

The Witness

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

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STIRRING WORDS BY REV. DR. MANNING

On the Occasion of Placing Tablets in the Vestibule of 362 Names of Enlisted Men from Nine Churches of This Parish

The President's proclamation, and these calls to all of us for service, bring three things before us:

1. Here in the midst of comfort and of luxury—3,000 miles from the actual fighting and the actual suffering—we do not yet even begin to realize what this war actually means to us.

In the face of the awful need and the tremendous task before us, our lack of realization, our unconcern, our wastefulness, is simply appalling to those who come back from the other side. I can understand the feeling of one of our American boys at the front, who wrote the other day, "Tell them that the man who wastes food now ought to be taken out and shot." You and I have got to realize, and make others realize, more clearly what this war means.

We are not engaged in this war merely to help France and Britain, or only because of our devotion to right and justice—we are in it, also, for our life and safety. We are fighting a power which, if it could, would do exactly the same to us and to our homes that it has done in France and Belgium, and wherever it has had opportunity. We are fighting a power that is utterly without scruple—who has cast aside every pretence of honor, of chivalry, of decency—a power who is as cunning as it is mighty—as ready to gain its ends by false and deceitful propaganda in the name of peace, as it is to put captive women in front of its advancing regiments, to dishonor the Red Cross flag of mercy and to fire on defenseless sailors in their open boats. This power is still immensely strong, and we as a people have got to do a great part—perhaps a greater part than we have yet deemed to be possible—in subduing and overthrowing it. It is a fight between the powers of darkness and the powers of light. It is the world's veritable Armageddon. It is a battle between Christ and Anti-Christ.

2. Vague and far away as this battle has seemed, it is going to be brought home to us. It is being brought home. It will soon be real to all of us. It is real now to those of us who have the men of our families on the soil of France, or soon to go there. It was made real to us by the view of our brave soldiers and sailors on the Antilles, sunk without a chance to defend themselves, as the unseen torpedo crashed into them. It is made real to us here by the thought of those already gone, whose names hang on that roll, and of others among us who stand ready to go.

All honor to those who have so given themselves. They have proven themselves worthy sons of America. God bless and guard and keep them every one.

3. We who have to remain at home, at any rate for the present, must be worthy of the brave and gallant men who go. We must make this war a personal matter to us, as it is to our soldiers and sailors. We can fight for our country without going to the front. We must work and strive and pray with every energy that is in us. The one business of America now is to win the war. We must give our time. All private and personal interests and concerns now must take second place. We must give our work. The first claim on all of us now is work that will help win the war. We must give our money. Of what use or value would our money be to us if Prussianism should triumph. We must give our whole life. It is a life-struggle for us. Our life and future as a nation is at stake. We must be

ready for all sacrifices. We must do our work each in his own place better than we have ever done it before.

We must keep the currents of business flowing. We must keep the life of the nation strong and true and steadfast. We must keep the home fire burning for those who are fighting at the front. Some of you may know the story of Harry Lauder, which I heard told the other day. The news came to him that his only son, the pride and hope of his life, had been killed at the front. Aged and shaken, he went to the minister of the Church which he attends and said:

"It will be one of two things now—drink, or else I must give my life in the cause for which my boy died."

"Of course," said the minister, there must be no doubt as to which it is to be."

They knelt and prayed together,

Richly Merited Recognition of Dr. Sage

The election by the House of Bishops, of the Rev. John P. Sage, D. D., as Bishop of the Missionary District of Salina, to succeed Bishop Griswold, now Suffragan Bishop of Chicago, was a richly merited recognition of an able and earnest priest who, by reason of his training and experience, is peculiarly qualified to assume the leadership in the difficult and important field to which he has been called. Although he is the Rector of a Parish which would command the whole time and tax to the full the energies of the average priest, he has found time out of his otherwise very busy life to personally accomplish a notable work in the towns and Missions near Keokuk, Iowa, to take an active part in the social and civic affairs of his community, to do his "bit" for his Diocese and the General Church, and to serve as Managing Editor of THE WITNESS. He was a student at the Western Theological Seminary with his two friends, the late Bishop Edsall of Minnesota, and Bishop Keator of Olympia, who had given up a promising law practice and dissolved their partnership to enter the ministry. Dr. Sage was ordained Deacon in 1819 by

BISHOP LONGLEY INSTALLED AS BISHOP COADJUTOR OF IOWA

Sunday, November 4, was a high day at Trinity Cathedral, Davenport, Iowa. Two services of great importance to the Diocese and Parish were held. The first was the installation of Bishop Longley as Bishop Co-Adjutor, and the second was the blessing of the new Parish House erected at the cost of sixty thousand dollars.

The installation was a beautiful and impressive service. Bishop Tuttle, the presiding Bishop, was unable to be present on account of the illness of his son Bishop Kinsolving, of Texas, took his place and preached the sermon. The Standing Committee of the Diocese attended in a body, and many of the Diocesan clergy were present.

At the close of the service of installation, the presiding Bishop gave the Bishop Co-Adjutor this Blessing:

"God, Whose grace hath called thee to this office, be thine aid, and grant thee thine heart's desire, endue thee with judgment, knowledge, bounty, purity, lowliness, and patience, stablish thee in righteousness and holiness, and evermore grant thee His peace.

Through Jesus Christ our Lord. Amen. "The blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend and abide upon thee now and for evermore. Amen."

The whole congregation then went in a body to the Parish House, connected with the Cathedral by a cloister, where the solemn blessing of the new building was made by Bishop Morrison, the Bishop of the Diocese.

At the evening service, Bishop Longley was the preacher.

On Monday evening the whole Parish came together as a family gathering. After supper, several addresses were made by the Bishops, the Dean and others.

Tuesday night was "Men's Night." The Hon. George F. Hany of Des Moines was the principal speaker.

On Wednesday, the Parish had its Sunday School Rally. Bishop Wise of Kansas made one of his characteristic addresses on Sunday School Teaching.

It was a week long to be remembered, and a week of encouragement to all those who under the leadership of Dean Hare are trying to do a great work for the Church in Davenport.

WE MUST SEND THE GOSPEL

When destruction is rife is the time for the forces of construction to gather and press forward. While we are concentrating thought and strength in the support of our nation in the war, we must also uphold the spiritual forces upon which the nation and the world depend.

These are the days of all others when we should uphold and carry through the missionary work here and throughout the world. Now, and in the reconstruction of peace, the principles of the Christian faith will be the foundations upon which the nations and civilization depend. War came because Christianity has never been really applied to national and international life. War will come until the Christian faith and ethics have been applied. Therefore support the missions of the Church!

WILLIAM LAWRENCE.

and shortly after he went to France to give concerts for the troops, but first to visit his son's grave.

When he arrived, the troops received him with a great demonstration. They cheered him as he passed along between their ranks. When he reached the quiet spot where his son lay he found the grave marked by a little cross and covered with a British flag. He knelt, and then lay down on the grave and sobbed and shook with a grief that could not be controlled. After a time he got up and said: "I am ready. Show me where the concert is to be."

"But," they said, "you can't do it. You must not try! You are in no condition to sing to the men now."

He said, "Yes I am—I am ready to do anything that will give any help to our boys in the ranks."

And he gave the concert without a tremor. That is the spirit in which you and I are now called to do our part in the war.

Dean White Resigns to Serve in Army

The Very Rev. Francis S. White, Rector of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has tendered his resignation to the vestry in order that he may continue as special Chaplain, under the Young Men's Christian Association, at Camp MacArthur, Waco, Texas, and go with the Michigan troops when sent to the front in France. The vestry has not as yet taken official action on the resignation. The Rev. Lincoln R. Vercoe, curate, is at present supervising the activities of the Parish. It will be remembered that Dean White recently declined his election as Bishop Coadjutor of Marquette.

Bishop Leonard of Ohio. He spent the term of his Diocese in the Diocese of Ohio, where he had charge of work at Willoughby and Toledo, was transferred to the Diocese of Chicago and advanced to the Priesthood by Bishop McClaren, serving as Missionary in charge of St. Michael's Church, Berwyn, and later as Rector of St. Luke's Church, Dixon, Ill. He succeeded Dr. Keator, when elected Bishop of Olympia, as Rector of St. John's Church, Dubuque, Iowa, in 1902, and has been the Rector of St. John's Church, Keokuk, Ia., for the past eight years. He edited the Iowa Churchman for a number of years, raised a fund of \$50,000 for the Endowment of the Episcopate, represented the Diocese twice in the General Convention serving at the last Convention as Chairman of the clerical deputation, and has received in conventions of his own and other Dioceses large votes for the Bishopric. We congratulate Salina on the prospect of having Dr. Sage for their Bishop.

IOWA PASTOR PLEASED WITH THE ELECTION OF DR. SAGE

The East Dubuque (Iowa) Register says that the House of Bishops, in electing Dr. Sage Bishop of the Missionary District of Salina has acted well. "It has placed at the head of its Missionary work a man thoroughly imbued with the spirit of Missions, a man whose capacity for work is so great that most men would break under the strain. He has a sympathetic understanding of the needs of the Missions as they concern the welfare of the Church.

"While Rector of St. John's Dubuque, Dr. Sage established Missions at West Dubuque, Iowa, and East Dubuque, Illinois. He also had charge

of the Missions at Bellevue, Elkader, McGregor and Prairie du Chien. About five years ago he accepted a call to the Rectorship of St. John's Church, Keokuk, made vacant by the retirement of Dr. McElwain.

Dr. Sage was for many years Editor of the Iowa Churchman, a monthly publication devoted to the interests of the Church in Iowa, which, during his Editorship, was in the front rank of Church papers in interest and literary excellence.

"His greatest achievement was, however, the raising of an endowment of \$50,000 for the support of a Bishop Coadjutor in Iowa.

"Dr. Sage has many warm friends and admirers in East Dubuque, to whom the news of his elevation to the Bishopric is a source of much gratification."

Date Fixed for Bishop Sumner's Marriage

The wedding of Miss Myrtle Mitchell of Negaunee, Mich., and the Rt. Rev. Walter T. Sumner, D. D., Bishop of Oregon, is to take place on New Year's Day at the Cathedral of SS. Peter and Paul, Chicago, where the Bishop was ordained a priest in 1904, and made a Bishop in 1915. Bishop Anderson will officiate.

A Correction

By a very strange error, which no one can explain, there appeared a news item in our columns, in the issue of October 27, commending the Episcopal Church in this country, and crediting the item to a Roman Catholic paper. The credit was an error.—Publisher.

The Dean-Elect of the Dallas Cathedral

The Rev. J. H. Randolph Ray, Rector of the Parish of St. Andrew's, Bryan, Diocese of Texas, has accepted the unanimous election to become Dean of St. Matthew's Cathedral, Dallas, to succeed the Rev. Harry T. Moore, Bishop Coadjutor of Dallas, and until recently Dean of the Cathedral. Mr. Ray has resigned his present cure, to take effect the Sunday after Christmas, and will assume his new duties at the Cathedral on the first Sunday in January.

The Dean-Elect was born in Mississippi of an old Church family, and was educated in Virginia and Columbia University, where he studied law and pursued an extended course in post-graduate work. In 1911 he was graduated from the General Theological Seminary, and made a Deacon that same year by the Bishop of New York, and ordained priest by the same Bishop the following year in the Cathedral of St. John the Divine. From 1911 to 1914 he was curate in the Church of Zion and St. Timothy, New York City, and from 1914 to the present time he has been Rector of the Church of St. Andrew, Bryan, Diocese of Texas, and has had charge of the work among Church boys at the A. and M. College of Texas at that place, an institution of some 1,500 students. He has also included in his work the Mission of St. Philip, Hearne, Texas.

A Farewell to Bishop-Elect Mikell

On Sunday, October 28, at 7:30 p. m., a splendid and impressive service was held in Christ Church, Nashville, Tenn., as a farewell to the Rector, the Rev. H. J. Mikell. The sermon was preached by the Rev. H. C. Tolman, D. D., of Vanderbilt University. All the city clergy were in the chancel and took part in the service. The Church in Nashville suffers a great loss in Atlanta's gain, for Dr. Mikell has been a leader in civic as well as in Church work.

St. Marks "Cathedral Monitor", Salt Lake City, Utah, for Oct. 21st is printed in blue, with "The Star Spangled Banner" on the front page, headed by the flag in colors, and the following slogans on either side, "A Loan for Liberty, and for Liberty Alone"; "Bonds NOW or Bondage LATER".

GOD-MAN'S REFUGE AND STRENGTH THE AUTHOR, THE CENTER, THE END OF ALL GOODLINESS

BY THE VERY REV. FRANCIS S. WHITE

THE TWENTY-THIRD SUNDAY AFTER TRINITY THE COLLECT

O God, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

"Refuge and Strength." Every soul needs these two great supports in life. Each of us has in contemplation some sort of refuge for himself in the day of trouble. Each of us has his ultimate source of strength. Possibly too that refuge and that strength we have named "God"; but when people talk with us about that refuge and that strength, we might find our definitions would be good descriptions of things temporal, rather than of God, like money, or friends or position, or family to whom we would look for refuge and for strength in the days when our self sufficiency is gone. The Collect bids us realize that God who is love and righteousness and peace is after all the only safe refuge and strength of a man. With these ideals and definitions of God in our mind we can have a stability of character on which others in turn will rely as the days go on and people grow to know what we really are. And what is it that will best show people what we really are? It is not our devout prayers? Not all prayers nor all who pray are devout. It is the spirit of the prayer that counts, and the man who prays with the spirit as well as the understanding is the man who has taken our Lord for his example and pattern.

I can do no better than tell you what Bishop Hall has written down as the points of perfection which one can imitate, and thus learn how to pray devoutly. First we must learn how to withdraw from the world. External solitude helps here. To have a quiet place is a great help. That is one reason why all Churches should be open at all times so that people who have no place in which to be quiet at home, can go to learn how to be still and know who God is. Try every day to be alone with God. Then attitude has a great deal to do with devout praying. Perhaps I should say posture. Posture may indicate reverence, or a lack of reverence. When our Lord went into Gethsemane He knelt down. To kneel or to stand in the presence of God helps one to realize before whom he is drawing to make conversation that shall edify.

