

# The Witness

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

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## BISHOP-COAJUTOR ELECTED FOR MARQUETTE

**Rev. R. L. Harris, Rector of St. Mark's, Toledo,  
Elected Bishop-Coadjutor of Marquette**

R. L. Harris, rector of St. Mark's Church, was elected Bishop Coadjutor of the Episcopal Diocese of Marquette at a special Diocesan Convention in Ishpeming, Mich. Tuesday.

Mr. Harris was unanimously elected in the first ballot.

A committee of clergy and laymen was appointed by the convention to come to Toledo and urge his acceptance. The present Bishop of Marquette, Rev. G. Mott Williams, D. D., is seriously ill in the East, and has just announced his relinquishment of all Episcopal duties, so the new Bishop Coadjutor will have entire control of the Diocese of Marquette, all authority having been handed over to him by the senior Bishop.

### It Is Large Diocese.

The Diocese of Marquette includes all the northern peninsula of Michigan, covering 21,000 square miles. The new Bishop will have charge of 60 to 70 Parishes and Missions.

He will occupy the Episcopal residence in the See city of Marquette.

Rev. Robert L. Harris is well known in the Church on account of his successful work in Cincinnati,

Wyoming and Toledo. His name has been mentioned several times before in connection with the Episcopate.

During his rectorship in Toledo the membership has been more than doubled and over \$60,000 in old debts have been cleared.

Mr. Harris is a graduate of Kenyon College, holding the degree of Bachelor of Arts and Master of Arts. He has served on the Kenyon Board of Trustees from Kentucky, Southern Ohio, and recently was elected to represent Ohio. He represented Ohio at the last General Convention of the Episcopal Church at St. Louis. He is a Trustee of the Toledo Red Cross and has been prominent in patriotic work. He is a member of the Patriotic Committee of 100, also of the Speakers' Bureau of Red Cross, Liberty Loan and Food Conservation Boards.

He is chairman of the war activities committee of the Social Service Commission of Ohio.

Mr. Harris will reserve his decision until such time as he is familiar with the conditions that are in the Diocese of Marquette.

## Death of a Chicago Priest

The death of a well known priest of the Diocese of Chicago, the Rev. Harold W. Schniewind, D. D., Rector of St. Bartholomew's Church, Chicago, occurred at St. Luke's Hospital, that city, on Wednesday, Nov. 14.

## Death of an Aged Priest

The Rev. Robert Meech, D. D., Rector Emeritus of Christ Church, Pittsburgh, Pa., entered into Paradise on Sunday, Nov. 4, at the advanced age of eighty-four years. He was born in Albany, N. Y., where he grew to young manhood and received his early education. He attended the Williams College Law School, and was admitted to the New York State bar when 22 years old. He practiced law for a short time and matriculated at the Berkeley Divinity School, from which he graduated and was ordained Deacon in 1886, and advanced to the Priesthood the following year by Bishop Williams, and became Rector of Christ Church, Hartford, Conn. Forty-five years ago he accepted a call to Christ Church, Pittsburgh, and was Rector of that Parish for thirty-one years, retiring from active service fourteen years ago. Dr. Meech was a son of Henry Trowbridge Meech, a descendant of an old Massachusetts family, and Adelaide Hendrickson Meech of Albany, who was a descendant of the Hendrickson family, early settlers of Albany.

## Son of a Canadian Rector Dies in the Service of His Country

Flight Lieutenant Harold Wilkinson of the British Army died recently in England from wounds received while flying low over the German lines near Ypres for the purpose of taking photographs of the enemy's works. He was a Canadian, the oldest son of the Rev. Fred Wilkinson, Rector of St. Peter's Church, Toronto. When the war broke out, he was a student at Toronto University, and was looking forward to studying for the ministry after the completion of his University course, but, like so many other Canadian boys, he considered it his duty to enlist in the service of his country.

His body was shipped back to Canada, and buried in St. James' Cemetery, Toronto. Among his papers was found a card on which the following lines were printed. As they had been an inspiration to him, so they may be to many in these dark days.

### EMMANUEL, GOD WITH US

The steps of the way we know not,  
But our Leader we know full well.  
Our hands are in His, we fear not,  
In the depths of His peace we dwell.  
He knows where He leads us, we know not,

But we trust in His love each day.  
Our hearts are His own, we fear not,  
For the way is the Lord's highway.

A brother of the late Lieut. Wilkinson is still in France, also serving in the army, and has won the military medal.

## Bishop Fawcett Resigns as Chaplain

The Rt. Rev. Edward W. Fawcett, D. D., Bishop of Quincy, has resigned as Chaplain of the Fifth Illinois Infantry, in training at Camp Logan, Houston, Texas. The Bishop has been with the regiment ever since it went to Houston.

## MEETING OF THE EXECUTIVE COMMITTEE OF BOARD OF MISSIONS

### MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee of the Board of Missions held its regular meeting on November 13th.

Among the important things done was the appointment of the following missionaries: Miss Eltinge Brook as a United Offering worker in the District of Spokane. Miss Frances Young as a worker at the Hospital of the Good Shepherd, Fort Defiance, under the United Offering. The Rev. A. E. Frost, was appointed for service in the Philippines, in accordance with the request of the Bishop.

Provision was made for the training at the New York Training School for Deaconesses for Miss Stella Lundelius and at the Deaconess School, Berkeley, Cal. for Miss Alice Z. Howe.

Bishop Rowe was authorized to employ Thomas Reed as assistant at the Mission at Anvik.

Approval was given to the Bishop of Porto Rico to sell the Episcopal Residence in Rio Piedras. His action appointing the Rev. George V. Dickey as Treasurer of the District was also approved.

Bishop Huntington was authorized to draw upon that portion of the Hongkew Lease Rentals credited to Anking to complete the fund now needed for the erection of a house for women workers in Anking.

