty of the Church, through the Commission, to reinforce these plans, so far as military discipline allows, with the services of the clergy, so that the men may have personal touch and pastoral care in harmony with their traditions.

The thirteen officers' reserve camps, comprising in the first camp some 40,000 men, who will really make the tone of the new army, had not a Chap-

lain, except in two or three instances, where an army post already existed.

The Bishops and Clergy of the Church responded to the call for action in those and other camps, and in most large camps there is a celebration of the Holy Communion by a clergyman of our Church every Sunday morning. Indeed, the Y. M. C. A. is gratified that we have, by those celebrations in their huts, given a note of reverence and simplicity to the religious life of the huts. This weekly service, and the pastoral care of a voluntary Chaplain, reinforcing the Chaplain's work, have already become a recognized institution, welcomed by the Chaplains.

A survey of all the camps and Navy posts is now being made by the Commission, in order that it may reinforce the local efforts, for the policy of the Commission is not the substitution of the forces of the whole Church for local forces; these latter are essential to the wellbeing of the work. There are, however, many localities, especially in the South, where the greatest camps will be, where vigorous reinforcement is needed.

2. Besides voluntary Chaplains, the Commission is sending, under the auspices of the St. Andrew's Brotherhood, laymen, who, as Secretaries of the Y. M. C. A., will have for their special field of work the men and boys of the Church, getting to know them, gathering them together, and holding them to their religious habits.

3. Every officer of the Army and Navy, except the Chaplain, is equipped by the nation with instruments for his work. It is high time for

Other societies and guilds will take certain responsibilities, the Commission serving as a clearing house and general directing agency of the Church.

5. In this country the influence of home and Church may be closely and directly felt, and the War Department is planning and doing great things in directing and enforcing these influences.

The greatest problem will be in France. Hence the Commission is sending the Bishop of Western Michigan to France to study the conditions, and, by visits through the camps, show the boys and men that the Church follows them with sympathy and help. The Bishop of Erie, who is in France waiting for the coming of the Hospital Base Unit, of which he is the Chaplain, is already actively at work by commission of the Presiding Bishop, meeting Chaplains, officers and men. Although the Commission is already in action, let it be remembered that a million and a half of Army and Navy men, a large proportion of whom have been called on within the last month, are in service. Great camps by the score, smaller camps by the hundreds, are being created throughout the whole country; each one has its peculiar conditions and problems. In asking for the strong support of the Church, the Commission asks for its patience. The work is very new, varied, delicate and great.

After careful consideration and a determination not to ask the Church in these days of heavy and many calls for more than is really necessary, the Commission has settled upon the figure of \$500,000 as the sum necessary for the Church to give in order to meet its own peculiar responsibilities. The Commission asks the members of the Church not to give now, but to save and be prepared to give generously when, in a few weeks, the plans for a campaign for this half

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 Churches to take a deeper interest in the increases of the number and efficiency of the Chaplains. Congress and the Executive will act when the Churches express their active interest and concern.

The Commission is taking steps to come into personal touch with the Chaplains, to learn from each his needs for equipment, and supply them. The difficulty of transportation of the equipment to France is a problem. The need, however, is greater there than here.

The Commission's Chairman has appeared with representatives of Churches comprising forty millions of people, before the President, the Secretary of War, and the Senate Committee on Military Affairs in behalf of a bill for the increase of Chaplains, so that there will be one to every 1,200 men. The bill was passed by the Senate, but on account of the close of the session failed to be reported by the House Committee. It will be taken up again next Winter. There are today camps with thousands of men and no Chaplain.

4. In order to avoid duplication of work, the Commission is co-ordinating the several general organizations. On Sept. 4th, nine of the strongest general organizations of the Church met, at the invitation of the War Commission, and spheres of work were planned out for each, to be carried through under the general direction and by the financial support of the War Commission. To the Social Service Commission, for instance, has been given the work of the Churches in food conservation. Or, again, the Church Periodical Club has taken up a definite line of action in supplying Chaplains with literature. Service books, too, will be sent to the Chaplains.

The names of all the men in the nation's service, and their military rank and station, will be gathered and kept by a card catalogue system in each Diocesan center, as an aid to parents, Chaplains and Rectors.

million dollars is published. By the collection of this one large sum, and the co-ordination of our various organizations under the War Commission, repetition of appeals will be avoided. While the Red Cross, the Y. M. C. A. and the Y. W. C. A., the National Committee for Camp Activities and a thousand other interests are asking gifts for their beneficent work, to which Churchmen and women respond generously, the Church has its great and special work, the spiritual as well as moral and physical care of its own sons. For this, when the call for contribution comes, as it will soon, we are confident that every member of the Church will give with loyalty.

In presenting this report, the Commission asks the House of Bishops to consider the advisability of preparing a pastoral letter on the need of concerted effort to mobilize the spiritual resources of the Church.

WILLIAM LAWRENCE,
Chairman for the Commission.

Ordination to the Priesthood

On the nineteenth Sunday after Trinity, Oct. 14th, the Rev. Albert Eliston Cole was advanced to the Priesthood in St. John's Church, Bedford, Ind., by the Bishop of the Diocese. The candidate was presented by the Rev. William Burrows, who, together with the Rev. Canon Otte, joined in the imposition of hands. The Bishop was the preacher. The Rev. Mr. Cole has been appointed Vicar of St. John's Church, Bedford, in succession to the Rev. Canon Otte.