Earnestness is the third point of perfection to strive for. It is of vital importance to be desperately in earnest in our prayer life. Here is where most of us fail, we do not wrestle with God in prayer. Many of us if asked to pray are not only stammering, but actually dumb. How can we be earnest unless we have intense desire? How can we be in earnest unless God is really acknowledged by us as our Refuge and also our Strength? God will hear us if we are in earnest. Earnestness is the great point of perfection to imitate.

Perseverance is the fourth point to imitate. Men must learn to pray and not to faint. Three times did Jesus in Gethsemane keep repeating the same prayer. In our requests for virtues we are apt to grow discouraged if they do not seem to come at once. Perseverance is the mark of the man who is in earnest in the prayer life. To such a man prayer time is not a matter of convenience. He keeps at it in spite of all temptations to neglect it or give it up.

Lastly, devout prayers show that the one who utters them has filial resignation and trust. He is not trying to bend God's will to his will, but wishes to lift his will to God's, and so become the instrument for doing that will of God which he prays shall be done on earth as it is in heaven.

THE EPISTLE

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we

look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii:17.

Those who pray devout prayers make good leaders; and such leaders while not able to say as St. Paul did by word of mouth, "be imitators of me", still do say the same thing by force of their examples. Let us never forget that it is our examples that count, and let us also remember that by our examples we may become "enemies of the Cross of Christ." What a terrible phrase that is! To what soul searching it should stir us! Enemies of the laws of self control, and obedience, and self sacrifice for which the cross stands. Traitors to the love of God. People who have forgotten or never knew that "conversion" in this place does not mean words, but "citizenship". Our citizenship is a heavenly thing; not to be slighted nor neglected nor perverted any more than our earthly citizenship; and carrying with it a burden and responsibility to which it is possible for us to be traitors; to become men without a country, without a refuge, without a strength. Solemn and soul searching thoughts are these. Let us study our lives very thoroughly as the days of Advent approach in order that we may find out where our actions are leading, not only ourselves, but others, and from the heavenly citizenship into which we were born by baptism draw power from the Christ to live the life that

God's. When they had heard these words, they marvelled, and left him, and went their way. St. Matt. xxii:5.

God has not favorites. In His Kingdom men are acceptable and pleasing to Him; but in the judgment character is the thing that counts. The person of a man, the place and fame of a man, these have no influence with Him who judges character by the laws of truth. How necessary then for us to qualify in the things He requires in character, and to make sure that He is behind all in which we are putting our trust. Let us realize that judgment and mercy go together, and that peace is only united with righteousness; otherwise our religious life will lack backbone and vitality, and we will find ourselves continually debating with ourselves the question, whether or not things are "lawful". God's laws are not grievous but they do demand loyalty and obedience and the exercise of judgment.

"Whose is this image and superscription?" This question is asked to make men realize that back of all life is God. Back of men's policies and ideas of government, in fact, back of all earthly and temporal claims, must be the sense and acknowledgment of that truth and order which can proceed only from above if it is to be eternal in its effect on character. There should be no antagonism between duties civil and duties religious and ecclesiastical. Tribute is to be paid: that is the eternal principle. Obligations must be met. This is a code of honor. "Tribute to Caesar, is to be paid in Caesar's things with Caesar's money. Things that are God's cannot be paid to Caesar. Our allegiance may be divided in the distribution of its tribute. It cannot be antagonized or confused. Daniel administering faultlessly the affairs of four several kings, and Daniel fearlessly refusing divine honors to any but God, is the type of the man "rendering to all their due", and in detail some things are to be paid only

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

is worthy of Him, and the traditions and commands of His Kingdom. After all, this heavenly citizenship is an everlasting citizenship, because it can last forever, and also it can be forfeited for ever. Now is the time to make your choice. Now is the time to show that you are a friend of our Lord's, and would not willingly and willfully do anything, or consent to anything that would place us in the ranks of His enemies.

Vile body is translated a "body of humiliation". Humility has been called "the liveliest of heaven". Men get it by realizing that their sufficiency is of God, and not of their own selves; that God will in His time change this earthly body through humility in such a way that it can become more and more like the glorious body of Jesus.

Read this Epistle often, and ponder frequently on the phrase "Enemies of the Cross of Christ". And pray God that neither by thought, word or deed may you ever become an enemy of His. Realize too, that if you have ever been in the class of His enemies, it is possible to get into the class of friends by turning away from the old paths, swearing a new found allegiance, and learning how to pray devoutly, thus keeping your citizenship a truly heavenly one.

THE GOSPEL

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render, therefore, unto Caesar the things which are Caesar's; and unto God the things which are

to God—as worship and implicit obedience; some things to God and the world, money and time. Nothing to Caesar only". He is only a citizen of heaven who realizes that he is God's child in the state, doing in and for the state those things which will be right in the sight of God who alone judges righteous judgment.

Let us think of the penny as the body of a man, all he controls, all for which he is responsible as a steward. With this thought, "that all things come from God and that it is of His own that we give Him", will we be able to solve the entangling questions which arise when material and spiritual duties seem to conflict. For all that we do or say or think we must one day give an account to God, even of the things which bear Caesar's stamp. This is a steady thought and helps to keep us God centered in ourselves, which is the only true way to live after all.

A Liturgical Treasure

The Diocesan Library has just acquired a new treasure, says the Maryland Churchman, in the shape of the excessively rare London reprint of the Proposed Book of Common Prayer. This edition of that ill-starred volume was probably prepared for the examination of English Churchmen. It bears the imprint, "Philadelphia, printed: London, reprinted for J. De-brett, opposite Burlington House, Piccadilly., MDCCCLXXXIX." Wright, in his Early Prayer-Books of America says that the copies of this reprint appear to have been limited to fifty.

The book was originally the property of Mrs. Sarah Gouldsmith, great-grandmother of the late Joseph Rasin Foard, and was presented to the Library by his widow, Mrs. Virginia Lee Foard, on the eve of her departure for France to take up Red Cross work. Mrs. Foard has thus carried out a wish expressed by her husband that the book should eventually rest in the Maryland Diocesan Library.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
23 S. af. Trinity	Prov. 20:8; 21:3 II. Esd. 8:6-36	Mark 12:1-17	Is. 45:8-end	I Peter 2
M.	Prov. 5:1-18	Luke 11:1-13	Ezek. 45	3
Tu.	6:1-19	11:14-28	46	4
W.	6:20; 7:3	11:29-end	47:1-12	5
Th.	8:1-21	12:1-12	47:13-end	II Peter 1
F.	8:22-end	12:13-40	48:1-20	2
S.	9:1-12	12:37-end	48:21-end	3
24 S. af. Trinity	Ecclus. 44 Deut. 15:1-11	Matt 19:16-29	Habakkuk 3	I John 1:1; 2:6

One of the problems in the construction of a Lectionary is how to deal with the closing Sundays of the Trinity Season, since we may have anywhere from 22 to 27 of them, according to the date of Easter. It is necessary to supply readings which will be worth while, and yet which may be omitted without serious loss, or which will get read at some other time. (The same principle applies to Sundays after the Epiphany.) In the arrangement of our Old Testament historical course, which runs throughout the mornings of two years, we have put the story of Solomon's death and of the stirring up of Jeroboam to revolt, which just preceded it, on the twenty-second Sunday after Trinity, so that it would get read (or might be read). That leaves five Sundays to be provided for, and that we have undertaken to do by the use (that is, for first lessons, morning) of a summary of Old Testament history from Abraham to the death of Solomon, taken from the book of Ecclesiasticus, on four of these Sundays; and by a chapter from Proverbs, that book being associated with the name of Solomon, and relating also to the duties of kings, on the other Sunday, the 23rd. The second lesson, which gives the parable of the vineyard, and of

the Son, of whom Solomon was a type, and also our Lord's teaching on civil government—render to Caesar the things that are Caesar's, but of course the coincidence of using material which is also the Gospel for the day, was an accident and a blunder which will require rectification.

The Old Testament alternative, a prayer for God's mercy upon His Church, was selected as in line with the Collect for the day.

In the evening we have the second chapter of I. Peter, that book being placed chronologically after St. James in the New Testament historical course. It is a chapter that rather curiously, in view of the topic of the story of Jeroboam's rebellion, exhorts to submit to the civil authority, while the Prophet Ahijah actually fomented the rebellion. Secular obedience has its limits. The latter part of the chapter deals with the topic of redemption from a point of view that seems to have been almost lost sight of, viz: redemption into service and not from it. Failure to recognize this is the weakness of the Reformation theology. Christ is, in His death, at once our redemption and our example (compare John 10). Redemption, too, is the theme of the Old Testament lesson. Noteworthy, in view of Mr. H. G. Wells and his "God the Invisible King", is the union of the God of creation with the God of redemption. The religio-ethical note is also strong, as in St. Peter: "In the Lord have I righteousness." Both selections are in line with the Collect's prayer for the Church, while St. Peter brings together in one chapter the topics of state and the Kingdom of God, which are dealt with respectively by Epistle and Gospel. Weekday course readings of Luke, Ezekiel and Peter are continued, and Proverbs begun, for reasons already given above.

Correction:—In the issue of Oct. 20, the Sunday morning lesson should have been given as Matt. xii:22-end, not 32 to end.

The Life of Prayer

THE PRAYER OF PRAISE AND THANKSGIVING

Prayer, which is the uplifting of the heart to God, is of many kinds and the simplest form of prayer is wonderment or reverence, the English equivalent of the Latin word *miraculum*.

We can see God in the simplest flower, the richest sunset, or hear Him in the quiet music of the flowing brook. One may stand upon some Alpine pass and look down upon the valley below or upward to the snow-capped peaks beyond, and be stirred out of the depths of one's own nothingness as one looks upon the evidences of God's greatness.

Then it is that the finite mind yields itself to the majesty of the Infinite in wonderment and awe.

The pages of Holy Scripture are full of this form of prayer. In the book of the Psalms it abounds. "O Lord, our Governor, how excellent is thy name in all the worlds; thou hast set thy glory above the heavens. I will consider thy heavens, the work of thy fingers: the moon and the stars which thou hast founded." And this prayer of wonderment finds a fitting expression in heaven, for the angel Michael seems to bid us hearken to the cries of wonderment and reverence which rise up before the throne on high.

But, if wonderment does not smoulder to extinction, it must grow into conviction and flame into life and faith is born; and out of faith springs the prayer of praise and honor, for the soul of man is enkindled with a sense of God's unfathomable goodness.

Whatever grievous national faults may be brought to the charge of the Jewish people, they cannot be reproached with a lack of praise and honor to Almighty God. Everything around them raised their minds to

God. The Benedicite, which we are assuming is of Jewish origin, comes to our mind. There God is praised not only by the sun and moon, the dews and showers, the ice and snow, but even the frail birds of the air do Him honor; while the priests and the servants of the Lord, unite with the spirits and the souls of the righteous in praising and magnifying Him for ever.

Also when we return to the revelation of St. John the Divine, we find the voice of praise and honor resounding through the courts of heaven, "after these things I heard, as it were, the voice of much people in heaven saying Alleluia! Salvation and glory and power to our God." The splendid praise of the Church Triumphant mingles with the praise of the Church Militant to Him who is Almighty.

The prayer of Thanksgiving must follow quickly upon the spirit of wonder and praise. As we think of the goodness of God, the thought of the psalmist comes to our mind, "O Lord, my God, how excellent is thy name." And the praise and wonder out of which faith is born passes into an expression of the deepest love and devotion. "What is man that thou art mindful of him?" God loves not merely the world but he loves me who am such a trivial part of it. The personal relationship of God comes over us with overwhelming force. The message of God to Israel out of the mouth of the prophet Isaiah comes to each one of us at a personal message from God our Father. "Hearken unto me. . . ye which have been borne by me from the belly, which have been carried from the womb; and even to old age. I am he, and even to hoar hairs will I carry you. I have made and I will bear; yea, I will carry and I will deliver."—Isaiah 46:3-4. Surely as our hearts are drawn upwards to God our Father we are constrained to cry, "We bless Thee for our creation, preservation and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory."

BAPTIZED BUT NOT CONFIRMED

By the late Bishop Hugh Miller Thompson

The great mass of people in Christian lands are baptized in infancy. It has been the purpose of the Christian Church, from the first, to take into her arms the children, following herein the Master's example. She learned her lessons at His blessed feet, and forbids them not, because she accepts His words, that "of such is the kingdom of heaven." She is a training school to teach His love and faith, to watch over and educate and train, by precept upon precept, the children whom He has committed to her charge.

Therefore she makes them Christians to begin with. All Christian duties, all Christian obligations, are upon them by election, because by God's good pleasure, and the sovereign council of His own will, they have been born into a Christian land, and so elected for Christian duty and a Christian life.

These baptized children are members of Christ's Church, in the full, unlimited meaning of the term. They are the Church's most sacred charge. Above all she is bound to guard and watch for them. As the State guards sacredly the rights of its infants, as it recognizes their full citizenship and protects them most zealously by Courts and Judges, just because they are helpless, although it does not yet demand all a citizen's duties, nor admit them to exercise all a citizen's privileges, so the Church guards the rights of her minor members, and brings them to full growth in the Christian life, guards them the more sacredly because they are so helpless.

Her plan is, when they have come to the years of discretion, when they know good and evil, when they have learned where they stand, and what is the issue of their choice, to gather them about her, with the dew of youth and hope yet fresh upon them, with the world on which they soon must enter lying yet untried before them; to gather them about her and ask them now once more, as once the act was done in love and faith by others for them, to renew it for themselves; solemnly to release those bound for them, solemnly to acquit the Church, and confess she has done her duty for them, and to confirm, in their own names, the pledges of their Baptism, and to ask God to confirm His grace and goodness here, at the dawning, before the toiling and the fighting begin.

It is thus that Confirmation—or the laying on of hands—becomes the central fact in his Christian history.

But we must speak to many a baptized man and woman as if they were not baptized. The vows of their Baptism hang loosely about them. A pious father or mother brought the child to the font, and the heart swelled as the sacred dew of the consecrated water glistened on the little face, and the soul went out in one great sob of prayer that he might indeed be God's child forever.

But the world came, and the world's work, and the world's pleasures. The vows were not assumed in their time. The burden was refused, under the foolish thought that refusing responsibility annihilates it. Youth passed, and the baptized child became a baptized man, living unworthy of his baptism, trying to forget it, trying to deny it, as far as he could, to wipe off his soul the consecration of his God.