In view of the emergency in Mexico an appropriation up to \$3,124 was made to enable Bishop Aves to assist the Mexican Clergy in meeting the unusual high cost of living. This was made as a special grant to help tide over the present situation.

The resignation of Miss Anita Boone, from the District of Shanghai was accepted. Approval was given to the remodeling of the former residence of the late Archdeacon Thomson for use as a business office for the China Mission.

The Bishop in charge of Haiti was given permission to employ in the field Miss Lydia Ledan.

At the request of Bishop McKim Miss Eleanor Verbeck was reappointed missionary in the District of Tokyo.

An appropriation of \$5639 was made for repairs needed on the former St. Luke's Rectory, Manila, P. I.

As the Woman's Hospital, Wuchang, had to be closed until the new building is ready the Bishop of Hankow was given permission to use the accumulated appropriation made for the year 1917-18 for this Hospital, to furnish the Chinese Nurses Home connected with the Hospital and buy other necessary material.

In accordance with the request of Bishop Colmore the Rev. A. R. Liwyd was appointed as missionary to the District of Haiti.

## The Mission Field

Bishop Graves, of Shanghai is anxiously concerned about the failure of the Board of Missions to secure American Clergy for posts of leadership in the Church's work in China. Writing to the Secretary of the of the Board he says: "The Church certainly does not realize the position in which we stand in this respect. Now that our Chinese clergy are so well educated, only the best men are of any use to us; men who can organize and who can be the teachers and advisers of the Chinese. In comparing notes with Bishop McKim recently I discovered that he feels exactly as I do. When we first realized the state of things we were dismayed, but each of us has come to the conclusion that all we can do is to improve the education and preparation of the native ministry, and that we cannot depend upon the Church at home for the men we need. If one had only half a dozen men of the right sort one could be relieved of all anxiety. Thank God the Chinese clergy are daily improving and taking more responsibility. There is not a man in this District that I cannot count on to do his share of the work. Whether the Church can be roused to the peculiar needs of a certain number of picked men for China, I do not venture to say, but I no longer look to the home Church. That is one of the saddest confessions a Bishop can be called upon to make. We have passed the point where one feels inclined to blame any one for the present state of things, and we know that the Board is willing to send the right men if they volunteer, but the Board and the Church ought to understand how we feel and face the situation."

Three years ago, Mr. S. T. Y. Seng, was sent to this country by Boone Library, Wuchang, to take a course in Library Administration at the New York Public Library. Through the kindness of the director and other friends, Mr. Seng was given every possible opportunity to equip himself for library work. Since his return to China, Mr. Seng had been giving

lectures to groups of Chinese on Public Libraries and has been assigned by the government Educational Association, to hold an institute for library training. Later he is to give lectures in other cities, Peking, among them. In this way Boone Library is rendering a great service by spreading abroad in China the idea of the public library.

Boone is still practically the only public library in China. There are collections of books in some Chinese cities, but the library idea, as we know it, is an entirely novel one to most Chinese. This is best illustrated by the fact that the Chinese character for a library signifies a place for the hiding of books.

Boone Library is now sending another young man to this country for study. Dr. Anderson, the Director of the New York Library, has assured the Boone authorities that Mr. Hu will be admitted to the Library without any charge. "If he is anything like Mr. Seng," Dr. Anderson says, "We will consider ourselves fortunate in having him."

Even a lay missionary teacher in China has to be a person of versatility. One of our teachers in asking for a helper for one of our preparatory schools says:

"With regard to the essentials and requirements for a teacher for our boy's boarding school, it is highly desirable that he be able to teach everything, be a good football and athletic coach, play the organ and train a choir and have some knowledge of medicine. He should be able to teach mathematics, physics, chemistry, English, history, physiology, anything the Chinese teachers can't. He must take all the responsibility of all departments in the school and where such responsibility is delegated to any of the Chinese staff, he must see to it himself that the work is done. Also he must be a good disciplinarian. In other words the upper super-man is none too good for the job."

Mr. John W. Wood, 281 Fourth Avenue, New York City will be glad to communicate with young unmarried laymen willing to consider teaching work in China and Japan. They need not consciously possess all the qualifications outlined above.

## Season of Special Prayer for the Reunion of Christendom

The following bulletin has been issued, under date of November 2nd, by the Commission on World Conference on Faith and Order:

The suggestion made by the Commission of the American Episcopal Church on the World Conference on Faith and Order that the period, January 18 to January 25, 1918, should be observed throughout the world as a season of special Prayer for the Reunion of Christendom has met with cordial approval. Many letters have come from Christians of every Communion and in every quarter of the globe promising their cooperation and expressing new and deeper interest in the movement for the World Conference because, as they say, the need for the visible unity of Christians is becoming day by day more manifest. The day the first draft of this Bulletin was written, such letters were received from a Methodist Bishop in the United States, an Anglican Bishop in India, a French Roman Catholic priest in China and a Roman Catholic lady in France. Two or three days after, came letters from a Danish pastor in Copenhagen, a minister in Holland, an Anglican Bishop in South Africa, a Congregational minister in Australia, a Norwegian missionary in China and a number of others in China, England, the United States and elsewhere. Another interesting fact is that, in the six days of the week before last, four letters were received by the Secretary of the Commission, asking for literature on the subject from Chaplains in the trenches, two of them Roman Catholic—one French and one Italian—one clergyman from Australia and one from England, each letter saying that, in the trenches, the question of Christian unity is vital.

Many requests have come to the Secretary, Robert H. Gardiner, Post Office Box 436, Gardiner, Maine, for a short Manual of Prayer for Unity which has been issued by the Commission and which he will be glad to send to anyone who asks for it.