Not in vain we seek life's meaning. If we lift our heedful eyes
Voices everywhere enthrall us—the whole universe replies.

The Vermont Clerical Book Club

In 1915 eight of the clergy of the Diocese of Vermont formed a Circulating Book Club for the purpose of buying and reading the newer books in theology and general literature, which they felt they should read, and yet which they could not afford to buy. They each put into the treasury \$2, and elected a Director, who should buy and put the books into circulation. A tentative list of books was sent to each member to choose such as he would like to read. When these were all returned, the books were bought and started on their rounds. The rules are simple. Each member is to have a book a month (or two books if these are small), and at the end of the month the book is sent to the member whose name follows in the list pasted in the book. At the end of the cycle, ownership of the books is determined by lot, each member getting at least one book to own.

The Club has grown until now there are two groups of nine each, and the Winter reading is to commence. It is proposed to read this year the following books: Thorburn's "Mythical Interpretation of the Gospels"; Burroughs' "The Valley of Decision"; Sandy and Williams' "Form and Content of Christian Tradition"; Mozley's "The Doctrine of the Atonement"; Chandler's "The English Church and Reunion"; Vellmirovic's "Serbia in Light and Darkness"; Strong's "Bible in the Church"; Figgis' "The Will to Freedom"; Hardy's "The Mystical Body, the Apostolic Ideal of the Church"; Shappe's "Mysticism, Its True Nature and Value"; Garland's "Son of the Middle Border"; Leslie's "Celt in the World"; Wheeler's "Sixty Years of American Life"; "The Elements of Pain and Conflict in Human Life", being lec-

Little Sermon from the Pews

A GOOD SUGGESTION BY A LAYMAN

An earnest layman in Gethsemane Parish, Minneapolis, offers the following excellent suggestion, which is worthy of serious consideration by every one who "professes and calls himself a Christian":

"The Church has been often called a family. If this is an established fact, the obligations should be identical in the Church and in the family.

"How would it seem for adult members of a family to sit back and allow the father, for instance, to furnish all the necessities, and the balance of the family take the good things as a matter of course? It is a queer thing, but there are those in the Church who do not consider one of the fundamentals of that body—that is unselfish support. They come to Church on Sunday and expect to find the music of an order to attract; the building must be thoroughly comfortable, and as to the Rector, he must be bright and his sermon instructive and to the point.

"All this takes money. This fact is woefully forgotten by many. Think these matters over carefully and ask yourself whether you are doing your bit as you should, or whether you are letting the other members of our good Parish shoulder the burdens for you.

"We have the Liberty Bond. Why not the Church Bond?"

Church Attendance Increased Ninety-Eight Per Cent

A simple yet very successful plan has been adopted by the Rector, Wardens and Vestrymen of St. Clement's Church, St. Paul, Minn., to stimulate a greater interest in the evening service. The best thing about the plan is that it distributes the responsibility for that service amongst all of the parishioners. A pledge has been asked from each member of the Parish to attend evening service at least once each month and make an effort to bring another person also. As a result the attendance at the Sunday evening service has been increased 98 per cent in three weeks, and the Rector, the Rev. C. E. Tuke, is receiving every day signed pledges of attendance from the people. They are making such pledges just as they have made pledges of money for Church extension, just as they have made pledges of loyalty to the nation in these times of stress. This is practically an Every Member Canvass for souls, for the best way to help others is to bring them within the hearing of the Gospel of Jesus Christ. A letter was issued to the members of St. Clement's Church, signed by the Wardens, Vestrymen and Rector, asking for their co-operation and a further expression of their loyalty in this pledge of attendance. The following is a copy of the pledge:

ST. CLEMENT'S MEMORIAL CHURCH

"I was glad when they said unto me, 'We will go into the House of the Lord.'"

Church Attendance Pledge

In order to stimulate Church Attendance and Christian Service, I agree to attend at least one Sunday evening service each month, and to make an effort to bring at least one person with me.

Name.....
When you have signed this card, please return it to one of the Vestry or mail it to the Rector.

Quits Business to Enter the Ministry

A splendid example of a lively faith and steadfast purpose has been manifested by Mr. Charles Bailey, Junior Warden of Trinity Church, Trinidad, Col., who for many years has earnestly desired to prepare himself for the sacred ministry, but only recently, through the kindly offices of Bishops Irving P. Johnson and Frederick F. Reese, and the hearty co-operation of his Rector, the Rev. Donald R. Ottman, has the way been opened. Quick to seize his opportunity, Mr. Bailey closed his insurance business of many years standing, resigned his position as Secretary of the Elks Club and of the Fair Association, arranged for the care of his family, a wife and four children, whom he was compelled to leave behind, and set forth for the University of the South, Sewanee, Tenn., where he is now pursuing a course of study in preparation for Holy Orders.



THE FLOWER OF LONG AGO

A traveler in a far country went one day to a place where men were digging deep down into the ground. As he watched them he asked what it meant and they told him that underneath all this dirt that he saw was a buried city. Hundreds and hundreds of years ago men and women and children lived in the city, and there were beautiful houses and great parks, and streets just as you see in the cities today. They had gardens of flowers and butterflies and birds and bees, just as we have them now.