He is a deserter, a traitor to the holy cause. As far as he can, he has gone over to the enemy. He repudiates his Christian name, and denies his father's faith and his father's God. The freshness and purity of a Christian youth has changed into a cold, hard, worldly, or sensual manhood. The child of God is trying to turn himself into a child of the devil.

To such an one, as to an unbeliever, or worse than an unbeliever, the old preaching comes: "Repent, for the kingdom of heaven is at hand." To him belong the first principles yet: repentance from dead works, faith, the doctrine of Baptism (which he has forgotten or denied), of the laying on of hands, of the resurrection from the dead, and of eternal judgment. These, the foundations, he has not yet laid. The only one he has laid he has striven to tear up again. He is to look to his steps as a man who has wandered far from the road, and as a man bound, under eternal penalties, too, to know

the road, and where the road leads him, as well as others.

We meet them by scores, in all our congregations, these baptized men who make a mock of their Baptism, deny their God, refuse their Christianity. These are the saddening souls over whom pastors weep; over whom only the lost spirits rejoice, the souls that know the way and will not take it; the souls that faith and love and prayer gave to Christ, and which now insist on repudiating the covenant and giving themselves to ruin; the sad, pitiful, mournful souls, who refuse their princely state, and sit eating husks among the swine, when they should sit at the King's table as the heirs of heaven.

We cannot say to these, "Arise and be baptized!" Better were it for them, perhaps, if we could. But they have left that behind. Baptism has been a brand upon them, and not a blessing, all these years.

We can say, "Arise and be confirmed!" Turn to the Lord, with penitence and faith and humble prayer, and renew the broken covenant. Recall the meaning of Baptism and its solemn vows. Gather up the fragments of a meaningless life, of broken resolutions, failing purposes, decisions that decided nothing, and let the man begin his youth again, and come with childish heart to God, and ask the Father to take back a son that has disgraced and shamed His name.

Alas! that is the strange place that Confirmation has come to occupy too much in these evil days. It is not the festival of obedient and faithful sons, going forth in the Father's name, and with His blessing, but the hour of

welcome, glad indeed, but saddening to stained, exhausted, soiled and tattered prodigals. It is not the bright, joyful re-enlistment of freshness, youth and hope, but the broken and sorrowful return of a heart that has strayed far away, and comes back worn out, disappointed and ashamed.

And yet the laying of hands remains God's free gift, the assurance of renewed acceptance and renewed help. The wanderer can return if he will, the sinner can repent of his sin, the baptized sinner as the unbaptized. Fallen from the heights of grace, he can climb again, and the step before him now is the step to the chancel rail—"Do ye here renew the solemn vow and promise which ye made, or which was made in your name, at your Baptism?" "I do." And then the assuring words, the words by which alone any sinner or any backslider can hope—"Our hope is in the name of the Lord." So a new life may build itself, by God's mercy, on the failures and the ruins of the old; and let a man remember that "now is the day of salvation."

Two Chaplains Seek Holy Orders

Bishop Kinsolving, of Texas, visited the large cantonment of soldiers at Camp Logan, Houston, recently, where, he says, "I found among the Chaplains a real live Bishop of this Church and two or three priests, and singularly enough, one Chaplain of another religious body who wishes me to receive him as a candidate for Holy Orders, and still another who has applied to my examining Chaplains for examination, so that at the proper time he may be ordained either by his own Bishop, or by someone appointed by him, possibly in France, if his regiment is ordered to the front this winter.

Everyday Religion

By Dr. James E. Freeman

In the first petition of the Lord's Prayer we have these words: "Thy kingdom come, Thy will be done on earth as it is in heaven." This is both a prayer and a statement of Christ's mighty purpose. One might almost say that it comprehends the whole purpose, which is—the setting up of a kingdom of righteousness here on earth. Dr. Lyman Abbott well says: "The Church and its ministers for nineteen centuries have been praying: 'Thy kingdom come, Thy will be done on earth.' They should preach as they have prayed. Too long have we been trying to prepare men on earth for a kingdom in heaven." We sometimes think that much of our religion might be characterized as "watchful waiting." We put forth our largest efforts for the ultimate redemption of men in a hereafter, and we fail to place the accent where Jesus placed it. His Gospel is a present-world Gospel. The redemption of mankind from those things that are hurtful to body and soul means the ushering in of God's kingdom now. In its highest conception, this kingdom is not—

"Some far off divine event
Towards which the whole creation moves."

There is no doubt about it, that the call to a religious life is based too largely upon future rewards. These rewards are like an insurance policy—they mature only upon the death of the insured. In this conception, the premiums we pay are in the form of certain self-imposed disciplines, devotional exercises, etc. How many accept the religion which Jesus Christ taught and exemplified, as a means of health, happiness and a better present world? All through his ministry, the Master declared that he came to set

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up a better world-kingdom, or, to employ the President's language "to make this a safer world in which to live." What a splendid conception the Kingdom of God presents when we conceive of man as a partner with God in a great world-betterment scheme. Such a conception makes us think of the maxim submitted by some one: "I shall pass through this world but once. Any kind word that I can say or any kind deed that I can do, let me do it now, for I shall not pass this way again." This petition in the Lord's Prayer really sets forth the high purpose of life. It asserts that we are kingdom-builders. Never has there been a time in the world's history when it needed more this ideal conception of a kingdom of righteousness. If all of us who profess to believe in such a kingdom were to get busy with its promotion, we would have less time for contentions as to forms and methods, and we would give ourselves more unreservedly to the prosecution of those things that really mean a better and more wholesome life here on earth. God evidently designed this world to the vestibule to a larger and better world. We are all looking forward to be the vestibule to a larger and better world. We are looking for future, perfect kingdom. Let us hasten it, buy making the world here correspond in some degree to this supreme ideal.—Courtesy of the Minneapolis Tribune.

A cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, if we choose, make of this world either a palace or a prison.—Lubbuck.

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all!

The Epistle to The Ephesians

By B. W. Bonell

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

XIV

Vs. 5. One Lord, one faith, one Baptism.

Meyer: There are not several Lords, but one, who is Lord of all believers, even Christ; not several kinds of faith, but one faith, inasmuch as all place their confidence upon the atoning death of Christ, on account of which they are justified and obtain salvation; not several kinds of Baptism, but one Baptism, namely, into Christ.

Ellicott: One Lord, namely, Christ, placed prominently forward as the Head of His one Body, the Church, and the one Divine object toward whom faith is directed, and into whom all Christians are baptized.

One faith. As there is one Lord, the one faith is not only a subjective recognition of this eternal truth, but also necessarily involves a common objective possession of it.

Sadler: The faith once delivered unto the saints, the one faith professed at the one Baptism. This one faith, the common faith which God has revealed to our faith—that the individual faith of each one of us should apprehend it and hold it fast, and be united to God by its apprehension.

ence, through immanence in operative indwelling.

Gore: This common union with and under Christ in the Spirit is not anything less than union with the one and only God and Father, who is over all as the one head, through all as the pervading essence, in all as the active life. Thus their unity is the deepest and most ultimate conceivable; it has a width and range from which no one can be excluded, while it has a closeness and cogency like the unity of blood.

Vs. 7. But unto every one of us is given grace according to the measure of the gift of Christ.

Ellicott: Unto every one, individually. In the general distribution of gifts, no single individual is overlooked; each has his peculiar gift, each can and ought to contribute his share to preserve the unity of the Spirit.

Sadler: Though it is abundantly true that all members of the Church have a gift of the Spirit to enable them to be, and to continue, and act, as members of Christ, yet here the Apostle seems to refer to those who have ministerial gifts—gifts for the edification of the body. This we gather from verse 11, all between verses 7 and 11 being the exposition or application of a prophecy.

Wordsworth: Grace is from God, and His gifts are proportioned not according to the measure of the recipient, for God's grace can make men capable of receiving what otherwise they could not receive; but they are distributed according to the measure of God's free bounty. They are to be regarded as such, "lest any man should boast," as if he himself were in some respect the cause of the graces which he received from God.

There are diversities of gifts, but it is the same Spirit who bestows them as He wills, and they are all given for one end, namely, the edification of the Body of Christ, and they are to be exercised for that end in a spirit of, unity, humility and love.

Ellicott: According to the measure of the gift of Christ, i. e., in proportion to the amount of the gift which Christ gives.

Sadler: This seems to mean that Christ, who alone received the gift absolutely without measure, distributes the Spirit according to the faith, powers and capacities of each one. See the parable of the talents.

Moule: According to the measure, i. e., not indefinitely or confusedly, but as the great Master, Christ, adjusted, measured, His mighty gift to His sovereign allotment of each servant's work. All was mere bounty, free gift, but all, also, profound design, manifold in detail, one in end.

Gore: Whatever each one possesses is simply the gift of the Divine bounty or grace, given to him by a definite act of bestowal, varying merely in kind and degree according to the sovereign will of the Lord, the only giver; and it is, therefore, to be used in His service and for His ends.

Vs. 8. Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men.

Ellicott: He ascended on high, the reference being obviously to Christ's ascent into heaven. The quotation is from Psalm lxxviii, which probably is a hymn of victory in honor of Jehovah, the God of Battles, of high originality and composed by David on the taking of Rabbah.

Sadler: This passage from Psalm lxxviii is evidently quoted because it is the most striking prophecy in the Old Testament of the Messiah receiving from men, and that on his ascension into heaven.

Wordsworth: He led captivity captive. In His triumph, He led captivity captive, i. e., a great troop of notable captives to grace His victory. These were Satan and sin and death, who may also, perhaps, be called captivity in the abstract as having captured others. Rev. xiii:10.

Ellicott: Gave gifts. Since the Apostle was speaking of God's gifts by Christ, it was quite competent to him, for brevity's sake, to speak of Christ's giving those gifts which at His ascension he received in order to give, and this is the common use of the Hebrew verb which often signifies "to fetch", i. e., for the use of another.

Gore: The exalted Christ is the source of all gifts in His Church, and He bestows on men various endowments in such a way as to maintain among them a necessary relation.

Sadler: For men. Both in the Hebrew and in the Septuagint the original meaning is in the Adam or man, i. e., in human nature. He received the fullness of the Spirit not in His Divine, but in His human nature, and He received it not for Himself, but that He might impart it to His brethren.

Meyer: Above denotes transcend-

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

Trinity Church, Logansport, Ind., has completed plans for the erection of a new Parish House to cost \$6,000.

At a Bazaar given by the Woman's Guild of Mt. Calvary Church, Camp Hill, Pa., Oct. 26th, the waist measurement of each person attending was taken and a charge made of a cent an inch.

"It is not often," says the Church Militant, "that a woman is elected Treasurer of a Parish year after year. But that office was held by the late Miss Ryerson, in Christ Church, Plymouth, Mass., with conspicuous faithfulness and ability, and with several different funds to care for, some of them quite large. The people of the Parish recognized her fitness and appreciated her devotion."

St. Michael and All Angels' Church, Baltimore, Md., which reports 1,500 communicants, has a list of 97 men on the Honor Roll who have entered the service of their country in the war. It is an interesting fact that 59 of the men are confirmed and were formerly Sunday School pupils, twenty-five are confirmed who never attended Sunday School, four are not confirmed, but are members of the Parish, and nine are connected with Church families.

Owing to the proclamation of President Wilson, appointing the 28th of October as a day of prayer, Dean Rousmaniere of the Cathedral Church of St. Paul, Boston, postponed the commemoration of the Fourth Centennial of the Reformation to Sunday, Nov. 4th, when the Rev. Henry B. Washburn preached at the morning service on "The Spirit of the Reformation". We have begun the custom," says the Dean, "observed at the Chapel at West Point, of singing a verse of 'America' at the presentation of the alms. We shall sing the first verse of the hymn as it is printed in our Hymnal."

A Mission of the Orthodox Church of Russia has been started in St. Andrew's Church, at Ludlow, Mass., by the Rev. Michael Chervinsky, pastor of the Russian Orthodox Church of St. Nicholas, Springfield. The pastor preached a sermon in Russian recently, says the official organ of the Diocese of Western Michigan, in which he spoke of the strong tie between the Anglican and Russian Churches. During the service the Rev. Edmund R. Laine, Jr., Minister-in-Charge of St. Andrew's, was vested and in the chancel.

A new font, made of Caen stone, with a carved oak cover, has been placed in All Saints' Church, Norristown, Pa., in memory of Miss Elizabeth Swift. It was dedicated by Bishop Garland on Nov. 2nd. The Rev. Edward R. Noble, Rector, says it was a great satisfaction to have this beautiful memorial erected and dedicated before a year expired since the death of Miss Swift, and before the erection of the new Altar and reredos for which she herself so generously provided the funds.

The seventh series of oratorios is being given fortnightly at St. James' Church, Brooklyn, N. Y., under the direction of William C. Bridgman, Organist and Choirmaster. The six oratorios selected for the series are Rossini's "Stabat Mater", Handel's "Samson" and "The Messiah", Mendelssohn's "Elijah" and "Hymn of Praise", and Parker's "Hora Novissima". Twenty-five soloists will be used in these productions.

A reception was tendered the Rev. Charles H. Arndt, Rector of Christ Church, Germantown, Pa., and Mrs. Arndt, Oct. 25th, the occasion being the twenty-fifth anniversary of Mr. Arndt's association with the Parish as Curate and Rector. He was appointed Curate in 1892, and was elected Rector upon the resignation of the Rev. Dr. Falkner. With the exception of one year spent abroad, on leave of absence, at the American Church in Nice, France, Mr. Arndt has been at Christ Church for twenty-five years.

The Boy Scout Troops of St. Paul's Church, Paterson, N. J., under the direction of the Rev. A. W. Kierulff, collected \$42,850 in subscriptions for the second Liberty Loan, from Oct. 22nd to the 27th. Twenty-four of the boys will receive service medals from the Government through the

Scout National Headquarters. There are eighty-six members of the three Troops formed in St. Paul's Parish by Mr. Kierulff. There is also an active Chapter of the B. S. A. in the Parish. Four Juniors attended the National Convention of the Brotherhood held in Philadelphia.