## The Commission has not attempted to indicate any special way in which the Week of Prayer shall be observed, for circumstances vary so much in different places. In some places there will doubtless be public union services; in others, each congregation will have special services of its own. There will be a number of small private prayer groups formed and very many individuals will observe the week in their private devotions.

It is believed that this is the first time when the whole Christian world has joined in observing the same period of prayer for the same purpose.

## Two Confirmations By Bishop Brent

At two visitations, one in July and one in September, Bishop Brent has confirmed 38 persons, chiefly men and boys, at St. Stephen's, the Chinese congregation in Manila. Communicants now number 125, while the number of baptisms is 120. St. Stephen's is one of the few congregations in the Church anywhere having more than 100% of its communicants as regular subscribers for Church support. As against 89 communicants, 109 persons are giving to the support of the Parish and it is expected that this number will soon be increased to at least 120. So far this year the congregation has spent over \$1,000 for repairs, improvements and Church work. It is expected that plans will soon be taken up for the erection of a new building. The present structure was erected in 1902 before Bishop Brent reached Manila and served for several years as the home of the white congregation.

"Surely the Captain may depend on me" may not be the best thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary place if there were not some Christians who need no prodding or watching, who can be told and then trusted.—Selected.



# STIR UP YOUR WILL TO GOOD WORKS

Use the Opportunity Nearest to Hand and Reap the Reward in the "Days to Come"

BY THE VERY REV. FRANCIS S. WHITE

THE SUNDAY NEXT BEFORE  
ADVENT

THE COLLECT

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plentifully bringing forth the fruit of good works, may by thee be plentifully rewarded; through Jesus Christ our Lord. Amen.

"What shall the harvest be?" "As a man soweth so shall he also reap." Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny. "While we have time, then, let us do good unto all men." What shall the harvest be? Let us see to it that the harvest shall be the fruit of good works; for by these shall we be judged, as we read in the Sermon on the Mount, and in the last book of the Testament, where St. John writes: "I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

So we see our Mother Church closing the Christian year with an appeal to God the Holy Ghost, the Lord of Life, to stir us up. To stir up our minds by way of remembrance; to stir up our hearts by way of hope; to stir up especially our wills by way of a consecrated faith. Stir up our wills! God will inspire us, enlighten us, plead with us, but He will not force our wills. We must determine whether we will welcome and act upon His stirring impulses, or whether we will neglect and quench them. It is a matter of the will whether or not we will work out our own salvation. So the last point in the round of the Christian year finds us praying for a consecrated will, in order to make our earthly orbit something more than a mere religious treadmill circle. God the Holy Ghost is again going to stir us up through the cycle of Christian doctrine, as shown in the birth, life, death, resurrection and ascension of Jesus and the coming of the Holy Ghost. Are the coming months of commemoration of these Gospel facts going to mean any more to us than the commemorations of those facts in the Church year just ending? That depends on our wills, and also on how much we desire to have the kind of rewards that God gives His children.

## "PLENTEOUSLY REWARDED"

What kinds of recompense do you expect for being a Christian? Mostly, it would seem that many folks have the old Jewish and the new Christian Science idea that God's rewards will be in things temporal. As Dean Hodges tersely puts it, many a man acts as though he thought the Beauty should read, "Blessed are the pure in heart, for they shall have one hundred thousand dollars." God's rewards are in kind. If we do not forget that truth, we will find a new incentive in each Christian year. God gives grace for grace. The reward of being merciful is the ability to be more merciful. The reward of a pure heart is a greater appreciation of God. The reward of patience is a more wonderfully patient character. "To him that hath shall be given, and he shall have more abundantly." In the wonderful words of Isaiah, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Let us, then, make good use of this week, and pay particular attention to the "stir up" part of the prayer, seeing to it that God is given full and free entrance to our memories, in order to stir us up to thankfulness for past mercies and to repentance for past sins; and let us give him free entrance to our imaginations, that we may see in bright colors the opportunities for being and doing good; and especially let us yield to Him our wills, that He may work through our wills those good things He wills His world should have.

## THE EPISTLE

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute

judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. —Jer. xxlii: 5.

"Behold, the days come." In this sentence, twice repeated, we are reminded of God's plan and what should be man's response. How much of God's revealed plan do we try to know? Is our appreciation of that revealed plan and our insight into its workings any keener and clearer than they were a year back? If not, have we the courage to look back and find out the reasons why? God's plan is that all men should come to a knowledge of Him in the face of Jesus Christ. And a further part of the plan is that man shall grow to calling God, "The Lord our Righteousness", learning the value and inspiration of common as well as personal possession of God's life and love. The Epistle stands as a great warning to those who teach and preach that Jesus has done all to save us, and that we have nothing to do but to accept His sacrifice by an act of faith. The Epistle is a warning to us to remember that many whom the Lord brought out of Egypt perished in the wilderness; and to remember further that many who came out of the north country were scattered, and their city destroyed, because they did not see in Jesus the Righteous Branch, the King who was to deliver them from sin, Satan and death. So the Epistle, as much by what it suggests to those who read and study all the Scriptures, as well as by what it says in this portion, tells us, in the words of Bishop Doane, that "this is truly 'stir up' Sunday and not 'sit down' Sunday", for those who are tempted to rely on feeling justified, and finding spiritual satisfaction in what Jesus has done for them, without any effort by prayer and good works to appropriate that righteousness of Jesus Christ to their own souls.

"Behold, the days come," "and they shall dwell in their own land." "I am the master of my own fate." We must will to dwell in the land God has intended us to dwell in. Whether our environment is a help or a hindrance is not a question of environment, it is a question of will. "No one can make us sin if we do not want to sin." "Want" in this aphorism is a weakened form of "will", or a form of "weakened will", if you please.