The traveler was very much interested and he waited and watched them many days while the men carted the dirt away, and at last the houses began to appear, and the streets and the places where there had been gardens and parks. In the houses they found many things which showed how those men and women lived so many, many years ago. Dishes and vases of earthenware and curious pieces of hard clay on which there was strange writing, telling how men thought and felt and what they did. These clay pieces were their books, for they had no paper or printing press in those days.

One day while the traveler was going thru one of the houses he found a vase and in the vase were some flower seeds that perhaps some boy or girl had put there ready to plant the next spring. He was glad to find them and wondered if they would grow should he plant them, so he put them carefully away and when he went home to

the country where he lived, far across the sea, he planted them in his garden. The soft rains fell upon them and the sun gave them warmth and soon little green leaves began to push themselves up through the ground. After a little time buds appeared and one bright day when the traveler woke up in the morning, there in his garden, was a bed of the prettiest red flowers you could wish to see.

I cannot tell you the name of the flowers for no one knows the name, not even the traveler who found them. They were different from any flowers he had ever seen. He wondered very much about them, and the other flowers in the garden wondered too—so they thought they would ask them.

Now this will seem very odd, they did not even know their own name. One of the flowers spoke up and said: "We really have forgotten, it is all so long ago, we can only remember that one day a pretty little boy came into the garden where we lived and said, 'Why here are lots of seeds, I think I will put them away and then we can have another lovely garden next year.' I remember he put us all into a vase and we went to sleep—such a long, long sleep—and when we woke up we were in this beautiful garden. But I have never seen a flower like you before, wont you please tell me your name?" The flower answered: "My name is Poppy, and since you have no name, and you are to be one of my friends, I think I shall call you 'The Flower of Long Ago.'

A Brotherhood Convention Echo

Colonial Church is looked upon as more of an ornament than a working asset, unless it be, as has sometimes been the case, "worked" by an energetic sexton as a fertile field of incidental revenue. Christ Church, Philadelphia, is a wholesome exception. As an ornament it is unsurpassed. It is probably the most beautiful antebellum building in America, and its historical associations are of the highest interest and charm. But, in addition, it is as helpfully busy in social service and institutional work as any Parish in the land, in proportion to its financial income. Back of it has been erected a modern Parish House, architecturally harmonious with the old church, and in it are housed clubs and classes and social opportunities for the local population, and for the girls and others who must work in its neighborhood. The builders of the ancient fabric would have no reason to be ashamed of Christ Church, Philadelphia, in its modern Christian activity.

The Rector, the Rev. Lewis C. Washburn, D. D., is himself a social service factor of the first degree. He looks on himself as bound to be a sort of a Cicerone to all visitors making themselves known, and if one wants an acquaintance with the City of Brotherly Love in all its aspects, old and new, it is but necessary to show his desire to the restless and well informed Rector of Christ Church. In perhaps a too brief space of time he will find himself getting first hand information, not only of the old church, but of every alley in the slum districts, and of every agency used to make material and moral things better. The writer of this will never forget a night following one evening service of the Brotherhood of St. Andrew Convention in Holy Trinity Church. At 10 p. m., under the guidance of Dr. Washburn, he was whirled by automobile from the fashionable Rittenhouse Square, past the big but sometimes corrupt City Hall to the shabby red light section, with the Galilee Mission as its redeeming center. Inside and outside that famous rescue institution was inspected, and the stirring speeches of its pastor, Mr. Hall, and others, were listened to while we sat among the red nosed and dirty men who made up the congregation, one of them lying at full length in a corner after a drunken fit. It is as true a work among fallen men as one could wish for in a very imperfect civilization.

After the Galilee Mission, we visited the distant Inasmuch Mission, of which Dr. Washburn is also a Trustee. All was darkened here for the night, and a quiet walk along the corridors

of sleeping white and black men was an impressive experience of what might be the dangerous underworld if let alone. A walk afterwards in nearby alleys and streets, which used to be as near hell-holes as the one time name implied, but now, through the influence of the Inasmuch Mission are well lighted and clean, and so orderly at midnight that not an uncouth sound was heard nor an ugly sight seen.

After the Inasmuch visit, a walk past the Bohemian Clubs and restaurants just back of the stately homes of aristocrats, left one impressed with the fact that there was a city of much varied human interest, and that at its ancient centre of Christ Church was a Rector whose sympathetic touch reached out to all extremes.

Somewhere, as the wee sma' hours following midnight began to be ticked off, we called at a model police station, where the officers recognized the reverend guide as a friend. A sight of the cells, with their sleeping victims, and a look at the basement tunnel, where official revolver practice took place, sent us home to the Rectory convinced that it is a strangely mixed world, capable of much good or evil, and that what it needs most of all is a friendly and pastoral hand, which it sometimes gets, but by no means often enough.

A Brotherhood Convention does much good if it stirs up a heartfelt desire to increase the number of brotherly fathers in God, and it can oftentimes do this better by inspection of what is being done than by listening to what is said, however eloquent and helpful that may be.

J. S.

Remarkable Work in The Rosebud Country

On Sunday, October 7th an important conference took place in Winner, South Dakota, at which the Churchmen from the entire Rosebud Country were present, the country includes these counties; Gregory, Tripp, and Melette, and being west of the Missouri River, with railroad lines running only into Nebraska, they are set apart from the rest of the District in such a way that it has seemed best to form a separate archdeaconry of them. For nine years the Rev. W. B. Roberts has been in this field. For different parts of that time there has been a man to help him, but for the most of those years he has been alone serving a district about as large as the state of Connecticut in which there are some fourteen towns to be taken care of. More than sixty Churchmen gathered from the various towns in this section of the country and the conference was felt to be a success in every way.