The Office of Institution was used by the Rt. Rev. Granville Hudson Sherwood, Bishop of the Diocese of Springfield, at St. Paul's Church, Alton, Ill., when the Rev. Frederick Dutton Butler was formally recognized as Rector. The sermon was preached by the Rev. Henry Watson Mizner of St. Louis, who gave most impressive counsel to the parishioners and priest. His profound interest in the future of St. Paul's was unmistakable. The Senior Warden, Mr. James M. Maupin, on behalf of the Vestry and congregation, formally presented the keys to the Rector. Conspicuous among the decorations of the Altar and Church were the memorial flowers on the pew of Mrs. John E. Hayner, whose physical presence among the people of St. Paul's is sadly missed, but whose spiritual influence and blessing will ever be felt. The service was concluded with the celebration of the Holy Communion.

Personal Mention

The Rev. J. L. Ware, a Deacon and Senior in the Philadelphia Divinity School, will serve as assistant to the Rev. Charles H. Arndt, M. A., Rector of Christ Church, Germantown, Pa.

The Rev. John S. Moses was advanced to the Priesthood on All Saints' Day by Bishop Lawrence at the Cathedral Church of St. Paul, Boston. Mr. Moses is a member of the Cathedral staff.

The Rev. James F. Kieb, who recently celebrated his tenth anniversary as Rector of Christ Church, Green Bay, Wis., is broken in health and has resigned. The Parish made splendid progress under his leadership.

The Rev. Lewis Bliss Whittemore and Miss Helen Marie Crawford of Hartford, Conn., were united in marriage at Christ Church, that city, on Oct. 23rd, the Rev. Edwin J. Van Etten officiating. Mr. and Mrs. Whittemore will reside in Pittsburgh, Pa., where Mr. Whittemore has accepted a call as assistant at Calvary Church.

The Rev. Russell Bowie, D. D., Rector of St. Paul's Church, Richmond, Va., who was recently granted a leave of absence in order that he might accompany the McGuire Ambulance Base Unit as its Chaplain to France, has been extended a call to the Church of the Incarnation, New York City.

The Rev. Joseph H. Spearing, sometime Headmaster of Sewanee Academy, residing for the past few months in New Orleans, has been appointed locum tenens of St. James' Church, Baton Rouge, La., during the period of the war, while the Rector, the Rev. J. G. Buskie, is serving as Chaplain of the First Louisiana Regiment.

The Rev. Edwin S. Lane was elected Rector of St. John's Church, Philadelphia at a special meeting of the Vestry held on October 23rd, to succeed the Rev. George C. Richmond, who has been suspended from the ministry for two years. Mr. Lane has been Minister-in-Charge of St. John's the past year.

Mr. George C. Hitchcock has been appointed Chancellor of the Diocese of Missouri, to succeed the late Mr. George F. McMaster, who died last September, who had been Chancellor for eighteen years. Mr. Hitchcock has been a communicant of Christ Church Cathedral, St. Louis, for several years, and by his appointment becomes a member ex officio of the Cathedral Chapter.

Mr. Charles A. Bennett, a student in the Philadelphia Divinity School, was ordained Deacon and the Rev. Alfred Q. Plank, Deacon in charge of St. Paul's Church, Minersville, Pa., was advanced to the Priesthood by Bishop Talbot on Thursday, October 25th, in Trinity Church, Pottsville, Pa. The Rev. Harry H. Bogart, Rector of St. Michael's Church, Birdsboro, presented Mr. Plank, and the Rev. Howard W. Diller, Rector of Trinity Church, presented Mr. Bennett and preached the sermon.

Japan's Most Destructive Typhoon

Dr. Rudolph B. Teusler, Director of St. Luke's Hospital, Tokyo, has just returned to this country. He left Japan a few days after the destructive typhoon which swept over the country early in October. In an interview at the Church Missions House Dr. Teusler said:

"Perhaps the most destructive typhoon that has ever visited Tokyo in its entire history took place during the night and early morning of October 1st. We who live in Tokyo are well accustomed to severe storms, and the wind has to climb well up around one hundred miles an hour before we even call it a "real typhoon". But the storm on October 1st was unprecedented, and the destruction both to life and property terrific. As most of our Mission property in Tokyo is down on the river front, in Tsukiji, we were in the center of the worst swept district in the city. I have never experienced anything like it.

The storm began about 11 at night, and by 1 o'clock the roar of the wind and the torrents of rain, accompanied by the crash of falling timbers and breaking glass, were deafening. By 2 o'clock the whole of Tsukiji was flooded and under three feet of water, owing to the backing up of a tidal wave from the bay. The scene from my second story window, illuminated by constant flashes of lightning, was like looking over the sea from the decks of a ship. The water rose until it covered the lower halls of St. Paul's School and the hospital. At 5 o'clock the next morning the people were going about Tsukiji in boats. Everywhere fences were flat and trees blown down. By 7 the water had receded, thanks to the quick drainage afforded by the large canals in that section of the city, but across the river in Fukugawa Ward and the lower lying districts of Tokyo the water remained. When I left Japan, nearly a week later, the authorities were still digging and pumping to hurry its removal.

"One of the most tragic happenings of the storm was the perishing of 300 people on a small island in the bay near Tokyo when the island sank into the sea, with the complete loss of all who were on it. Exclusive of this loss, the death list in Tokyo reached about one thousand before I left, and two thousand were rendered homeless. Sixteen thousand fishing boats were lost off the coast of China, the principal district whence nearly all of Tokyo's fish supply comes. This deprived the poor of the city of one of their chief articles of food. The damage to the rice and agricultural products in this district alone amounted to about \$3,000,000. The loss to property in Tokyo was about \$7,500,000.

"Our own Mission property suffered very severely. Roofs were ripped off, the sides of several buildings blown in, and many rooms in St. Paul's School and St. Luke's Hospital wrecked from falling timbers and chimneys. A careful estimate of the damage was made under Bishop McKim's direction, and when I left the immediate damage and loss to our property was put at \$10,000. The work of reconstruction had to be begun at once, as the buildings in many places were completely unroofed and open to the weather. One of the operating rooms in St. Luke's Hospital was entirely destroyed.

"Fortunately, no lives were lost in Tsukiji, but just across the river, on the islands immediately facing our Mission property, between two and three hundred lives were lost, and practically the whole population of the islands, amounting to about fifteen thousand people left homeless. Many of the charity patients of St. Luke's Hospital come from these islands, which form one of the busiest manufacturing districts in the city.

"All the charitable organizations in Tokyo at once did their best to relieve the suffering, and thousands of pounds of hot cooked rice were distributed from great iron cauldrons, which were kept boiling on the street corners in the most afflicted parts of the city. We have never before had such floods and suffering in Tokyo, and it will take months before the material damage to the city can be repaired."

Bishop McKim and Bishop Tucker need immediate help in repairing the damage. They ask that generous gifts be sent quickly to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, New York, marked "Special for Japan Typhoon Fund".

New Jersey Notes

NOTABLE MEETING OF CONVOCATIONS

The new Army cantonment at Wrightstown was the scene of a significant assembly on Thursday, Oct. 25, the occasion being a special joint meeting of the Convocations of Burlington and New Brunswick. All parts of the Diocese were represented by clergy and laity, besides the attendance of representatives from the Dioceses of Newark and Pennsylvania, and from other cantonments. Bishop Matthews presided. Archdeacon Shepherd was present to offer and urge the resolutions presently to be quoted. The Rev. Karl Morsan Block, Civilian Chaplain at Camp Dix, and Priest-in-Charge of the new St. George's Church there, welcomed the guests and explained the important plans and purposes of the Diocese at this point. St. George's Club building is to be added to the Church building, and in all that is planned the Dioceses of Newark and Pennsylvania are equally co-operating.

An elaborate program for the occasion mentioned was remarkably well carried out. The morning schedule included an address on our duty to the enlisted men, by the Rev. James A. Montgomery, D. D., of Philadelphia; descriptions of the work at Camp Dix, Sewell's Point and Monmouth Park; an address on the financial problem, by Mr. H. G. Clopper, Treasurer of the Wrightstown Fund, and a notable address by the Bishop in support of a War Council for the Diocese.

The afternoon theme was "How the Diocesan Organization Can Help", and pledges of such assistance were made in short and pointed speeches from the Diocesan Altar Guild, Woman's Auxiliary, Junior Auxiliary, Girls' Friendly Society, Church Periodical Club, St. Andrew's Brotherhood, Social Service Commission, Cathedral Foundation, and the Diocesan Board of Religious Education.

As a concrete result of the day's proceedings, the following resolutions, introduced and supported by Archdeacon Shepherd, were unanimously adopted:

Whereas, The Bishop has clearly stated his wish that all the forces of the Diocese, in addition to carrying on their special work, should be mobilized, with a view to meeting war conditions; and,

Whereas, This is more imperative, inasmuch as the Government has placed at Wrightstown one of the great cantonments, where 40,000 soldiers will be trained at Cape May, a Naval base, with three camps under the spiritual care of a United States Naval Chaplain, one of our own clergy; at Monmouth Park, Camp Vail, and at Princeton, an aviation camp; therefore be it

Resolved, That it is the sense of this Conference that the policy of the Bishop should be heartily endorsed and supported, and that he be asked to appoint a War Council for the Diocese.

Resolved, That the work at Camp Dix, Wrightstown, under the Rev. Mr. Block, at Cape May, under Chaplain Paugh, and at Monmouth Park, under the care of the neighboring clergy, and at Fort Mott, Salem, and at Camp McClellan, Anniston, Ala., be commended to the prayers and efforts of all the people of the Diocese.

Resolved, That the Diocese undertake to raise at least \$50,000 this year for construction work, equipment and current expenses, in order that spiritual and social work may be maintained at these encampments, and for the War Council of the General Church.

Resolved, That the various Diocesan agencies (names given) be asked to lend their influence in every way to the carrying out of this undertaking, and to arrange a place for the presentation of this work and the setting forth of this policy, at any public meeting which may be held or arranged under their auspices.

Resolved, That the Christian Knowledge Society, the D. B. R. E., and the C. P. C. be requested to undertake, as far as they are able, the furnishing of Bibles and Prayer Books, religious instruction, and such magazines and literature as may be needed at these encampments.

Resolved, That the Diocesan Altar Guild be asked to help provide such vestments and ornaments as may be needed in the fitting out of chapels for reverent worship.

The Lower Division, New Jersey Branch of the Woman's Auxiliary, met in Holy Trinity Parish, Collingswood, the Rev. John Wallis Ohl, Rector, on Wednesday, October 31st. About 200 women were in attendance, the business meeting being presided over by Mrs. A. S. Phelps, President of the Branch. The Bishop, the Archdeacon and a number of the clergy were present.

War relief work was much discussed, and special pledges for it were made by the several departments. Addresses were made by the Rev. Karl M. Block, Chaplain at Camp Dix, and Miss L. M. Hammond of Shanghai, China.

Harrisburg Notes

The Archdeaconry of Harrisburg met in St. Paul's Church, Harrisburg, on October 15th. With few exceptions, all the clergy connected with the Archdeaconry were present. The Rev. Harold E. Schmaus of All Saints' Paradise, was elected Secretary-Treasurer. The special features of the occasion were an article by the Rev. E. H. Oxley, Rector of St. Andrew's Church, Cincinnati, Ohio, on the movement of colored people from the South to the North, urging that steps be taken on the part of the Church looking toward their moral and spiritual uplift, and an address by Miss Newbold, who is as present the only representative of the Diocese doing Missionary work in any foreign field. She is from Japan. The prospect is that at least two young women from the Diocese will go with her to Japan when she returns.

The Rev. Frank R. Allison has been relieved of his charge in Mansfield, Tioga, Lawrenceville and Mt. Pleasant, and has been appointed to the charge of Kulpmont, Coal Run and Natalie, in the coal region. He began his work the first of this month.

About 12,000 soldiers are encamped in the training camp at Gettysburg, in this Diocese. Among them are many of our own Churchmen. The Rev. Charles S. Kitchin has been appointed by the Bishop to look after them on the part of the Church. He occupies a tent on the grounds, and devotes his time to fellowship with the men. On a recent Sunday the Bishop held a special service with the men in the Church of the Prince of Peace in Gettysburg. There were with him on the occasion the Rev. Messrs. William Hooper, the local Rector; William Dorwart of Nativity Church, Newport, and Archdeacon of Harrisburg; Rev. Herman J. Keiser, now a Lieutenant in the camp; Charles Kitchin, Chaplain; Willoughby Parchment of St. Augustine's, Harrisburg, who is ministering to the colored camp attendants and Gilbert S. B. Darlington, Lieutenant in the U. S. Navy. The Church is open for services daily and the Parish House is open every evening from seven to eleven o'clock to the soldiers and their friends.

The Rev. Floyd Appleton, Ph. D., of St. Paul's, Harrisburg, visits and ministers to the soldiers in the aviation camp at Middletown. Some of the men attend St. Michael's Church in that place, which for the present is being served by Dr. Appleton.

Rev. William Dorwart, Archdeacon of Harrisburg, has two sons in the camp at Gettysburg.

The Rev. Daniel Wilmut Gateson was instituted as Rector of Trinity Church, Williamsport, by Bishop Darlington on Oct. 9th. The sermon was preached by the Rev. Flavel S. Luther, Ph. D., LL. D., President of Trinity College, Hartford, Conn. The Rev. Mr. Gateson celebrated the Holy Communion, assisted by the Rev. Charles N. Tyndel, Rector of Christ Church, Williamsport, who read the Gospel, and by the Rev. Frederick O. Musser, Archdeacon of Williamsport and Rector of St. Paul's Church, Bloomsburg. Mr. F. N. Page, Senior Warden, read the Acknowledgment. At the close of the service luncheon was served in Trinity House.

Newark Notes

The Rev. A. W. H. Thompson of Newark succeeds the Rev. Hugh D. Wilson of Passaic in the Y. M. C. A. work at Camp Dix for two months.

The Autumn meeting of the Pater-noster Archdeaconry was held at St. George's Church, Passaic, on Oct. 15th, and was well attended by the clergy in the afternoon and the clergy and laymen in the evening. The subjects presented had to do with the duty of the Church as regards the war. Both the Bishops were present. The Rev. Carl Stridsberg was elected Secretary to fill a vacancy.

The new Parish House of Christ Church, East Orange, standing at the rear of the Church and connecting with it, is fast approaching completion.