"The days come." There are two advents for each of us—the advent of opportunity and the advent of judgment. He is a wise man who bends his will to make the most of the first advent, which carries salvation with it, so that the second advent will judge him righteously and commendably. "The days come." They bring their reward with them. Each day tells us of God's plan, and in each day we can learn, if we will, to find the words which the Lord wants us to say about that plan. The days come when we will be compelled to dwell in the land our wills have chosen to dwell in. Is it not the part of wisdom and peace to see that our wills are consecrated to the task of dwelling in a land where the rewards of good works are plentiful? And is it not the part of wisdom to recognize that to get the fruit of good living we must live the good life? And can the days of such good living begin too soon? Think this matter over carefully for the days of the new Church year are almost at hand; and bring your will freely and fully to the inspiring touch of God through Book and Rite.

## THE GOSPEL

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of

them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. —St. John vi: 5.

"This he said to prove him." God is always working His purpose out. What He says "proves" us, "tests" us. So the Gospel for this Sunday comes to test us. Are we like Andrew or Philip? When God asks us test questions, as He does in the affairs of every day life, do we begin with the difficulties or the opportunities? Philip saw the difficulty involved in the purchase of so much bread, and the distance to the source of supply. Andrew saw the boy and his lunch basket right on the edge of the little group gathered for conference. But both Andrew and Philip left the Lord out of their reckoning. Isn't that a perfect picture in miniature of the way we followers of Jesus still do things? One of us worries over the expense, another of us over the quantity, and in the meantime all we have to do is to get the men to sit down in the presence of Jesus, and then begin with what is at hand, first letting Him bless it and break it, and then letting Him use us in the furtherance of His plans. Pray for the ability to see little opportunities for consecrating the smallest things by the Master's blessing to the use of all with whom we come in contact. Do not overestimate or underestimate difficulties, but look out for the things close at hand, and learn to leave some things to God in the working out of your problems. He will carry them through if you will give Him a chance.

"To every man as much as he would." Here is the thought of the Collect again to the front. God's gifts are proportioned to our wills, not our wants. "The more the will the larger the gift." This is as true in religion as in art and science, or any other department of life. Let us remember that in the final day the measure of our attainment shall be to each one "as much as he would." God will fill us according to our capacity to hold and retain his gifts. It is in our power to decide whether our fullness shall be with less or with more.

"Gather up the fragments, that nothing be lost." It has always been God's will that men should learn not to waste. It is a sin to waste. It is a sin not to take care of the fragments of opportunity, of grace, of time, of energy and of will, and to take them with us in the ship of our life to the other shore. In this fragment of the Christian year that is left, let us see what there is at hand that we can do to set matters right so that when Advent comes it will find us with a conscience void of offense toward God and man. Let us set our wills on making the rest of this Church year as productive as we can possibly make it. Let us resolve to be content with nothing less than to do the works of Him that sent us into the world to help fill all things living with plenteousness. Let us go ourselves and bring others with us to that Prophet who blesses, who feeds, who satisfies and who, in the end, will, if we be faithful, call us to enter into the rest that remaineth for the people of God. F. S. W.

## The Life of Prayer

By Rev. Harry Ransome.

### THE HINDRANCES TO PRAYER

Prayer, we have seen, is the lifting up of the human heart to God; it is the reaching out to a fuller life of love which is the open door into the mystery of life. To speak, therefore, of the hindrances of prayer would seem, on the surface, to be beside the mark. And yet, in a very real sense many of us have experienced hindrances in our individual life of prayer.

Our Lord's promise in answer to prayer is overwhelming: "Therefore, I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them and ye shall have

# COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
S next before Advent	Eccles. 47 Micah 3:9; 4:7	Heb. 11:1; 2:2	Jer. 33	Matt. 22:1-14
M., 26	Eccles. 7:11-end	Luke 22:1-38	Mal. 1:2-1:10	24:1-14
Tu., 27	8	39-end	2:11-end	24:25-28
W., 28	9	23:1-32	Gen. 12:1-9	24:29-end
Th., 29	10	23:33-end	Ezek. 47:1-9	I Cor. 4:1-16
Fri., 30, S. Andrew	Nu. 10:29-end	John 1:29-42	II Esdra 2:33-48	John 12:20-41
Sat., Dec. 1	Eccles. 12	Luke 24:32-end	Isa. 1:1-27	Matt. 25:31-46
Sun., Dec. 2	I Kgs. 11:43; 12:24	John 17:1-24	John 1:1-24	Mark 13

Prospect and Retrospect. The first lesson is one of the review chapters on the history of the Hebrews which we have traversed, and covers the reigns of David and Solomon, introducing the division of the kingdom, which will be our subject next Sunday. David is praised for his services, and Solomon condemned for his lapse from the wisdom of his early years. "How wise wast thou in thy youth?" Later: "Thou didst stain thy honor and profane thy couch." (Rem. The use of the Revised Version is important, especially in verse 20, where "they were grieved for thy folly", that is, Solomon's descendants, instead of Solomon himself, as in the Authorized). The second lesson is also a review of Israel's past, as illustrating the great principle of faith, which, again, it is to be hoped, will be given to the people in the Revised, that they know what faith is; not "evidence" and not "substance", but "conviction" and "assurance". In order to give that forward outlook which is in harmony with the season, and which alone justifies our looking backward, we have added the first two verses of chapter 12. The Old Testament Alternate contains prophecy both of punishment and of deliverance, or rather of salvation through judgment—a message the prophets often deliver, but which Lectionaries usually conceal. Jerusalem was to be ploughed as a field, but also, in the latter days, they should sit, every man under his vine and under his fig tree, and none should make them afraid.

them."—St. Mark xi:24. We have but to ask in faith to receive. Could any promise be more bountiful?

Perhaps we have taken advantage of our Lord's gracious words and made our requests known to Almighty God—and waited for the answer. But have we always received the answer we expected? Has the impending trouble, for example, that we have prayed so earnestly over, been averted? If it has not, has there ever arisen in our mind a half-formed doubt of the efficiency of prayer, or that there is a sense of unreality in our Lord's promise?