On Sunday there was a celebration of the Holy Communion at which Bishop Burleson preached, and in the afternoon the conference was called to order by the Bishop in Trinity Mission Guild Hall.

Mr. Roberts reported that during the past nine years the membership of the Church in the Rosebud has increased ten times over, and in order to effectively take care of this growingly important field he felt that it should be set apart as a separate archdeaconry that the work may be better consolidated. The matter was finally left in the hands of the Bishop who will make known his decision in the near future.

One of the pleasing parts of the Conference was the presentation to Mr. Roberts of a new 1913 Buick roadster to take the place of his Ford which has travelled over the county for a good many years in all kinds of weather and richly deserves a rest. The Gregory County, S. D., News says: "The friends of the Rev. W. Blair Roberts played a nasty trick on him recently when they contributed a fund to purchase him a handsome new Buick roadster to take the place of the famous and familiar Ford runabout which has done more gadding in the Rosebud than any twenty other cars and is at last in pretty much the situation of the 'wonderful one-hoss shay.'"

The presentation of the car was made at the Episcopal Conference in Winner before Bishop Burleson and a large gathering of Rosebud churchmen, to whom Rev. Mr. Roberts is everything that a faithful priest and loyal friend could be. We expect the going will be easier and the trips fully as frequent and as long, but we'll gamble on it that it will be a sad parting when Blair Roberts says goodbye to the 'animile' which has carried Old Glory over so many thousand miles of Rosebud roads, good, bad and indifferent, but always getting there somehow."

Soldiers Confirmed

Several weeks ago one of the soldiers in the regular army asked the Rev. Dr. Freeman, Rector of St. Mark's Church, Minneapolis, whether it would be possible for him to be confirmed before he left for France. Dr. Freeman states that through the courtesy of Bishop McElwain, plans were made and a special confirmation was held in St. Mark's Church on Monday evening last. In many respects it was one of the most impressive services we have ever witnessed here. It was held just at the close of the day, and while the great building was flooded with the golden light of the setting sun a man in khaki and another about to enter the army service, together with a husband and wife whose fireside had recently been bereaved by the death of their only child, stood before the Bishop and received at his hands the ancient rite of confirmation. It was all so delightfully simple and beautiful, and Bishop McElwain made a brief address to the four candidates that we venture to believe they will never forget. Few people passing St. Mark's on Hennepin avenue would have thought that within the temple two soldiers were taking the oath of allegiance to the great Captain of their salvation.

Former Tutor of Kaiser Wilhelm Dies in Minnesota

The Rev. Ezra P. Chittenden, Ph. D., who was canonically connected with the Diocese of Quincy, and had retired from active service, died at Waterville, Minn., on Wednesday, Oct. 10, aged 61 years. He received his education in schools and universities of Europe and this country, which conferred upon him several degrees. He was ordered Deacon in 1886 by Bishop Whipple, and advanced to the Priesthood the following year by Bishop Gilbert. He was the founder and some time President of the Kearney Military Academy, Kearney, Nebraska, and later the Rector of St. John's School, Salina, Kansas. From 1891 to 1896 he served as Rector of St. Paul's Church, Winona, Minn.; was Assistant Rector for some time at St. John the Evangelist's Church, St. Paul, and at Gethsemane Church, Minneapolis, and instructor at Seabury Divinity School, Faribault. He was the author of "The Pleroma" and "The Life and Example of St. Andrew."

A wife, a son, three sisters and a brother survive. The funeral took place from St. Andrew's Church, Waterville, on Saturday, October 13th. A report in the daily papers states that in 1879 Dr. Chittenden, then in the Theological College of the University of Bonn, outlined the

course of instruction for the Kaiser, who was then Crown Prince, and one of his fellow students. As it was contrary to precedent for a foreigner to tutor a member of the royal family, Dr. Chittenden's instruction was given at second hand through the official royal tutor, Herr von Arnim.

Dr. Chittenden often told of the Kaiser in his student days, saying that the German Emperor, now the most hated man in the world, was, in college, popular, democratic, and one of the ablest scholars. He was thoroughly educated in every branch of learning allied to military science, said Dr. Chittenden, and found his chief interests in such studies.

In an interview shortly before his death, Dr. Chittenden said that even as a college boy, the Kaiser sincerely believed that the official acts of a king were inspired by heaven, and that he had gone into the war firmly believing in the justice of his cause, and that a king could do no wrong.

New Field Secretary for Chicago Social Work

The Rev. J. B. Haslam, who has been appointed Field Secretary of the Social Service Commission of the Episcopal Diocese of Chicago, brings to his work an experience both practical and theoretical, gained on the West Side of the city, where he was in charge of the Cathedral of SS. Peter and Paul; and also at Nashotah House, Wisconsin, where for five years he was lecturer on sociology. For the last three years he has been Rector of Christ Church, Streator, Ill. He is a member, as well as Field Secretary, of the Commission.