The Rev. John S. Haight has accepted the Rectorship of Calvary Church, Bayonne, and the Rev. Mr. Winslow of Ohio has accepted the Rectorship of St. John's, in the same city.

The Rev. D. W. Graham and the Rev. J. F. Hamblin entered upon duty at St. John's Jersey City, on October 1st.

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EDITORIAL

What a wonderful latent power this war has disclosed. In less than six months the nation has mobilized a million men, equipment, mobilized hundreds of auxiliary forces, and transported hundreds of thousands of men to France.

Behind all these wonderful achievements, lie three things: An efficient motive, a proficient method and a sufficient purpose.

What motive was efficient to produce this immense activity? Some would say the loss of justice and liberty.

A good motive, but not an efficient one, for men who were unrelated in the bonds of constitutional government would never have accomplished this result.

They could have unbottled floods of oratory and induced individuals to enlist, but it would have been a lame result compared with the marvelous results that have been achieved by the fact that we are a nation whose citizens are united in their love of country and devotion to its commands. The efficient motive was the love of country.

If anarchists could have their way and destroy all government, and, therefore, that elusive thing we call patriotism, they might live but they would lose one of the most potent forces that the world possesses, which could not be replaced.

A mere academic love of justice without the centralizing power which the flag symbolizes would be as impotent as the Socialist Government of Russia is today. Everybody might have the same purpose, but there would be the lack of a proficient method. And what is that proficient method? Is it not the sinking of individual opinions into an unqualified obedience to what our representatives command?

The President is a mere man. So are Messrs. McAdoo and Hoover men of little more than ordinary ability, yet the whole nation merges its individual opinions into the judgment of a small body of men who represent the whole.

There may be better generals in the making than Pershing, but even though they know a better way, they submit to his judgment in all things. True that he takes their advice, but true also that they accept his decisions.

And beyond this there is sufficient purpose.

And that purpose is that the organization which we call the U. S. A. may be preserved.

Other purposes, to relieve Europe and to punish crimes, may contribute, but the real purpose, as in the Civil War, is the preservation of the Union which is threatened by the danger of a Prussianized World.

The motive is love of Country.
The method is that of Constitutional Government.
The purpose is the life of the Union.

Now what lesson can Christians learn from this? Is it not the value of an organized Christianity?

The divisions of Christianity do not prevent men from individually living the Christian life, but it prevents them from being the efficient force in the war against evil that the Master intended the Church should be. "Upon this rock I will build My Church and the gates of hell shall not prevail against it." Was not the establishment of the Roman hierarchy but the beginning of that form of Constitutional Government which was essential for the efficiency of the Gospel in dealing with men?

Christ used all legitimate agencies to advance His Kingdom, and as Constitutional Government can be a tremendous agency for good among men, He not merely used it, He introduced it to the world.

The organization of the primitive Church was the first real Constitutional Democracy that the world knew, and it was so successful in battering at the doors of imperial privilege, that it succeeded in the first three centuries in opening the door of advancement to peasant and to prince alike, and forcibly demonstrated that God is no respecter of persons. The world is only loathe to see in the Gospel this true principle of Constitutional Democracy as set forth by a Church fully organized in a way to recognize the rights of its humblest members.

But now what do we have?

It is true that the individual is still animated by the love of Christ and finds his inspiration in its dynamic power, but the body politic has no longer that tremendous force, which St. Paul also recognized, the love of the Church which is Christ's body, and we see the sad result in the lack of loyalty to the institution which He founded, which pervades our Nation.

It is no answer to say that scheming men monopolized that body; and that 400 years ago Luther nailed his theses to the Church door.

As Erasmus said, "It is no way to cleanse a vase, to first shiver it into several pieces." The Reformation did protest against tyranny as did the Girondists in France and the Socialists in Russia, but

neither Girondists nor Socialists complete their work by the destruction of evils; this merely begins the work of reconstruction.

The Church has a great opportunity in this war, but is met with the embarrassment of its sectional character in the selection of Chaplains and in their ability to reconcile divisions.

The Y. M. C. A. is settled upon as the solution of the lack of corporate unity in the Church. But the Y. M. C. A. as a Church is an ecclesiastical faction established to take the place of an impotent Church.

It is a necessary organization and is doing its best to act as the clearing house for the competitive institutions which support its work,—and in time of war it is more. It is a specialist, an agency to do a particular work for which its organization adapts it; but in time of peace it cannot replace the Church nor does it aim to do so.

At present we are like the twelve tribes of Israel, each denomination having an attachment to Israel, but each jealous of its tribal form.

We must face some kind of federation, as the lesson of this war, in which each tribe may preserve its identity, perhaps, but we want something better than sectarian heroes, who like the judges of the twelve tribes spring now from this tribe, now from that, so that after all "each man does that which is right in his own eyes," and the Philistines take their daily toll from this lack of cohesion.

But if there be such a federation, it must not be to the extinction of the tribe of Judah, which preserves untouched the traditions of the past.

The Temple remains intact with its priesthood derived from Christ, and even if there be but a small remnant, that remnant must not be despised.

We believe that the hour is approaching when the Prophets of Israel will see that the Temple of Jerusalem is not without value in the development of Church life. If that time approaches the Priests of Jerusalem must be ready to do their share to heal the breach.

THE STORY OF THE CHURCH

THE MEDIEVAL PAPACY

Hildebrand made the Papacy what it is, indeed he made it a good deal more than it is today.

He made it not only a great Ecclesiastical office, but he also laid the foundations for a great imperial office,—a kind of a royal high-priesthood, in a resuscitation of the ancient Hebrew idea, or to be more accurate, in a reviving of the power of the Caesars and creating a new Roman Empire in which the Crucified One should assume the kingly crown of His fallen foe.

It was the happy simile of the sun and the moon which exactly described the real relationship between Pope and Emperor. The Pope having the spiritual power was like the sun sending his beneficent rays throughout the world; while the Emperor deriving his light from the sun, could shine in the darkness of this world's night just so long as he was willing to reflect the light of the greater luminary.

And in the famous scene at Canossa, where the great Pope kept the great Emperor out in the cold for several days before he could deign to see him, we see how successfully this idea of the Papacy had been conceived.

But manifestly Hildebrand could not have made such a remarkable product out of new cloth. The material for the fabric must have been preparing for many generations.

What were the steps which lead up to this pinnacle of Hildebrand's?

Let me trace them in order that you may see the secular origin of what proved to be a very secular office.

1st. There were the tests about St. Peter. There is nothing in the contest to show that the other Apostles regarded St. Peter as the infallible vicar of Christ, and nothing in the writings of the first four centuries to show that the primitive Church so regarded these texts, but the texts were there.

2nd. There was the early organization of the Church into Dioceses with Bishops, and Provinces with Archbishops, and Metropolitan jurisdictions with Patriarchs, and among them (alone in the Western Empire) was Rome, the imperial seat.

3rd. There was the division between the East with Constantinople, and the West with Rome, as its metropolitan see, and the consequent drawing together of the Eastern Emperor with the Pope at Constantinople; and the Western Emperor with the Pope at Rome; and the consequent rivalry between these two Ecclesiastics, each claiming more than the other would allow. At Rome it found its closest affinity in the relations between the youthful and enthusiastic Gratian and the Pope Siricius—(about 375 A. D.). Gratian was the first of Roman Emperors to refuse the office of Pontifex Maximus or High Priest of Rome,—a pagan office which the predecessors of Gratian had been willing to receive, but which Gratian passed on to the hand stretched out to receive it.

Who more worthy to be Pontifex Maximus of Rome than the Christian Patriarch. It was to Gratian that the Pope appealed for enlarged jurisdiction and it was the imperial largesse to grant more than his holiness had asked. The Pope asked for all of Italy, the Emperor threw in all of Gaul.

It was from this reign of Gratian that the first authentic Papal Decretals (or judicial decisions) came.

4th. It was to Pepin and his family, Mayor of the Palace to whom the Papacy was next indebted.

The Pope gave to the family of Pepin the kingly crown of France; the family of Pepin gave in the Donation of Pepin, and later in that of Charlemagne (800 A. D.) the Papal states wrested from the Lombards. This was the beginning of the temporal sovereignty of the Bishop of Rome, the highest potentate left in that ancient city.

5th. It was by the weakness and dissensions of the grandsons of Charlemagne that the Papacy assumed powers that could not be resisted, and there were then produced the two great forgeries upon which Papal rights rested for nearly a thousand years; viz., the Donation of Constantine, which annulled the value of Pepin's gift and carried the temporal power back to the generosity of Constantine; and the Forged Decretals which carried the Papal judicial decisions back to St. Peter himself. Forgeries that were necessary for the fabric to have foundations, which foundations were removed by the pitiless criticism of historical scholarship just before the Reformation.

6th. The subtle genius of a line of able prelates, of whom Nicholas (880) was the most conspicuous, who slowly undermined the rights of Archbishops and Bishops by taking out of their hands the vested rights of centuries.

7th. The Feudal System with its pyramidal scheme in both Church and State, requiring in the Church a topping stone to correspond with the imperial power; and which resulted in putting under

the Papacy, a far more able and united army in Monks and Ecclesiastics, than the Emperor could summon in amb-

The Papacy, as it existed in Feudal times, was a very different Papacy from that of the Primitive Church. In fious princes and turbulent barons, the Primitive Church we find that the Bishop of Rome held the first place in honor, freely conceded by the General Councils, but not a place based upon St. Peter's supremacy, for that was distinctly refused by the 28th Canon of Chalcedon.

In the Mediaeval Church, we find a Papacy based upon Imperial aid and colossal forgeries which claimed a supremacy, well nigh infallible.

It is a far cry from the one to the other, but to the unguarded, it is easy for Roman Apologists to confuse the language of honor in the early Church, with that of the supremacy claimed in the middle ages. But honor and supremacy are not the same; the latter was the product of civil conditions in the middle ages, which seemed to demand a counter for imperial power. We do not dispute the value of much that the Papacy did in those times, but we claim that it was a feudal thing, and not a primitive one. That it had its use in the time that it flourished, but with the decadence of feudal rule, the necessity of the Papacy ceased, and like the divine right of Emperors it is passing with the new order, as having no place in the essential character of the Church.

Hope never hurt anyone, never yet interfered with duty, nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Macdonald.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

WHAT WE ARE TRYING TO DO IN ALASKA

(Taken from the Alaskan Churchman)

Our Church ministers to all classes and kinds of people.

Our congregations include both the most intelligent, the best educated, the most prosperous and the poorest, the most "unfortunate", the man struggling to overcome his lower nature, the disappointed miner, busy business men, doctors, lawyers, teachers and other laborers.

Numerous people find in our Church a spiritual home, fresh strength and inspiration, comfort and joy and the peace of God.

Our services are bright spots in the midst of dreary and dull lives, its disappointments and sorrows, as well as its prosperity and joys—for man needs the Church's worship and service to express his happiness in personal blessings, and his rapture in beholding the wonders and glories of nature, as well as he needs the strength and peace of that worship and work to sustain him in his trials.

Our Church is a constant house of prayer, a continuous powerhouse, Sunday and every day, and your Missionary goes from house to house daily, inviting the people to the Church's services, answering as best he can the endless questions about religious matters, sowing the seed here and tending it there, correcting an error reasserting the old faith, which some people fancy has been discredited, and constantly carrying on a campaign of education and propagation—a work which does not fail to have its fruits, a work which results in attendance on the services and instructions, until, in the course of time, these inquirers and seekers after God find a home in their Father's House, and become our most devout and faithful people.

We are trying to minister to large numbers of people who are constantly coming to Alaska from all over the country, some of whom stay for a while, others who have been here for twenty years. We are trying to keep these true to their Lord, and train up their children in the house of their Heavenly Father.

We are trying to convert people who have never known Christ, many who, in the States, never came in contact with the Church, and have now been led to love her as their spiritual mother.

We are trying to hold to their faith and allegiance many who have come to Alaska—the most sincere, earnest, splendid men and women, who, however, have gotten the idea from the cheap literature of the day, that the Bible is out of date, the Christian religion discredited (!), that Church-going is no longer necessary, or that Christianity itself is a "failure" (!)—instead of seeing that some so-called Christians failed because they didn't have enough working capital; and these find in our Church, to their surprise and joy, that such things are not necessarily so, and that they not only can (as the great philosopher Euclid says) still be Christians, but must be Christians, if they or the world is ever to be anything worth while.

We are trying to furnish a haven for many fine people who have come to Alaska and have been grieved to find that the religious body in which they were raised has abandoned or watered down the old faith—substituting a "sacred" concert for the worship of Almighty God, substituting a preaching which never mentions the great fundamentals of the Incarnation, the Atonement, or the Church for which our Lord gave Himself, and substituting for the communion of saints a fellowship which consists merely in a social club. These people, hungering after faith, and spiritually pained to see our Lord and His Church betrayed or patronizingly apologized for, find their way into our Church, and there are many of them who drink in again the old story of Christ's love and grace, and we see them and others growing in knowledge and grace and developing and becoming saints and valiant soldiers of Christ.

We are furnishing a home for the man and woman who, but for the Church, would go to pieces; a helping hand to others who would be carried away by the current of the disgusting, demoralizing materialism of the age, the worldliness which is a denial of the spiritual. We are furnishing a powerhouse for the men and women who are the salt of the community, the light of our part of the world, a

witness to the power and strength of the Church's Gospel.

We are vindicating the reality and supremacy of the spiritual, and we are teaching people the power of prayer, the beauty of worship, the joy of service for the community and the world, and we are helping to awaken this tired old world to the fact that the Church looks forward to a day of victory over all evil, a day of triumph, when all mankind shall acknowledge and know our Saviour and King—after it has come to its senses as a result of the present war (as many have come to their senses) and learned from it that not our boasted (Christless) civilization, nor our wonderful science, nor education, nor ethical culture, etc., will secure peace and happiness, but only the principles of the Gospel of Christ, truly preached, truly received and truly followed.