If so, does the fault lie with the Lord or with ourselves? Let us see. We knew very definitely and very positively before we prayed what we wanted, and we went in our trouble to God who is Almighty to grant our request. This is not wrong; we ought so to pray. Nevertheless in our prayer were we trying, somehow, to bend God's will so that it might run in accord with our own desire? If so, was there any spirit of consecration in our prayer; was there any self-render to the love and wisdom of Almighty God?

At times when we are discouraged at what seems to be a lack of Divine response to our prayers, would it not be helpful to seriously consider the spirit and tone of the prayers which we are offering up to our heavenly Father?

Another hindrance which we experience in prayer is distraction or wandering thoughts which almost kill the joy of praying. Thoughts permissible at other times intrude themselves and draw our mind from God.

Sometimes it is a good thing to bring our distractions into our prayer. In telling our Heavenly Father of our distractions we may lay our heart bare before him. Often distraction arises from lawful occupations and duties or it may be the penalty we are paying for a lack of habitual concentration in our ordinary duties of life. Whenever our distractions arise from our duties let us lay our work under the eye of the Lord. We also want to remember that prayer is no lazy man's task, it calls for strong concentration of the will. Almighty God judges the sincerity of our prayers, not so much by the sweetness which we may find in praying, as by the fervor of our intention expressed in our will as we refer all our desires to Him. This is true especially of

in the evening the lead is taken by the parable of the wedding feast, which also glances backward and forward. It is something more than a parable. It is a condensed history of the Church of God on earth up to and inclusive of the judgment. It is a story of grace used in joyful service, but also of grace refused by one set of men and grace abused by another. It is applicable to thousands of people today both in and out of the Church. Incidentally it fits the case of thousands of immigrants who have accepted, and many who have come here, but have refused to accept the wedding garment of American citizenship, and have dishonored themselves and shamefully treated this country by their ingratitude and disloyalty. The accompanying Old Testament lesson is a prophecy of God's deliverance of His Church. He will cleanse and pardon it and make of it a joy and praise and honor in the earth. The reference in verse 11 to the voices of bride and bridegroom helps to make of it a good correlative for the second lesson. Amongst the points of contact with the season and day may be mentioned God's faithfulness in nature, which we more and more observe with the passing years (Jer. 33:20 ff), as a pledge of God's fidelity to His Covenant, supplementing the power of God above nature in the Gospel, as the name of the Church, "The Lord our Righteousness", supplements His name as given in the portion of Scripture appointed for the Epistle. This is a name for the Church which should give rise to no controversy.

times when we feel least inclined to pray yet force ourselves to do so by an act of the will.

Probably another reason for our discouragement in prayer is our thoughtlessness. We do not live sufficiently in God's Presence. The sense of His Presence is not with us; too often He is the God of far distance rather than a Presence ever near in time of trouble. We need to cultivate the Presence of God in our lives; we need to bring Him into partnership with us in our daily routine of work. To allow Him to be crowded out of our mind by the pressure of the day's work instead of letting Him share in the work is a mistake. The mistake arises too often not from any indifference to the claims of Almighty God, but to the failure of cultivating the sense and reality of His nearness.

There are times when we are attracted by a work of art; it captivates us. Ultimately our thoughts flow out to the master mind—the creator of this work of art which we admire. Why cannot we in the same natural way begin to cultivate a sense of God's Presence? Behind all our work and the incidents of the day, let us see the mind of God working in and through them. This thought of His close immediate Presence in the midst of our daily life will take the power out of many of our temptations, and when we enter into the formal act of prayer we shall do so naturally, simply and easily, because we are conscious of ever living in the Presence of Him who truly loves us.

THE END.

## Teachers Training School in Texas

The Board of Religious Education, Diocese of West Texas, under the active management of the San Antonio Clericus, will institute a training school for teachers of San Antonio, says The Church News. The course will begin in December and will last approximately ten weeks. The course will be arranged to cover the required work of the General Board of Religious Education. Examinations for the diploma of the General Board will be conducted and certificates and diplomas will be issued by the Diocesan Board. The course will be arranged to cover three years.



## Everyday Religion

### JESUS CHRIST, THE WORKMAN

This was the critical comment of the neighbors in Nazareth when their fellow-townsmen, Jesus Christ, undertook to teach them in the place of public worship. The man who had plied his craft day by day among them they could not and would not accept as their teacher. They had not yet learned "the highest dignity of thought is consonant with the greatest humility of circumstance."

It was no mere accident that Jesus was a carpenter. Every Hebrew lad had to learn a trade, and it was in part for this that the Romans despised them as a people. Christ entered into the fullness of our life's experience. He passed over the same paths and through the same trials, that His sympathy might be coterminous with every phase of human life. We all understand the language of the toiler. There is a commonness about work that makes us all kin. We believe Jesus of Nazareth to have been a rugged, strong, virile toiler, in the great workmen of service. He stands as the simple peasant, the lowly workman, the world's Master, in the humble environment of Nazareth. Genius regards not the limitations of time or place.

The carpenter of Nazareth, by His whole teaching and life is appealing to our modern times for the recognition of the larger fellowship of our common human interest. The very selection by Christ of the role of workman, is suggestive of his desire to emphasize the intimacy that must ever exist between the high and the lowly, to make evident His recognition of the law wherein occupation can make no distinctions or discriminations. It is a self-evident fact, that the large concerns of the world are with the people who work. Jesus Christ gave to labor a dignity and distinction it had never known before. He is the high exponent of the gospel of work. Let us always remember that work is not money-getting, it is world-bettering; it is not drudgery, it is discipline. Without it we rust. As oxygen to the lungs, so is work to character. Even salvation itself is not attained through some weak and languid and insipid kind of faith. Faith plus works, is the dictum of the Christ. The very fact that this age is peculiarly one of large commercial enterprise, makes all the more imperative that a God who is a Son of Industry should rule and control it.