The Social Service Commission consists of twelve members, clerical and lay, appointed annually by Bishop Anderson. Its duty is to co-ordinate the activities of the various organizations existing in the Diocese in the interest of Social Service, and to keep in touch with local social, industrial and civic needs and conditions for the information of the Bishop and clergy for the benefit of the community. Its office is in Room 1814 Heyworth Building. Starve the Garbage Can

The Rev. Charles Herbert Young, M. A., Rector of Christ Church, Chicago, makes the following interesting statement in his Parish paper, showing how every trifle counts in saving: "There are," he says, "500,000 families in Chicago. If each family wastes only one ounce of meat (trimmed from the cut or left on the plate) each day, it amounts to 34,375 pounds of food that should have been saved. In one year these ounces will amount to 10,312,500 pounds.

"We waste butter, too. A pound of butter will make about 60 pats, as now served in restaurants. If all of the scrapings in the average family amounted to merely one pat in a day, only a quarter of an ounce, the total waste for the city is 9,166 pounds. At the present price of butter, this represents a waste of nearly \$4,000 a day of valuable food fat.

"Facts of this sort are what have caused Mr. Hoover to urge so strongly upon our people the need for being careful. Our allies are suffering from lack of food. We ourselves are paying the highest prices known for many years. Every family can do a genuine part by exercising care and checking what seems to be merely a trivial waste. It is better to starve the garbage can than to leave people hungry."

Food Conservation and the Churches

By request of President Wilson, who fears that it would be disastrous to the Liberty Bond campaign to have the Food Conservation campaign come in conjunction with it, thus distracting public attention by having two great matters pressed upon it at the same time, the date of the Food Conservation pledge has been postponed one week, or from Oct. 28th to Nov. 4th. The weekly report card campaign is, therefore, changed to begin Nov. 4th, continuing until Dec. 30th.

The responses which the Food Administrator has thus far received from the American people have been most encouraging. The secular press, the trade press and the religious press have all been enlisted in the spread of information. The nationwide campaign for signers to the pledge card has been planned on a broad scale, and under the direction of the State Food Administrators, the householders will be thoroughly canvassed during the week of Oct. 28th to Nov. 4th. Store windows have ap-

pealing conservation cards. All sorts of local organizations are helping to press home upon the people the truth that food conservation is not a trifling fad, but a fateful fact, with vital issues dependent upon its practice.

But the one thing now to be emphasized is the program that the Food Administration has asked the Churches to carry out. This begins when the pledge card campaign leaves off on Sunday, Nov. 4th. It is the follow-up that will make the pledge signing mean something definite and practical. What is this program? The placing of a sample weekly report card in every family in Church and congregation; securing the filling out and return of such a card to the local committee or pastor of the Church on each Sunday, or by Monday afternoon; the summarizing of the family cards on a return card to be mailed to U. S. Food Administrator at Washington Tuesday; the continuance of this work for eight weeks, or up to Dec. 30th.

This is simple and practical, and can easily be done if all our pastors and people realize that it is essential, a plain patriotic duty. It entails some work, but no sacrifice. It not done, it will leave the Christian Churches almost alone among the organizations of the country as unwilling to respond to a call to service of great importance to the country in a day of crisis.

The Church has been chosen for this service by the Food Administration as the one permanent and far-reaching organization that can put such a home program through. We surely will not fail to meet the trust imposed upon us.

How to work out the simple details each Church will decide. The weekly report card only asks for three answers: How many wheatless meals? How many meatless? How many wasteless? That is all. The standard suggested is seven wheatless, fourteen meatless, twenty-one wasteless. A very little work for each household, but a total that will tell the Food Administrator what the people are actually doing, and guide him in plans for the future.

We commend this matter to all our readers. It is not a movement dissociated from religion. It affects our life as a people. It has in it the improvement of moral and social conditions. It looks forward to reconstruction days, after the war, when grave economic problems will force themselves upon us. There is every reason why, as Christian citizens, we should take food conservation to heart, and do our part in making it a national reality. Let the pulpit speak to the people on Oct. 28th, telling of the plans, then on Nov. 4th let all our families begin to report for themselves. As Mr. Hoover says: "This is one thing in which all the people can enlist." This is truly a test of democracy to prove whether it can defend itself by voluntary and sacrificial service. And this is a fair challenge to the Christian Church to aid in a great cause which involves the welfare of our country, our allies and the world.

Southern Ohio Notes

A letter has just gone out from the Bishops of this Diocese to the five hundred men who have enlisted in the Army or the Navy or the Aviation service of our Government from this Diocese. This list of five hundred men has been secured from the Rectors of the various congregations. The work of ministering to the soldiers who are within the Diocese has already been fully provided for. A Chaplain, with complete equipment, is stationed both at Camp Sherman, near Chillicothe, Ohio, and at the aviation field near Dayton. Ministering to the soldiers at the Columbus barracks is a more difficult proposition, because the men are there but a few days; but the Churches at Columbus are doing what they can for these men. Besides the five hundred laymen who have gone from this Diocese into our country's service, there are several of the clergy who are now enlisted either as Chaplains or as Y. M. C. A. workers. There are a number more who are waiting the opportunity to enter this service.

A meeting of the Church Club of Columbus was recently held in Trinity Parish House, and was addressed by Bishop Hulse of Cuba, who spoke most interestingly of his work.

Christ Church, Xenia, Ohio, recently paid in full the debt which had been resting upon their new church building for some years, and the church was consecrated on the seventeenth Sunday after Trinity. Bishop Reese officiated, assisted by the Rev. E. T. Jilison, the Rector. Mr. Jilison also has charge now of All Saints' Church, Wilmington, Ohio.