THE CHURCH AT CAMP SHERMAN

There are some 2,500 officers and about 40,000 men gathered in Camp Sherman, near Chillicothe from the States of Ohio, Western Pennsylvania and West Virginia. In the Ambulance, Signal and Hospital Corps there are men from all parts of the United States. Many of these men are members of the Episcopal Church. St. Paul's Church, Chillicothe, has been entertaining the men of the camp in a happy, social way every Saturday evening, and Sunday mornings many find their way to the Parish Church services. The fine and successful work of the Church has been so much appreciated that a representative of the Federal Commission on Training Camp Activities has him-

on his back, with time to read and think and pray, serves as a permanent companion, and often as a connecting link with the Church. The 150 names of men in camp already sent to the Chaplain by parents and clergymen, with the request that he give them pastoral oversight, are some indication of the opportunity and privilege at hand for the Church.—Church Messenger, Southern Ohio.

THE CHURCH AND THE NATION

I do not believe that I am mistaken in saying that of all the ardent workers and supporters of the United States Government in this great crisis the clergy of the Church have been most active and devoted in their loyalty and their labor. They have been conspicuous for their untiring efforts to create and encourage the spirit of patriotism not only in their own congregations, but they have gone out into the country districts and surrounding villages over the State and have made patriotic addresses in various public gatherings. They have been deeply interested in the work of the Red Cross, and have ministered to the soldiers in the camps wherever it has been possible for them to do so. There has never been the slightest thought of personal gain or selfish motive in this service. The Church has taken its positive and progressive attitude, officially, in this war, and there can be no question as to the desire on the part of the Church, in all sections of the country to render every assistance within its power to the administration and to the nation in this supreme sacrifice of life and property for the preservation of our country and her sacred institutions.—Bishop Beecher.

THE SOWER WENT FORTH TO SOW

The work at St. Mark's Industrial School, Birmingham, Alabama, was

Importance of Religious Education and its

The Rev. Dr. William E. Gardner, General Secretary of the General Board of Religious Education, in a communication presented at the Synod of the Province of New England, held in Boston Oct. 23 and 24, says:

"The Provincial Board has demonstrated its value in the Church's life. We have discovered that there are educational tasks which cannot be done by a General Board or by a Diocesan Board. The Summer Schools for training Sunday School teachers are best promoted and administered by the Provincial Board. The Rector in a college community welcomes the call and co-operates with a Province-wide plan for impressing the students, and some of the examining Chaplains have already met and discussed Provincial standards in examining candidates for the ministry. Many Dioceses and Missionary Districts can never have an Educational Secretary, but they can help in the support and profit from the direction of a provincial Secretary. The Provinces of Washington and Sewanee maintain salaried Secretaries. These men have interpreted the educational program of the Church, and have shown Diocesan leaders how to adapt what was at first condemned as 'theory' and 'a paper program', thereby bringing help to the local and discouraged Sunday School teacher, to the Rector struggling with the indifference of the students of a college town, and to the Diocesan Board, which had not seen the grave responsibility of nurturing the youth of the Diocese."

Dr. Gardner states that the General Board faced a deficit of \$2,032, Oct. 1st, distributed in unpaid salaries and bills, and presents an apportionment table showing that the smaller Dioceses are carrying the larger Dioceses, and the South and West are

Council of the Russian Church at Moscow

The Russian Archbishop, Evdokim Meschersky, Metropolitan of the Holy Orthodox Church for North America, who visited Springfield last year with his Cathedral Choir, is now in Moscow attending a Council of the Russian Church. This Council is a most important and interesting event, not only because of the war and the dark clouds which hang over Christendom; not only because of the upheaval in Russia, and all the great questions as to the part the Orthodox Church shall play in the future national life and development; but also because the national Orthodox Churches of the Orient are to be represented in it.

There has just been made public a letter from Archbishop Evdokim, addressed to the Episcopal Church in this country. It is in many ways a remarkable document and may be the herald of a most important event in Church history.

The Archbishop writes: "In the presence of the whole Russian episcopate, I shall with feelings of great joy, testify how, throughout all America you prove yourselves to be our true friends, that you everywhere stand by us brotherly, that you everywhere aid us and defend us, that you in your forethought and anxiety beseech us to send Orthodox priests to places of which we had no knowledge of the existence of our Orthodox people."

It may be that the great, splendid, liberty-loving and friendly Episcopal Church shall to send this Council her questions and her proposals.

On the field of battle we already are bound in union against the enemy of all freedom, all Christianity, all mercy and culture. Our alliance we sealed with blood and with thousands of deaths of innocent, suffering martyrs for us and our liberty.

It is high time to think of our unity, not only upon the battlefield of blood, but at the altar of God, where dwells eternal righteousness, eternal freedom, where the Lord enlightens by the light of his eternal truth every corner of our soul, our whole life and the life of the world."

The Moscow Council is likely to continue in session for four months.

Luther Honored at the Cathedral in New York

At the Cathedral of St. John the Divine, New York, on Sunday afternoon, October 28th, a service was held in commemoration of the four-hundredth anniversary of the nailing of the ninety-five theses by Martin Luther to the door of the castle church at Wittenberg. Baptist, Congregational, Lutheran, Methodist, Presbyterian, and Reformed Church ministers participated in the service. Dr. Junius B. Remensnyder of St. James' Lutheran Church and Dr. Howard Duffield of the Old First Presbyterian Church read the lessons. The Rev. Dr. Leighton Parks, Rector of St. Bartholomew's Church, preached the sermon and Bishop Greer said the Benediction. Dr. Parks stated in his sermon that the Roman Catholic Church of today was far different from that against which Luther fought, and that Catholicism as well as Protestantism owed a great debt to the Reformer. He lamented the fact that the celebration of the quadricentennial found the nation of Luther engaged in an attack upon the world, but expressed the hope that "after God shall have scattered those who delight in war, a penitent Germany will emerge from the dust of conflict and dedicate its talents for organization and scientific research to the benefit of mankind."

Three Vestrymen Enlist

Three vestrymen of St. Paul's Parish, Brunswick, Me., have enlisted in the National service. Prof. Herbert C. Bell of Bowdoin College, now in Washington as a lieutenant in the adjutant-general's department of the national army; Capt. Arthur F. Brown, a staff officer at Camp Ayer, and Philip W. Meserve, assistant professor of chemistry at Bowdoin, who is shortly to receive a commission as instructor in the use of gases in modern warfare.

Miss Leonora Blanch Williams, a communicant has recently presented to the Parish a costly oak reredos furnished with eight lights. It is gothic in character, with canopy over the altar cross, tabernacle, and two gradines, and painted panels with decorations of Easter lilies and Passion flowers. A sanctuary lamp and sanctus bell were presented to the Parish at the same time by Miss Williams.

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?

self undertaken to secure funds from Churchmen in the State of Ohio for the enlargement of St. Paul's Parish House, in order to extend the privilege of these social evenings to more of the men. It is to be hoped that he will succeed in this worthy endeavor. St. Paul's Church, however, is three miles from the camp, and although many men find their way into town for these social evenings, and some for the Sunday services, the local Rector and congregation could hardly be expected to meet in any adequate way the extraordinary demands of a great camp three miles distant.

Bishop Vincent, therefore, in the middle of the Summer, made arrangements for the transfer of the steel portable Church from Washington Court House, where it was no longer needed, to Camp Sherman, and requested Rev. F. L. Finchbaugh, Rector of Calvary Church, Clifton, to take charge of the work as voluntary Chaplain.

Services are held in the Camp Church every Sunday morning at 8 and 10 o'clock. Some 300 cards have been posted in barracks and other buildings announcing the Church services. The Chaplain is found among the men on the drill grounds and in the barracks, and every occasion is utilized to make known the fact that the Church and a clergyman are in the camp to minister to the men. This has been all the more easy, because up to a short time ago there was no official Chaplain in camp, and now there are only two, and these Roman Catholic priests.

As yet the Sunday morning service has not exceeded 50 men in attendance, but there is little doubt that in a short time the 200 chairs will be occupied on Sunday mornings. The hospital, with its daily quota of invalided men, furnishes a splendid opportunity for pastoral visitation; and the booklet, "Hymns and Prayers for Soldiers and Sailors", handed by the Chaplain with the compliments of the Episcopal Church, to the man

started twenty-four years ago without a single dollar in the treasury. Chairs were rented, and the Prayer Books and Hymnals were borrowed from a Parish Church in the community. From this humble beginning the work has grown steadily, and today there are 147 communicants and 318 pupils enrolled in the School, with eight teachers. From a rented room it has grown to a property valuation of \$48,000. Eleven grades are taught in the School, with industrial features throughout. The boarding department is self-sustaining. — The Texas Churchman.

Protests Against Clause in the Prohibition Law

A resolution was adopted by the annual Convocation of the Missionary District of Oklahoma, held in St. Paul's Cathedral, Oklahoma City, the first week in October, protesting against the Oklahoma "bone-dry" law because it makes no provision for the manufacture or importation of sacramental wine. The resolution says: "The law is an infringement upon religious liberty guaranteed American citizens by the Constitution. Those who would observe the law are constrained either to modify an ancient practice which they believe to possess Divine sanction, or for its continuance, according to centuries of Christian usage, must resort to methods of evasion and subterfuge incompatible with a wholesome respect for the law. We protest against this action of the state that places its law-abiding citizens in that equivocal position. In the long run such action is bad for State and Church."

A Committee was appointed to aid in securing such an amendment of the present act as may, without detracting from its value as temperance legislation, "leave all Christian people free to observe the greatest Christian rite according to the dictates of conscience."

paying the apportionment better than the East. In 1916 the percentage of receipts from the various Provinces was as follows:

	Per Cent.
Province of New England	49
Province of New York and New Jersey	32
Province of Washington	36
Province of Sewanee	97
Province of the Mid-West	88
Province of the Northwest	73
Province of the Southwest	71
Province of the Pacific	43

"The educational work of the Church in Province, Diocese or General Board can never advance and command the respect of the State," well says Dr. Gardner, "until it is financed by a system of self-taxation on the part of the Dioceses. During the coming years this subject must command the attention and the respect of the Church. Bishop Lawrence has already called his Diocese to this new point of view. In his last Convention address he said:

"We all assume as one of the first duties of citizenship the support of a state and national educational system. Whether our children go to the Public Schools or not, we gauge the benefit, not by what we personally get out of it, but by its usefulness to the whole democracy.

"The time is coming, I believe, when we shall assume the same thing in Religious Education. It is now one of the first things of Churchmanship to support such a system of education throughout the whole Church as will lift it to a higher plane."

"We therefore urge in every Provincial Synod this year an earnest consideration of an adequate system of financing education in Diocese, Province and General Church; and as this subject is considered, may all loyal Churchmen bear in mind that all the well-known communions of the Christian Church raise and spend far more money for education than we."



Ringling of the Harebells

Sometimes when the sun has gone down behind the hill to his night's rest, and the still, dim twilight is stealing gently over garden and meadow and field, if you will be quiet and listen, you may hear a low soft strain of the sweetest music ever heard, like the vesper hymn from some distant, holy church. As it rises and falls, and swells and dies away with the gentle wind that blows o'er dale and vale with light caressing touch, you will wonder whence such heavenly music comes and whither goes.

Anon, the music changes to a merry peal and cadence sweet. It ripples, sings and dances like the fountain of the faries hidden in the distant hills. And again like chimes of vesper calling to a service in some sacred aisle of prayer far, far away. The heart and soul are filled with perfume rare as of the evening Jasmine.

And yet, 'tis neither vesper song nor bell of church. How often have I listened to that whispering strain that seemed to tell of other lands and other times. The faint, sweet music of the Blue Harebells that comes upon the gloaming soft, when all the world's at peace. The harebells rung by fairy hands at even-time announce the fairy feast.

Cornerstone of Parish House Laid at Circleville, Ohio

"I lay the cornerstone of this house to be devoted to the upbuilding of the body and mind of our youth and fellowmen, that there they may grow in faith with the fear of God, and that brotherly love may forever flourish and abound, and that this place may always be dedicated to their service and to the glory of God."

With these words the cornerstone of the new Parish House of St. Philip's Church at Circleville, O., known as the Emery Memorial, was laid on Sunday afternoon, October 7th, by the Rt. Rev. Theodore Irving Reese, D. D., assisted by the Rector, the Rev. David McDonald, the clergy of Circleville and from other cities.

The procession was headed by the Bishop, the cross bearer, Irwin Johnson, and the vested choir, and members of the choirs of other churches. In line also were the vestry, the clergy of Circleville, Mayor John C. Goeller, Chief of Police John Myers and other officers.

The Boy Scouts camps, one and two, acted as guards of honor.

Addresses were made by Bishop Reese and W. T. Trump, superintendent of the Circleville public schools.

Deprecate Attack Made on Bishop Rhinelander

The attack made upon Bishop Rhinelander of the Diocese of Pennsylvania by the Rev. Fordyce H. Argo at the trial of the Rev. Dr. George C. Richmond, who was suspended from the ministry of the Church for two years, has called forth the following reply from a number of Philadelphia clergymen, addressed to the Bishop:

"We have read with great regret the public attack upon you in connection with a recent ecclesiastical trial. We observe with further shame and surprise that the imputations have not been confined to you, but have impugned the memory of your deceased predecessor. We are convinced of the falsity of the assertion and do not believe they are widely credited. We are confident that we express the sentiment of the vast majority of the clergy and laity of this diocese in deprecating such public exploitation of grievances, and the present seems a fitting occasion to declare our conviction that the Diocese in Pennsylvania is loyal to you as its ecclesiastical head.

"We beg you to accept this assurance of our unfeigned sympathy and support. Floyd W. Tompkins, rector of Holy Trinity; Elliot White, rector of St. Mark's; Louis C. Washburn, Old Christ Church; George L. Richardson, St. Mary's West Philadelphia; John B. Harding, St. Mark's, Frankford; Charles S. Hutchinson, rector of St. Clement's; James De Wolf Perry, Germantown; George Herbert Toop, Holy Apostles; Samuel Upjohn, St. Luke's, Germantown; James B. L. Nisbett, vicar Christ Church Chapel; John Mockridge, rector of St. James and Carl E. Grammer, St. Stephen's Church."

Churchmen Increasing, Romanists Decreasing in Hawaiian Army

The Rev. H. L. Winter, Chaplain of the 1st U. S. Infantry, at Schofield Barracks, Oahu, Hawaii, in a letter to The Texas Churchman, states that the recent War Department orders concerning liquor, make it impossible to purchase wine for Communion, and, because of the almost impossibility of that the celebration of the Holy Communion will be discontinued. The Chaplain also gives the interesting information that "The vast majority of officers are Churchmen."