We believe that the carpenter of Nazareth is speaking to His world today as He has never before spoken to it. We need His sacred presence now in all the teeming marts of trade. We demand the practice of His precepts in all the great centers of industry. There is a crying need for the Workman of Nazareth in those places where the atmosphere of toil is heavy with the enervating miasma of greed and selfishness. Yes, we want, in a world that is tired and worn with competitions and strifes, the presence of this Master and Lover of men. If into the field of carnage and strife we pray for the advent of the Prince of Peace, then into that far wider field of action, strewn with the tired forms and exhausted figures of a vast army of men and women, who are struggling for the barest needs of subsistence, we need to pray for the return of that simple form whose lowly occupation relates Him to every concern of life. It is not some figure made remote by our Sunday worship of it. It is not some Christ of theology or creed; it is a living, acting, realized Master that the world is yearning for. A Workman, laboring with us where life is tense and its discipline hard, we supremely need now and must have, a Christ of the common people and hence of all people.—Courtesy of the Minneapolis Tribune.

## Spiritual Side of Food Conservation

The Religious Press Section, Public Information Division United States Food Administration, Washington, D. C., has issued its first Bulletin to "furnish clergymen timely, authentic material wherewith to keep before their congregations one of the greatest issues of the war—that of food saving." The Bulletin has a circulation of 100,000 copies and the initial number emphasizes the spiritual results which must follow in the wake of food conservation.

"At first glance, the announcement of Food Administration information by the clergy may seem to be largely a matter of the body, and there may

be some question as to conflict with spiritual things. But the very fact that so many religious faiths are united in co-operation with Food Administration is itself sufficient proof that a spiritual issue is at the bottom of it all. Roman Catholic and Protestant, Jew and Gentile, leaders in all religious organizations, are enlisted at Washington under the Food Administration, working to the common end of helping the country through its war crisis—a crisis far more spiritual than material. The forces that have brought these men into co-operation for the first time in the Nation's history are likewise bringing together in industry and trade and all the diverse groups and classes of our national life other men who have also been isolated from their brothers. The grain buyer and the small merchant, the miller and the large manufacturer, the laborer and the capitalist, all find that war unites them in a common purpose. In the new service which they are called upon to render to the Nation they drop differences of business and opinion, because they find that they have often been working separately to the same ends.

This service, to which the clergy of every faith are called, is one of necessity and direct value to the country, and also one which, when properly understood, should involve no doubt or hesitancy. It is an educational service for purposes that touch the spiritual well-being of the country no less than its material well-being.

The war need for food this winter is an immediate need. It calls for moderation in living from every citizen in the country, that our allies may be supplied with the wheat, meat, sugar, fats, and other concentrated foods necessary to keep them fighting for democracy. But beneath and beyond this immediate necessity there is a greater purpose—that of modifying permanently the habits of 100,000,000 people, a large number of whom have been living extravagantly and thoughtlessly, and who must now, through changing of world conditions, come to a sounder economic basis.

Who shall separate body and spirit in a question of such magnitude?

With the wasteful scheme of American living that has grown up during the past generation there has gone a spiritual indifference only too familiar to the clergyman. In the new American ideals that we hope will come out of the war material economies must go hand in hand with spiritual quickening.

What readier channel of approach can be found in teaching things of the spirit to a generation that has swung too far on the material side than this teaching of everyday frugalities for a great spiritual purpose?

The war is the greatest spiritual adventure of humanity in a hundred years. We have been drawn into it, and food conservation is part of our inescapable war duty. As we perform every part of our duty in these momentous times, so shall we reap our spiritual results."

## Chorister Admission Service

The Chorister Admission Service marked a real step in the history of the Church of the Ascension, Fall River, Mass., says the editor of the *Ascension Herald*. In the procession the choir boys marched in their cassocks only, their cottas lying along the altar rail, where, at a point in the services after an appropriate selection of Psalms and the Lesson, the boys, both those who had for some time been singing and those who were just commencing their work, stationed themselves. The choir-master, Mr. Thomas W. Ramsden, thereupon presented the lads to the Rector, the Rev. C. E. Jackson, who, after a few questions and admonitions, received them by name individually into the "Choir of the Church of the Ascension." They were then clothed with the "white linen ephod" by the choir-master, assisted by the Curate, the Rev. J. C. Poland, Jr. And the Rector made a short address to the boys from the Sanctuary, congratulating them and impressing upon them the wonderful opportunity that was theirs thus to be able to contribute to God's service. Mr. Poland preached the sermon and made emphatic the point that training in worship is a valuable part of every child's education; that such training is found in the service in the Choir Stalls. He closed by expressing the hope that some of the boys would at length feel called to the greater service of the Ministry in the Church.

## 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.)

### XV.

Vs. 9. Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

Ellicott: Now that He ascended. The prediction of His ascent, a prediction which is only applicable to Christ evinces still more clearly the truth and correctness of the Messianic application of the words just cited.

Wordsworth: Descended first into the lower parts of the earth. The meaning appears to be that at His death Christ descended into the lower parts of the earth, His human body being laid in the grave, and that His human soul separated from His body by death, went into the place appointed for departed and disembodied souls. This sense also seems to be most in harmony with what follows concerning Christ "filling all things."

Blunt: During the three days and nights when He was in the heart of the earth (St. Matt. xii:40) i.e. in Hades, He there proclaimed the good tidings of salvation to the souls of the departed (St. Luke xxiii:54), liberating all who accepted the glad tidings from the power of Hades (1 Cor. xv:55), and leading the first fruits of its captives in the bonds of His own love to the place whither He Himself ascended (St. Matt. xxvii:53—Acts i:9).