WHO'S WHO IN THE CHURCH

Democratic Ways of Bishop McElwain Endears Him to His Diocese



Bishop McElwain of Minnesota

"A second Bishop Gilbert" is the phrase that is being used to characterize the Rt. Rev. Frank Arthur McElwain, says the Minneapolis Tribune in the introduction to the following excerpt from an appreciation, which appeared in that paper after his induction into his office as Diocesan Bishop of Minnesota:

"Like the beloved Bishop Coadjutor who aided the pioneer Bishop Whipple in his later years, the newly installed Church head, as Suffragan Bishop for the past five years, has come to be known and loved for his approachability and his sympathy. Rural communities and city Churches have come to look forward to the visits of the slight, spiritually-minded man, whom every man feels that he can talk to, and whom every man feels a better man for having talked to.

"Spiritual upbuilding, rather than the intricacies of Church organization will be the chief interest of the new Bishop. If this is cared for, he believes, the other interests of the Church will be cared for, too.

"If you desire to know something of my ideal of the office of a Bishop," he said in his speech of acceptance of his election, "I would refer you to the sixth chapter of the Book of Acts. A difficult administrative question vexed the primitive Church. In dealing with it the Apostles said, 'It is not meet that we should leave the Word of God to serve tables. We will give ourselves to the ministry of the Word and to prayer'." It was spiritual leadership that they gave the world then. It is spiritual leadership that Church and age crave now. My prayer is that God will give me grace to give you such leadership."

KEEN BUSINESS JUDGMENT

"Withal, the new leader of the Episcopal Church in Minnesota is said to have keen business judgment, and to value the judgment of business men in Church affairs. His administrative ability has been shown as Rector of Shattuck Military School. He found the School, when he came to it, deeply in debt. He left it in the best condition that it has ever been in, in an administrative way, and above the impress of his business management upon the institution has been the impress of his personality upon the boys, and upon the spirit of the teachers there.

"The Church in the small town has been the peculiar field of Bishop McElwain, and as Suffragan Bishop he has visited much in the rural Church communities. 'But of necessity my work will now have to be given more largely than formerly to the problems of the cities,' the Bishop says.

"Care for the upbuilding of the rural Missionary Churches, both for their own sakes and as feeders for the larger urban centers, has received the attention of the new Bishop, who approves of the plan, suggested tentatively of giving some of this Missionary work to the Rectors of Parishes in the larger towns, a plan that already is in practice in Red Wing, Rochester, Austin and Mankato.

"A peculiar intimacy with the field of his work and the needs of the Diocese has been made possible for the new Bishop through the fact that he has been connected in a personal way with each of the three men who have preceded him. As a student in Seabury

Seminary under Bishop Whipple and Bishop Gilbert, he first became familiar with Minnesota conditions, and later in association, first as Rector and then as Suffragan, with the late Bishop Edsall, he has been in close touch with the administrative developments for which the latter was notable.

ALUMNUS OF SEABURY DIVINITY

Minnesota has been the field of practically all of Bishop McElwain's ministry. He is an alumnus of Seabury Divinity School, Faribault, having received the degree B. D. in 1902 and the degree of Doctor of Divinity in 1912. His previous college work was done at Trinity College, Hartford, Conn., from which he received his B. A. degree in 1899 and his M. A. degree in 1902. Trinity has also conferred upon him the degree of Doctor of Divinity. The new Bishop was ordained Deacon in June, 1902, and Priest in February, 1903. He became an instructor in Seabury Divinity School in 1907. He was chosen Rector of Shattuck Military Academy for Boys in 1914.

"Bishop McElwain was elected Suffragan Bishop of the Diocese of Minnesota in May, 1912, and consecrated in October of the same year. His election to the office of Diocesan Bishop to succeed the late Bishop Edsall came in May of this year.

"The Bishop's father, James F. McElwain, and his mother, Mary Stewart McElwain, are now with him at the Bishop's house, 2642 Portland Avenue, and a little daughter, Mary, has entered the Clinton School. The son, Frank Arthur McElwain, is a student at St. James' Academy, Faribault. The loss of his wife, who died December 20, 1916, is said to have deepened much the sympathetic understanding of the man already known for his quick human feeling."

Oklahoma Convocation

The Annual Convocation met this year in October instead of in May, on the 2nd, 3rd and 4th, in Oklahoma City. The Bishop's address, in reviewing conditions, was necessarily in a minor key. Five clergy of our small force are lacking, important fields are without services, and competent men are hard to find. Also, lay co-operation is less effective. Many of the Missions in towns that are stationary, or losing population, have shrunk, and because of the lack of workers, services are irregular and few.

On the other hand, statistics show an improvement in many things over last year. Plans were suggested, afterwards worked out, for doing our share of "war work". There is one large training camp in Oklahoma, Camp Doniphan, at Fort Sill. We are trying to do our share in looking after the religious and welfare work among the thousands there.

These plans, and the work of the Woman's Auxiliary, occupied most of the time of the Convocation. The usual officers, committees and delegates were elected and appointed, lists of whom would not be of interest.

Plans were made for the meeting of the Provincial Synod here in January, and the commemoration of the Bishop's twenty-fifth anniversary at that time.