A majority of enlisted men seem to be Baptist, Methodist, Presbyterians, etc. Up to a year ago, there was a tremendous foreign element in the ranks of the army. The vast majority of these were Romanists, hence the grounds for the Roman claims of so large a representation in the army. The Church representation in the ranks was probably the smallest minority. But with the influx of intelligent American-born citizens in the New Army, the percentage of Romanists is visibly decreasing, and the percentage of Churchmen increasing correspondingly. The Army Chaplains are distributed as follows, up to last May: 15 Roman Catholics, 14 Churchmen, 11 Methodists, 8 Baptists, 7 Presbyterians, 4 "Christians," 4 Congregationalists, 4 Lutherans, 1 Unitarian, 1 of the Dutch Reformed, 1 Universalist, 1 of the United Brethren, 1 Adventist.

Canadian Church Sold for Prohibition

As the result of an inquiry on prohibition conducted by the Editorial Board of the Council for Social Service of the Church in Canada, Temperance states that a report has been issued that sums up its work as follows:

"Prohibition laws in the six provinces that have enacted them are working well; but the measure of their success is in exact ratio to the determination of the authorities to enforce them. While provincial Prohibition is good, Dominion Prohibition would be infinitely preferable. The benefits gained from these laws are almost incalculable and the very thought of going back to the old system is out of the question. In a word, the Church of England in Canada is solid for Prohibition."

The questions sent out to the clergy asked for information regarding such matters as conviction of drunks and vagrants; evidences of secret drinking; increase in use of drugs or of medicines containing alcohol; closing of hotels; importation of liquor; existence of "blind pigs."

The report says that Prohibition removes temptation from the young and stops the casual drinkers."

"To shield young boys by removing the open bar and the saloon from their sight is of inestimable value," says the Canadian Churchman on commenting on the report. "Many of us have seen this proved under other temperance legislation and know from actual experience what the removal of the open bar means to a community. A generation hence we will wonder how the barroom and saloon were ever tolerated."

Scranton Parish to Cooperate With the Christian Forces of That City

The Rector of St. Luke's Church, Scranton, Pa., the Rev. Robert P. Krietler, after thoughtful consideration of all the benefits to be gained from such a movement, has decided to cooperate with the Christian forces of that city and has pledged St. Luke's for a definite share in what is known as the "Indianapolis Plan of Evangelism." Under this plan the Parish will do everything possible to fall in with the general program outlined for the fall and winter. The following is the outline up until Easter:

October, the month of rallies. This month is devoted to arousing every department of Church activity—Sunday School, Young People's Societies, etc.

November and December, months of training. These months will be devoted to publicity; city-wide cottage prayer-meetings and special classes for instruction in special work.

January, the month of revival. All this work has been preparatory for this month. The week of prayer will be observed and on January 6 every co-operating church will begin simultaneous work.

February, the month of instruction. February 3 will be "Go-to-Church Sunday."

The Lenten Season. Every church will be asked to make much of the Lenten Season, and that every church conduct a simultaneous work during the week before Easter.

Religious Census. Under the city-wide movement for the stirring up of our religious forces, there will be a religious census taken during the last week in October.

Anniversary of Boston Cathedral

The fifth anniversary of the Cathedral Church of St. Paul, Boston, Mass., occurred on October 7th. In a letter to Dean Rousmaniere, Bishop Lawrence says: "I cannot let this anniversary day pass without sending to you, the Clergy and the people of the Cathedral, this message of congratulation and gratification upon the helpful and great work that has been done during the five years."

The Cathedral under your leadership has amply justified itself, it has become the Church of the people; its open door receives men, women and children to their comfort and inspiration.

A few days ago one of the leading Hebrews of Boston, a man of public spirit and deep religious feeling, expressed his keen interest in the work of the Cathedral, saying that its teachings struck the real thing in life.

Grateful as we are for the past, we have before us now and in days of coming peace, great opportunities to lead and help in the moral and spiritual work of the city of Boston."

Wisconsin Clergyman Does His "Bit" in an Unusual Way

The Rev. Robert C. Ten Broeck of St. John's Military Academy, Delafield, Wis., formerly of Minneapolis, Minn., has recently been doing his "bit" for the country by making an extensive survey looking toward the conservation of various products, foodstuffs, labor, and in the cost of doing business, which he submitted to the Governor of Minnesota and the Public Safety Commission, together with valuable practical suggestions, based upon facts obtained as a result of his investigation, showing the possibility of an immense saving in coal, pine, tin, soap, products from garbage and sewerage, canning, money, waste paper, corn, labor, food, etc. His investigations have received favorable recognition from the Federal Public Safety Commission. In the introduction to his report, the Rev. Mr. Ten Broeck has the following to say for himself:

"Sprung from a family active in every war since the discovery of America, wherein the defense of the country has come up, especially in the American Revolution, yet prevented by my profession from going to the front, ashamed to be drafted, eager to volunteer to GIVE my life and services to my country, not to SELF, I have acted altogether without compensation or commission."

Who Would Take a Vacation Under Such Circumstances

The Rev. Caleb Cresson, Jr., Rector of St. Paul's Church, Oaks, Pa., and Rural Missionary for that vicinity, did not take a vacation this year, because of the unusual opportunities for service during the Summer, owing to a large increase in the population, due to visitors and a "hikeing camp" at Betzwood, which drew a large number of Army men, for whom the Rector held special services. There are over sixty miles of country roads and over twelve square miles of territory within his Missionary jurisdiction, over which for some time have been little or no organized pastoral preaching or sacramental ministrations. There is only one resident minister besides the Rector within this whole district. Through the courtesy of Major Francis T. Metcalf, and the co-operation of the camp men, there have been large attendances at the camp services. The little white Altar was placed on the camp ground near headquarters, the white-surplised celebrant, with red stole, the respectfully attending multitude of earnest, eager and enthusiastic patriots, singing together and participating in the worship, made an impressive scene. "Who would be absent on a vacation," asks the Rector, "when one can thus minister?"

Writers of Endless Chain Prayers Should be Prosecuted

"And still the ancient prayer keeps bobbing up!" exclaims the Rev. David B. Matthews, Rector of St. Paul's Church, Brockton, Mass., in his Parish paper. "The written threat that 'all those who break the chain will meet with some misfortune' sounds very serious, but we have thrown so many in the waste basket, thus breaking the chain, that misfortunes galore should have been visited upon us. The only 'misfortune' that the writer can recall just now is that one day he missed a train to Boston where he was invited to a dinner, but inasmuch as he was very tired he was rather glad he missed the train, and so he went home to bed. And later when he found the dinner was simply a money-raising scheme he concluded his missing the train was not a misfortune, but a blessing in disguise. So in the name of common sense break the chain. I really believe that writers of endless chain prayers ought to be prosecuted for using the mails unlawfully."

Parish Receives Large Legacy

Mr. Utton, administrator of the John E. Pine estate, Winsted, Conn., reported to the Vestry of St. James' Church, that city, that the various legacies had been paid and the residuary estate made over to the Parish in accordance with the terms of the will. Mr. Pine left \$2,000 to the Endowment Fund of the Church, to be designated as the John E. Pine Trust Fund. By a vote of the Vestry, there was added to this Fund \$23,000, making the Pine Fund for Parish Endowment \$25,000. The balance of the residuary estate, amounting to about \$28,000, was placed in a special Discretionary Fund, to be used as the Vestry shall later determine for Church building or endowment, the interest from which shall be added to the principal. It will thus be seen that the Parish received from the Pine estate the Rectory property, valued at \$7,000, and \$53,000 in securities and cash.

Pray for the Success of Our Arms

At the late service on Sunday morning, October 28th, in Trinity Church, New York, tablets with the names of 400 members of the Parish serving their country in the present war were carried in the procession and hung on the walls of the vestibule. The Rev. Dr. Wm. T. Manning complied with the request made by the President in his proclamation that his countrymen observe the day in solemn prayer for the success of our arms in the war. In the course of his sermon, Dr. Manning said: "There is only one issue that any of us have time to think of now, and that is the issue of winning this war for ourselves and the world. Here in the midst of ease and comfort, 3,000 miles away from the actual fighting, we do not yet begin to realize what this war means to us. Our wastefulness is appalling to those who have seen war conditions with their

own eyes. Every American in the army, navy or any other branch of the service, or at home, should consecrate himself or herself to the great task of humanity and civilization, the work of overthrowing the spirit of anti-Christ, which has worked and is still working for desolation to serve its own selfish purposes."

Mrs. Maud Ballington Booth at St. Mark's, Minneapolis

St. Mark's Outlook, Minneapolis, Minn., states that Mrs. Maud Ballington Booth, who for over a quarter of a century has been regarded as the "Angel of the Prisons," honored St. Mark's by speaking at the evening service on Sunday, October 21st. Mrs. Booth (brought up in the Anglican Church and still devoted to it) in one of the most forceful and graceful addresses we have listened to of late, told the story of her large experience and the redemptive work her mission to the prisons has effected. The Church was crowded to its capacity with a reverent and attentive congregation, and it is our conviction that her refined and altogether helpful address gave a new and enlarged vision of the possibilities of reform work with prisoners to all who heard her.

One single story is worthy of being repeated here. She entered the Pullman sleeper one night en route to Chicago, when she met in the aisle a man of large build, who, upon seeing her, reached out both his hands and said: "I have waited for nine years for this privilege. You may not remember me, little mother, but I was in the State Prison of — when you came to me many years ago and talked to me about the possibilities of reforming my life. You were the first one who had ever so addressed me, and from that moment I determined, with God's help, to lead a clean and honorable life. When I was discharged, I sought and obtained a position, was subsequently married to a Christian woman, and I now have a home that is happy and useful. I want to tell you that tonight you can go to sleep and feel perfectly safe, for I am the engineer of this train, and while you rest my eye will be on the track, and I will promise to bring you safely to your journey's end. I must be off now, for my engine will be backing down presently for its run. I can never forget what you did for me, and I have waited for these long years to tell you so myself."

With this he was off and on the following morning Mrs. Booth was safe at her journey's end. The big, ex-criminal in the cab of a mighty engine had learned the signals of the King's highway.

The Rev. Dr. Freeman spoke with deep feeling of the privilege of having Mrs. Booth in St. Mark's, and the whole service was one of fine inspiration.

A Capital Idea

As a Missionary on tour in this country, may I call the attention of your readers to a most excellent Missionary custom that has just come under my observation?

On the night of All Saints' Day I was in Worcester, Mass., and there in All Saints' Church, the mother Parish of the city, they have an annual service on the evening of All Saints' Day for all of our congregations in the city. The combined Choirs unite in the short service and sing Gaul's "Holy City", and there is always an address by a Missionary. The offering goes to the Missionary for his expenses and his work.

If the object of sending the Missionaries around speaking is to get their message heard by as many of our people as possible, I would commend this Worcester custom. There must be many such special services in cities throughout the country, when the general duty of the Church could be made known to the Church of those cities. I was tremendously impressed with the service last night, the large congregation and the Missionary possibilities.

The same custom might be applied to Woman's Auxiliaries. Not long ago I went especially to a city to speak to one Woman's Auxiliary. As my hostess remarked, "Why weren't the ladies of the other two Churches in the city invited, too"? A Missionary meeting or a tea for all the Woman's Auxiliaries in such a place would not only give the Mission work a wider hearing, but also make the various Parishes realize the common purpose of all their work.

If Parishes would in some such way unite they would help the Board and very much encourage the traveling Missionary.

J. ARMISTEAD WELBURN,
Of the Japan Mission.

Mobilizing for War Service

Reprinted from The Churchman for July 7, 1917

The Brotherhood of St. Andrew has not been slow to recognize and respond to the exceptional opportunities presented by war conditions. Hundreds of Brotherhood men and large numbers of other Churchmen are gathering in military camps. By their side are thousands of young men who will need now as never before, and will more cordially welcome, all the steady influences which the Christian religion can supply. The Brotherhood's twofold vow of prayer and service is of special appropriateness and special urgency under these conditions, and the Church may well be gratified that definite measures are to be taken to marshal the resources of this excellent organization for the duty thus presented.

The Brotherhood's president, Mr. E. H. Bonsall, in a letter to Bishop Tuttle as presiding bishop, has submitted for his approval a comprehensive plan for service in behalf of those who have been called to the colors. After consultation with various leaders of the Church and with the officials of the Y. M. C. A., of whose Council on National War Work Mr. Bonsall is a member, the Brotherhood has resolved to employ four or more secretaries, as rapidly as the funds in hand permit; these secretaries will go into the Government camps for the purpose of getting in contact with Churchmen, organizing in each regiment a group of men who by their lives will be outstanding witnesses for clean living and strong Christian manhood and who will also act as centers of influence for personal work among the men in the camps. The secretaries will work in co-operation with the chaplains and with the Y. M. C. A. workers, and will be regularly recognized by the Y. M. C. A. in order that they may have a proper status under the Government regulations.

The Brotherhood secretaries, Mr. Bonsall states, will endeavor to get the men in the camps in touch with local Churches and will provide them with copies of St. Andrew's Cross and other literature. Effort will also be made to obtain as rapidly as possible the names and addresses of all Churchmen who have entered the training camps and in so doing to bring together fellow-Churchmen in the same military community. In this way fellowship and concerted action will be promoted. The General Board of Religious Education is also endeavoring through its far-reaching organization to secure the names and addresses of all Churchmen who are taking military duty; and doubtless the Board will be ready to co-operate with the Brotherhood in this important undertaking.

It is as Mr. Bonsall points out in his letter to Bishop Tuttle: there seems to be no one agency in the Church whose particular business it is to represent the Church in this war work. The Brotherhood is exceptionally well fitted to undertake it and ought to be given the right of way. It would not be an experience peculiar to the Church if in the face of the sudden exigency which finds the whole nation unprepared a multitude of agencies were to be instituted to do for the men in khaki what the whole Church wants to have done; and the resulting duplication of effort and the overlapping of plans would inevitably result in waste and confusion.