Vs. 10. He that descended is the same also that ascended up far above all heavens, that He might fill all things.

Chrysostom: He that descended. He descended into the lower parts of the earth; beyond which there is none other, and He ascended far above all other things to that place beyond which there is none other. This is to show His Divine energy and supreme dominion.

Ellicott: Far above all heavens. There is no necessity to connect this with the seven heavens of the Jews, for the words have only a simple and general meaning and are well paraphrased by Pearson thus: "Whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend."

Ellicott: That He might fill all things. There is no reference here to a different and ubiquitous coporeity, but to a pervading and energizing omnipresence. Christ is perfect God and perfect and glorified Man; as the former He is present everywhere, as the latter He can be present anywhere.

Meyer: The filling of all things was the intended aim of Christ in descending to the uttermost depth and rising to the uttermost height, because He had first, like a conqueror, to take possession of his whole domain, i.e. the whole world from Hades to the highest heaven, in order now to wield His kingly sway over this domain, by virtue of which He was to fill the universe with His activity of sustaining and governing, and especially of providing all bestowal of grace. This was to be the all embracing task of His kingly office, until the consummation indicated in 1 Cor. xv:28.

Vs. 11. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

He gave some: The original is He Himself gave some—emphasizing the fact that all ministry springs from Him personally. Our Blessed Lord gave Apostles to reveal His will, Prophets to explain the mysteries of the Faith. Evangelists to propagate this faith—missionaries. Pastors and teachers to instruct others in the Faith.

Wordsworth: God the Father gave Christ as Head of the Church, and Christ the Son of God, our Head, being seated in glory at God's right hand, gave the gifts of the Holy Ghost and gave Apostles, etc. Thus all gifts in the Church flow to us by the Holy Ghost, through the Son, and from the Father.

Wordsworth: Apostles. If, as the Church of Rome affirms, the doctrine of the supremacy of the pope as the visible head of the Church is the (res summa Christianitatis) it is incredible that St. Paul in describing here the fundamentals of the Church should have made no mention of that doctrine.

Gore: Each "gifted" individual becomes himself a gift to the Church. He is gifted, not for his own sake, but

for the Church's sake, for the perfecting of the saints.

Thus the Church, as St. Paul conceives it, is a body differentiated by varieties of spiritual endowments imparted to definite officers, for the fulfillment or functions necessary to the life and development of the whole body.

Moule: The word Evangelist occurs thrice in the New Testament; here, Acts xxi:8, and II Tim. iv:5.

## Frequent War Sermons and Militant Hymns Not Advisable

"Sermons," says the Newark Churchman, "will now express thoughts suggested by the War or have to do with duties which the War brings us. Every thoughtful preacher or reader finds in the Holy Scriptures new meaning today. There are applications of texts and passages of the Bible never perceived before. Old sermons have very little value now, for they have been made for conditions which no longer exist. A good sermon must help people under the circumstances of the time, to live and to do their work. A sermon ought to help its hearers to carry their burdens, to perform their duties, to live a better life through the week which follows the Lord's Day. The note of inspiration and helpfulness ought to be in every sermon, and there never was time when they were more needed than today.

It is not necessary, however, that the War should be always the main subject of the sermon. Some of the most effective sermons get at their subjects and their hearers in indirect ways, by flank movement instead of direct attack. The people are reading so much about the War, day by day, that, because of the horror and strain of it they have to stop reading. They do not come to Church to have their feelings worked upon or to be excited. The first purpose of preaching now is not to arouse excitement or intense feeling, but to comfort and help sustain, through a time of anxiety which is felt in every home. Out of the treasury of God's Word messages are to be brought to help people in great anxiety, in dread of what may be coming upon the earth or coming to them and their families. There ought to be a gentle, sympathetic note in every sermon so that our people may be comforted in all their tribulations with the comfort wherewith we ourselves are comforted of God. Other than War and militant hymns should be used. Preachers who are using the terrible things which are happening in the world for striking, dramatic and rhetorical discourses to seize attention, and arouse feeling are not meeting the need of the time. From the sources of confidence, hope, patience, consolation and courage in the Holy Scripture we ought to draw messages for our people, and we are to remember that such hard experiences may lie before us as we have not dreamed of and for which we must be prepared. The preacher has a great office now in the service of the people and of the community.

## Alas, How Shall We Do?

The Rev. Dr. Frederick F. Kramer, Warden of Seabury Divinity School, Faribault, Minn., contributes the following pungent article to the *School Bulletin*, under the above caption, which is worthy of wide publicity and serious consideration by the Bishops and clergy of the Church:

After five years of teaching in a Divinity School certain facts have impressed themselves upon my mind. These facts, co-ordinated with my experience of twenty years as a Parish priest, lead me to make certain deductions. The first deduction is, that our Seminary training does not produce a finished product. Three years is too short a time to do this, even if our curricula were the best possible for the purpose. The second deduction is, that an added year to the divinity course would not solve the problem. In the first place, a larger corps of instructors would be required than our Seminaries are able to provide, and secondly, the work done would still be purely theoretical and academic, to such an extent that when put into practice, the results would warrant neither the time nor the expense.

Simply stated, the work of our Seminaries is to make Ministers of the Gospel according to the principles of the Protestant Episcopal Church, to prove to our candidates that the Episcopal Church is a Catholic Church, and that her ways are the best ways of Salvation. We take three years to

do this. Incidentally, we teach our candidates a number of things, useful and essential in carrying on the work of a priest. When our men are graduated and ordained, they have stored up in their minds, in proportion to storage capacity, a mass of poorly digested facts and theories. They go either up or down according to the workings of fate. As deacons they are nominally under the oversight of a Bishop, and only nominally. The Bishop has not time to train them in practical things, and so he either promotes, in the case of a man who has made good, or transfers in the case of a failure. As priests they are thrown completely upon their own resources, and the Bishop is not concerned about them at all, except when they cause him trouble by making trouble in a Parish.