News From the National Capital

The Washington Clericus held its first meeting of the season on Tuesday, October 16th, with about forty members present. The Rev. Canon J. W. Austin has been elected President and the Rev. George F. Dudley re-elected Secretary. A very scholarly paper was read by the Rev. J. J. Dimon, Rector of St. Andrew's, on "The Subjective in Religious Thought". The paper elicited a very animated discussion. The subject of the "Billy Sunday" meeting, soon to be held in Washington, was brought up, but no unity of action was taken. A suitable minute was adopted concerning the recent death of the Rev. Dr. George H. McGrew, which appears below.

The City of Washington is now crowded with soldiers and sailors and Government employees. It is estimated that there are at least fifty thousand more people here than ever before. Houses are in great demand, and the hotels and boarding establishments are all full to overflowing. A spirit of patriotism is everywhere in evidence, and our Parishes are doing their "bit" to make the world safe for democracy.

The work on the Cathedral is going on steadily, and the sanctuary tower may now be seen from many parts of the city. Special services are held every week in Epiphany Church, the Rev. Dr. R. H. McKim, Rector, for soldiers and sailors, and the beautiful Parish House is thrown open to them. At St. Paul's, the Rev. Robert Talbot, Rector, there is posted up in the vestibule an "Honor Roll", containing the names of the thirty young men from this Parish who have joined the colors. These names are read at the Intercessory Celebration on each Wednesday morning.

There are some men who command at once the respect, admiration and affection of those with whom they come in contact, and the Rev. George H. McGrew, Doctor of Divinity, was pre-eminently among their number. Ever since his coming among us in 1906 we were charmed with his gracious, strong, genial personality, which marked him at once as one of those highest of God's creations, a Christian gentleman. He was one of those rare combinations of spiritual and intellectual power, and almost childlike simplicity. We can find many loved him, few who did not know him, and none who did not admire and respect him.

Our thankfulness that we were privileged to be his associates during the last years of his earthly ministry enlightens our sorrow at his going on before us; and in extending the sympathy of his brethren of the Clericus to his beloved wife and children, we are sure that even in their desolation and loneliness there shines the bright light of thankful remembrance of him as husband and father, which illumines the path leading onward and upward to the glorious reunion in the eternal presence of our God.

Rev. G. F. DUDLEY,
Rev. C. E. SMITH, D. D.,
Rev. C. P. SPARLING,
Committee

Sixty-fourth Anniversary of Grace Church, Pittsburgh

Sunday, Oct. 7th, marked the re-opening day of Grace Church, Pittsburgh, and also the commemoration of the sixty-fourth anniversary. An extensive scheme of remodeling and decorating had been put into effect, necessitating the closing of the Church for two months. Attendances at all the services were large. The Bishop of the Diocese sent a written message to the Senior Warden, who read the same at the morning and evening services. In this letter he expressed the regret in not being able to be present, but congratulated the Parish on the remarkable progress, spiritually and materially.

At the morning service, the Rector, the Rev. William Porkess, preached a special sermon on "The Legacy From the Past". In the evening, the visiting preacher was the Rev. John R. Wightman, D. D., President of the Standing Committee of the Diocese. In both sermons of the day conspicuous reference was made to the long and efficient work of the late Rev. Dr. Robert John Coster, eighth Rector of the Parish, covering a Rectorship of thirty-seven years. A tablet has recently been erected in the vestibule of the church to his saintly memory.

Items From West- ern Michigan

The Rev. William Heilman, Rector of St. Luke's Church of Ypsilanti, Mich., who secured a year's leave of absence from his Parish in order that he might become the representative of the Episcopal War Commission at Camp Custer, arrived in Battle Creek on October 2nd to take up his duties.

Before Mr. Heilman's appointment, the Rector of St. Thomas' Church, Battle Creek, the Rev. Walter J. Lockton, had already made extensive preparations for caring for the soldiers.

Mr. Lockton secured the names of a large number of the early arrivals at camp.

Saturday night suppers are being served by the women of St. Thomas' in the basement of the Church. These dinners are served at a nominal price and are very much appreciated by the soldiers, restaurant facilities in Battle Creek being very much overtaxed by the unusual demands which are made upon them by the large number of soldiers who are given leave on Saturday.

A residence which belongs to St. Thomas' Parish and is located next door to the Church was offered at a very low rental by the Vestry to the War Commission for use as a soldiers' club house.

On October 5th, Bishop McCormick, who shortly sails for France to do work on behalf of the War Commission wherever American soldiers are located abroad, was given a farewell dinner by the Men's Club of St. Mark's Cathedral, Grand Rapids.

At the request of Bishop McCormick the needs of the work at Camp Custer were presented, and the Men's Club decided to renovate and furnish the club house which the War Commission is opening in Battle Creek, the idea of the Men's Club being to make the club house as attractive as the homes from which the men come.

Mr. Lockton and Mr. Heilman are locating a considerable number of the Churchmen from Michigan and Wisconsin, and, as time goes on, there is every indication that the representation of the Episcopal Church in this Cantonment will be considerable.

The clergy and other friends of men who have come to the camp are requested to send the names and addresses of soldiers to Mr. Heilman. It is necessary that the Company and Regiment to which a man belongs be ascertained before sending his name to the representative of the War Commission, as it is not yet possible to locate any man unless the command to which he belongs is known.

New Jersey Notes

DEDICATION FESTIVAL OF ST. LUKE'S PARISH, WESTVILLE

Following its annual custom, St. Luke's Parish, Westville, the Rev. Howard E. Thompson of Woodbury, Rector, observed its Dedication Festival on and near St. Luke's Day.