Why cannot the Brotherhood of St. Andrew, working with and under our army chaplains, be recognized as the one logical point of contact between the Church at home and the Churchmen in the field? It would impose upon the Brotherhood a task that would try its organizing resources and it would require a measure of financial support far greater, perhaps, than Brotherhood members themselves can provide. But the many generous Churchmen who have enabled the Y. M. C. A. to accumulate \$3,000,000 for its war work will not allow any sane and sensible program of this worthy organization within their own Church to fail for want of the \$10,000 which the Brotherhood is endeavoring to raise, or the \$100,000 which it will need and ought to have if its work is to be thoroughly and effectively done.

The Brotherhood has before it the opportunity of its lifetime. If it can measure up to the needs of the great task before it—and we believe it can—the Church will be behind it with the needed measure of sympathy and financial support.

The first important step taken by the Brotherhood in this War Work has been the appointment of Mr. B. F. Finney, formerly Southern Secretary, Co., Philadelphia, as Treasurer of the to the position of Chief Secretary for Army and Navy Work, and Mr. Arthur

E. Newbold, of the firm of Drexel & Special War Work Fund now being raised to support this new department. Mr. Finney's address will be at the National Headquarters of the Brotherhood, and Mr. Newbold's address will be at his office, Fifth and Chestnut Streets, Philadelphia.

Meeting of Girls' Friendly Society

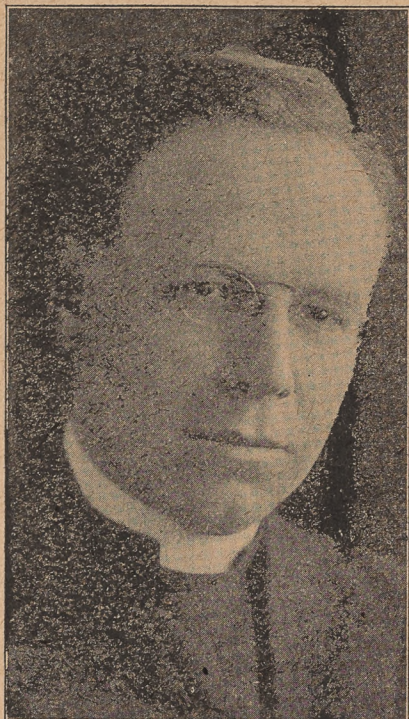
The Thirty-first Annual Meeting of the Central Council of the Girls' Friendly Society in America was held at Utica, N. Y., Oct. 18-23. A series of intensely interesting and helpful conferences were conducted by leaders, and a number of strong addresses were given covering the work and objects of the Society. The War Emergency Committee, composed of Miss Cornelia E. Marshall, Chairman, Mrs. Harold Brown, Mrs. Morton Lewis, Miss Edith M. Hadley, and Mrs. John McGann, presented a plan, which was unanimously adopted by the Council, for a comprehensive work for girls in the principal centers of population, under the direction of a General Committee and Organizing Secretary, with Field Secretaries in each of the eight Provinces of the American Church. Over three thousand dollars were subscribed for the support of this work. It is the purpose of the Society to lend its moral and active support in upholding and maintaining the ideals of the Patriotic Leagues of the country, and to co-operate with all other organizations engaged in work of a similar character. Special attention was given by the Council to the urgent need of a protective work for girls during the period of the war. Miss Mary M. McGuire, Executive Secretary, in a communication to THE WITNESS states that "for forty years of its existence the G. F. S. has stood for purity, dutifulness, faithfulness and thrift—virtues which have been rec-

ognized as desirable for the individual, but which have made little appeal to the popular imagination. Under conditions brought about by the war these virtues have suddenly been recognized as of vast importance to the welfare of the nation, and the Church, through its War Commission, has asked the Girls' Friendly Society in America to see what it could undertake as part of the vast amount of work needing to be done."

Work of Actors' Church Alliance Suspended

Owing to the unsettled condition of the country, and the fact that the Secretary, the Rev. Walter E. Bentley, sooner or later expects to be sent by Lord Northcliffe as a Chaplain to the front, it has been deemed best to suspend the activities of the New York Chapter of the Actors' Church Alliance, states the official organ of the Alliance, Church and Stage. The work of the national organization will be continued in so far as the work of the Chaplains is concerned, and it is hoped that the annual Shakespeare service will be held as usual at the Cathedral of St. John the Divine, in New York, but the usual monthly services and other meetings, and the publication of the quarterly paper, will be discontinued. Thus, after almost nineteen years of continuous service in bringing the Church and theater closer together and bridging the chasm of misunderstanding which has existed for centuries, the Alliance, temporarily, lays down its arms and bids its members a pleasant farewell.

ST. JOHN'S CHURCH, LINDEN HILLS, MINNEAPOLIS



The Rev. Elmer N. Schmuck, Rector

The opening of the new St. John's Church, Linden Hills, Minneapolis, marks one of the most notable steps in the growth of the Church in the Twin Cities. From a small beginning as a Summer Sunday School, the congregation has grown, particularly under the pastorate of Mr. Schmuck, until St. John's is one of the very strong Parishes of the Diocese. The Church structure, just completed at a cost of \$36,000.00, with its grounds and Rectory represents a value of about \$50,000.00.

Choir director, rendered all the services during the day in a manner befitting the occasion.

The Rector of St. John's

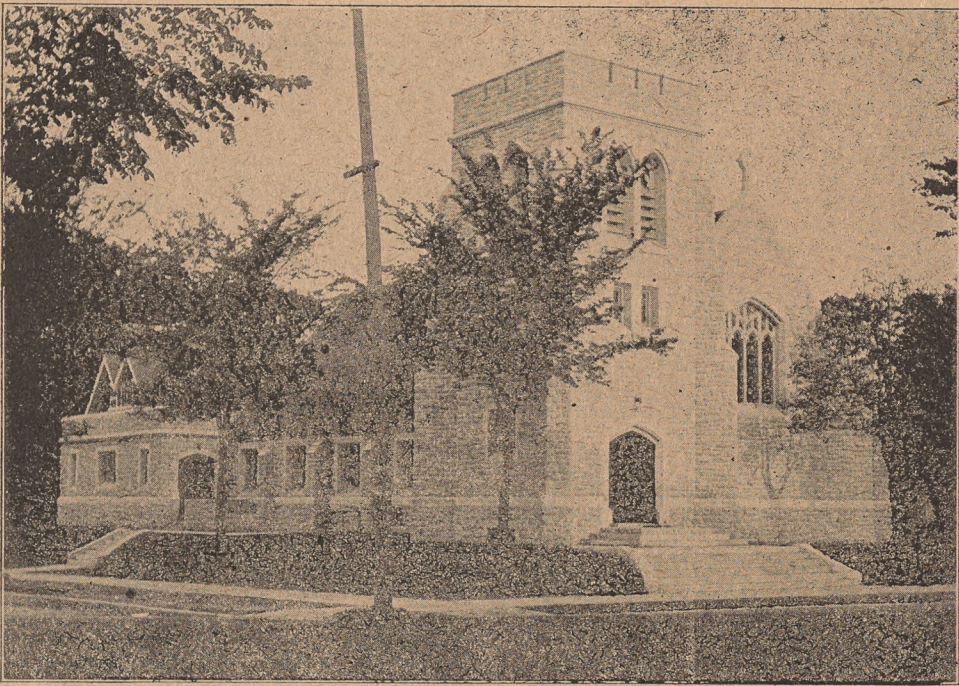
Mr. Schmuck is a graduate of Seabury Divinity School and after serving the Church at New Ulm and Owatonna, both in the Diocese of Minnesota, he took charge of St. John's, June 15, 1911. During the six years that have elapsed since that date the communicant list has grown from 75 to 220, the Sunday School has greatly increased in numbers and efficiency, a beautiful Rectory at a cost of \$6,000.00 has been built, and the Mission became a Parish last fall.

St. John's is the second Church built under the direction of Mr. Schmuck. The other, St. Peter's, New Ulm, was built just after Mr. Schmuck left the Seminary.

In connection with this it is interesting to note that within a few days of the benediction of the new Church, Mr. Schmuck declined an invitation to go to Rock Island, Ill., as successor to Bishop Sherwood of Springfield.

Rev. H. P. Seymour Dies in France

The Rev. H. P. Seymour, Rector of Christ Church, Piermont, N. Y., for the past seven years, who sailed for France a month ago as Field Secretary of the Y. M. C. A., died somewhere in France as the result of a fall on Wednesday, Oct. 24th, according to a brief cable message received by Bishop Greer. The Bishop states that Mr. Seymour had been so anxious to



The new Church is in a way one of the finest Church buildings in the city, designed by Hewitt and Brown in the English rural "perpendicular gothic," built of Mendota blue limestone in broken ashlar style, with Bedford stone trim, covering 36 by 116 feet and seating 400 in the nave. A full basement accommodates a modern kitchen and Sunday School rooms suitable for Parish gatherings and Guild meetings. On the North side of the Church is a beautiful Chapel, with its own Altar, heated separately from the Church itself, and here will be held the week-day and Lenten services.

The interior finish and all the furniture is of oak, with an oak paneled ceiling. Indirect lighting is used throughout the edifice. An outstanding feature of the architecture is the beautifully designed tower that gives to Linden Hill its most prominent landmark.

The services at the opening of the Church were as follows: 7:00 a. m. celebration of the Holy Communion, Bishop McElwain, celebrant; 10:45 a. m., Service of Benediction. At this service there was a celebration of the Holy Communion when the Rector celebrated and the Bishop preached a striking sermon, taking for his theme, "The Church, a Witness to God in the World." 3:30, Baptism service, when six children were baptized by the Rector; 8:00 p. m., Evening Prayer and Festival Service. At this service a large number of the clergy of the Twin Cities were present and a very helpful sermon was preached by Bishop Burleson of South Dakota. Bishop Burleson took for his theme, "The Great Work of God."

The Choir of thirty voices, under the direction of Mrs. Saxby, Organist and

go to France that he did not wait for his name to be reached on the list of appointments as a Chaplain, but enrolled for Y. M. C. A. work.

Mr. Seymour was born in East Orange, N. J., in 1869, was a graduate of Hobart College and the General Theological Seminary. He was Missionary in charge of the Churches at Port Henry and Mineville, N. Y., when a Deacon in 1897-8, served a year as assistant at the Church of the Transfiguration, New York City, and a year in charge of Holy Cross Mission, Brooklyn, was Rector for two years of the Church of the Incarnation, Dallas, Texas, and for three years was on the Cathedral Staff for Missions, Portland, Me., and for several years Archdeacon in the Diocese of Maine. He was a member of Sigma Chi Fraternity, the Society of Colonial Wars, and the Sons of the American Revolution.

Mens' Club Savings Association

The Men's Club of the Church of St. Michael and All Angels, Baltimore, Md., recently formed a Savings Association for the benefit of parishoners and to promote the sale of Liberty Loan bonds. Each member was expected to subscribe for at least one and not more than five bonds and will be required to make a weekly payment of \$1 on each bond. When the bonds are paid for in full they will be distributed to the individual owners. The purpose of the organization is to encourage thrift and the saving habit, and to make the savings available for patriotic objects.

Items from Southern Virginia

The Rev. Charles S. Vest, who for two years has been connected with the Chatham Episcopal Institute has taken charge of a large Missionary field in James River Valley, with residence at Columbia, Fluvanna County. While his work lies in the District of Virginia, it reaches into Southern Virginia, in the Counties of Powhatan and Cumberland. Mr. Vest will have charge of St. John's, Columbia, Grace, Bremono Bluff, Ascension and Palmira, all in Fluvanna County, and St. Paul, in Goochland County. It is a great Missionary field and necessitates traveling 20 to 50 miles to the various appointments, and during good weather it is Mr. Vest's intention to open up other points through this district.

He is rebuilding the Rectory at Columbia, putting in all modern improvements and making it one of the very best of Rectories. The laymen of this Parish are standing solidly behind Mr. Vest in working this large district, and their interest has been manifested by large congregations on Sunday as he has been around to meet the various appointments. He is the only clergyman of the Episcopal Church of the James River Valley from Albemarle County to Richmond.

Such men as Mr. Vest, of which class are many in old Virginia, are doing untold service to the Church in building up the rural districts, sending a strong rural population forward to be supporters of the Parish and Institute. All praise to the men of such militant spirit, and may their tribe be increased, and we believe, should the rural Parishes be thoroughly cultivated, that there would be a great increase of candidates for the ministry, as well as aggressive work for the Kingdom of God.

St. Stephen's College, Annandale, N. Y.

St. Stephen's College opened for work on Sept. 21st. Of course, in common with all other educational institutions, the number of students is diminished. Some 14 or 15 of those who were undergraduates last year and who would otherwise be back, are serving their country in one branch of the service or another. Also the size of the entering class was somewhat reduced. However, we have about 35, with the possibility of more to come, and a valuable compensation for the loss of quantity is the quality of the new men, who are well prepared, and of the stuff the College needs.

The faculty also has been somewhat depleted by removals and by absence on active service. Amongst the new students there is one from Boise, Idaho, one from Nebraska, one from the Diocese of Western Missouri, and some from the Mid Western States. It is perhaps significant that there arrived on the campus, curiously enough at the same moment, two men, one from Missouri and one from Maine, both sons of Methodist ministers, and each of the fathers with an eye toward the Church.

The Annual Meeting of the Board of Trustees in New York on October 9th was the best attended, the most interesting and enthusiastic which has been held for a long time. So far from being discouraged at the outlook, there was a feeling of hopefulness and determination to make progress. The present condition of the College was fully discussed, and the possibilities for the future were regarded as encouraging. Some new ideas were projected, and as a result effort will soon be made to have St. Stephen's recognized as an integral part of the educational system of the Province. Many new friends are being made for the institution because of the heroic character of the work it has done in the past, and the courage and success with which it has faced its innumerable difficulties and discouragements.

The customary matriculation exercises took place on All Saints' Day, when the sermon on the Choral Eucharist was preached by the Rev. Dr. Newton, Rector of Hyde Park-on-the-Hudson, New York.

The Rev. John Lloyd, Rector of St. John's Church, Wausau, Wis., has been elected and has accepted the call to St. Mark's Church, Chicago. The Rev. Mr. Lloyd is a graduate of Trinity College, Dublin, Ireland, and is coming to St. Mark's after a pastorate of five years in St. John's Church. He will preach his first sermon as Rector of his new Parish on Sunday, Nov. 4th. Our best wishes go with him in his new work in the service of the Master of men.