The first event was the reopening for its seventh season of the successful Men's Club of the Parish. The Club was addressed by the Rev. Karl M. Block, Chaplain at Camp Dix, Wrightstown, N. J.

On St. Luke's Day there was a Corporate Communion of the Parish at 6 a. m., and in the evening a social reception. On the Sunday in the octave the Rector preached his annual parochial sermon at the late Eucharist, and addressed a large congregation, principally of men, at a patriotic service in the evening. The Festival Offering was sufficient to remove all current indebtedness.

MEMORIAL GIFTS AT CHRIST CHURCH, WOODBURY

Christ Church, Woodbury, the Rev. Howard Morris Stuckert, Rector, has recently received memorial gifts of a sanctuary lamp and five windows. The lamp is the gift of Mrs. Rutherford of Philadelphia, in memory of her parents, William Milligan, a former Vestryman, and Helen his wife. It is constructed of finely wrought brass. One window, the picture of the glorified Christ, is given by the children of Tyler R. Blake, a former Vestryman, and Clara his wife. The other four windows, memorials, are given by Mr. and Mrs. T. H. Warren, Mr. and Mrs. George Iwerson and Mr. and Mrs. Frank Allen, all of Christ Church Parish. They are portrayals of St. Benedict, St. Augustine, St. Francis of Assisi and St. Thomas Aquinas. At a solemn service of benediction of these memorials the Archdeacon of the Diocese officiated, assisted by the Rector and the Rev. Howard E. Thompson, Registrar and Secretary of the Diocese. The sermon was preached by the Rev. Henry M. Medary of Philadelphia, and many other priests were present.

Budget of News from Bishop Page's District

The Fall work is opening up with increased enthusiasm on the part of the clergy and laity of the Missionary District of Spokane, and it is hoped that the coming months will witness definite progress in all the branches of Church activity.

The Yakima Deanery had a very successful session at Grace Church, Ellensburg, last month, at the close of which W. A. Sharp, the lay reader of Roslyn and Cle Elum, was ordained Deacon, being presented by the Rev. Floyd J. Maynard, the Rector of St. Michael's Church, North Yakima, who also preached the sermon. The Rev. W. A. Sharp came from England to Ellensburg about twelve years ago, and has rendered singularly effective service as Sunday School Superintendent, Church Treasurer and Organist. He has taken charge of work whenever called upon, and filled in at Roslyn and Cle Elum for several months at a time. He has proved himself a devout Catholic Churchman, and his years of faithful service and much self-sacrifice, together with a clear consciousness of a definite call to the work of the ministry, has naturally led up to his ordination.

The Rev. John G. Robinson, the Rector of St. James' Church, Pullman, and Editor of the Church News, has resigned his duties, having accepted a call to become assistant at the St. Paul's Cathedral, Detroit, and takes up his work there early in November. The reverend gentleman originally came to Spokane to spend his vacation, and ended by remaining in the District for some years, and has accomplished splendid work, both as Rector and Secretary of the District. The Bishop and the clergy regret to see him depart, but congratulate the brethren with whom he will be associated in Detroit.

Several changes are taking place in the District, and quite a few new faces will be in evidence at the next Convocation. The Rev. B. A. Warren of the Dalles commences duty as Rector of St. Paul's Church, Walla Walla, in November. The Rev. Montgomery Budlong, who was recently ordained Deacon at Boston by Bishop Babcock, acting for Bishop Page, is to take up work also in the near future. An interesting appointment is that of the Rev. Gilbert Laidlaw, B. D., at present the Rector of St. Paul's by the Lake, Chicago, who at a self-sacrifice is taking up the Rectorship of St. James', Pullman, Wash., and will take up his duties the first Sunday in November. Mr. Laidlaw was associated with Bishop Page at Fall River, Mass., and also at St. Paul's Church, Chicago, and thus they have worked together for many years. He is to be the new Editor of the Church News, and doubtless will prove a worthy successor to the Rev. J. G. Robinson. The Rev. J. Claude Black has gone to his new work at Marshfield, Ore., and his work at Cheilan is at present being cared for by the Rev. Henry J. Gurr, a former Rector. The Rev. C. A. Bragdon, D. D., of Prosser and Mabton, having reached the age, is the first clergyman in this District to retire under the provisions of the Pension Fund scheme.

The Okanogan Deanery held their Fall meeting Sept. 22nd and 23rd, and several interesting and instructive addresses were given, dealing mainly with the work among the Sunday Schools. Bishop Page attended, and Mrs. Page spoke on "Woman's Work in the Church and in the Sunday School". The place of meeting was in the new Church at Omak, a Church which is reported to be making most satisfactory progress.

Bishop Page would be glad to hear of any good Church bells which could be donated to any of the country Missions needing them.

Clericus Organized at San Antonio

At a meeting of the clergy of San Antonio, Texas, held in the Parish House of St. Mark's Church, a Clericus was organized, composed of the clergy of the city and surrounding towns. Bishop Capers was elected President; the Rev. George Belsey, Vice President; and the Rev. Benjamin Bean, Secretary-Treasurer. The clergy listened with interest to an address given by the Bishop, covering the field of action of the Church in San Antonio and the various Army camps, and the clergy all responded to the call for loyal, united support in the scheme presented by the Bishop for the efficient and systematic working of the field. An interesting address was also made by Chaplain Reese.