The fact is that the Priests of the Church are masterless men. They are thrown upon their own resources and know it; but what they do not know is, that in order to succeed they must have the power to succeed within themselves. Knowledge is power. In the case of the priesthood it is the knowledge of how to do things. This demands the acquisition of facts best suited to solve the problems in hand. It means study.

But we all know that, as a class, the clergy are intellectual slackers. What little study is done is along the line of sermonizing. Literature, art, sociology, science and economics are almost wholly neglected. The deeper meanings of the Bible are never discovered, and the problems of life are seldom attacked. I know clergymen who talk about the labor problems with the mental acumen of a hod carrier, and discuss national questions with the luminosity displayed by a Bulgarian immigrant. What shall the Church do to remedy the practical inefficiency of the clergy? I offer the following solution of the problem for the serious consideration of our Bishops, for they are our leaders, and the onus rests on them.

Every Priest should be examined annually for ten years after his ordination, by the Examining Chaplains of the Diocese, on some of the following subjects: Theology, sociology, economics, politics, literature, science, reading, and preaching, or any other subject which to the mind of the Bishop would be helpful to the Priest.

The Seminaries turn out good material, but it needs working over before the highest efficiency can be gained. The army keeps its young officers under training until they pass the examinations for higher ranks.

The young Priest becomes a masterless man at his ordination, that is, he becomes his own master, and is permitted to blunder on, led astray by his own ignorance and inexperience. The Bishops should at least give their clergy the same oversight and prayerful consideration that they give to the laity.

It is the practice in the Roman Church for Priests to come up for examination each year for seven years after their ordination. Upon the result of these examinations their preferment depends. We all admire the efficiency of Rome. Are we too proud to imitate her methods?

This article is a plea for our Seminaries and a plea for our young Priests. Neither are given a fair show in public discussion. The whole difficulty lies, as I have tried to point out, in our lax system, which allows a Priest to become a free-lance, and places no responsibility upon the Episcopate to supply an efficient ministry.

## A Blue Monday Tonic

"Did you ever see a working man drop his duties at the blowing of the dinner whistle, and run for his lunch?" asks the Rev. John H. Griffith, Editor of the *North Carolina Mission Herald*. "Well, that is the way the Editor of this humble sheet does on Monday morning when *The Witness* comes to his desk. After the duties of Sunday are over and the 'rest' of the night has been enjoyed, *The Witness* serves as his 'Blue Monday Tonic.' We wish it were possible for every reader of *The Mission Herald* to take *The Witness*, for it is just full to overflowing with wholesome Church information, such as is calculated to make 'good Church folks'—as we say down here in East Carolina." The Editor is of the opinion that the Church papers generally should give more attention to the children and makes a strong plea for a Sunday School weekly, "which can be put into the hands of the children at a very nominal price," and says he believes *The Witness* "is the one to do this great work."



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

The Woman's Guild of Trinity Church, Pierre, South Dakota, invested \$300 in the Liberty Loan.

Bishop Thomas of Wyoming held a conference with the clergy of his Missionary District at his residence in Cheyenne, on Nov. 7.

The Church of the Ascension, Chicago, celebrated the sixtieth anniversary of its foundation during the octave of All Saints'.

The Annual Meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, Diocese of Newark, will be held on Sunday afternoon, Dec. 2, in Trinity Church, Newark, N. J.

A handsome set of candelabra have been presented to Grace Memorial Church, Wabasha, Minn., by Mr. John B. Magee, in memory of his father, who died April 9, 1909, at the age of ninety-eight.

An old theatre, later used as a Boy Scout Hall, at Hartford, Ind., has been taken over and fitted up for St. Luke's Church, where services were held for the first time on Sunday, Nov. 4.

The Winfield, Kan., Courier says: "Bishop Wise is one of the great preachers of the West, and has already acquired a strong hold on the admiration and regard of the people of Winfield. Under his able and enthusiastic leadership the Episcopal Churches of Kansas will take on new and added activity and growth."

The Mission which was to have been conducted in Holy Trinity Church, Bellefontaine, O., by the Very Rev. S. B. Purves, Dean of St. Paul's Cathedral, Cincinnati, beginning on Sunday, Nov. 7th, was indefinitely postponed, owing to the coal crisis in that section.

The corner stone of the new St. Clement's Church, Brooklyn, N. Y., was laid on Sunday afternoon, Nov. 4, by the Rev. Cameron J. Davis of Trinity Church, assisted by the Rev. Messrs. Charles H. Smith and G. H. Gaviller. The church will be built of red tapestry brick, with white stone trimmings.

The Mission of the Holy Apostles, lately started in temporary quarters at 4949 South Sawyer Avenue, Chicago, reports good progress. Bishop Anderson visited the Mission on Nov. 18 and confirmed a class of six. They have already in hand a fund of about \$1,700 for building purposes. There are men in this Mission who "do things".

The club house established at Battle Creek, Mich., by St. Thomas' Church for the soldiers in training at the camp near that city was formally opened on Saturday evening, Nov. 3. The Rectory adjoining the Church was taken over for the club house and furnished by the Men's Club of the Parish.

Bishop Capers of West Texas states in his diary that on the occasion of a recent visitation to Trinity Church, Junction, Texas, a majority of the congregations, morning and evening, had come from long distances. One faithful member of the Church, with two little children, had driven in her buggy sixty miles to attend the services.

The second meeting of the Men's Club of Trinity Cathedral, Cleveland, Ohio, was held Nov. 15. The meeting was an unusual one, it being an occasion to welcome Dean Abbott, who so recently returned from England, and also to greet Dr. Meldrum and the Men's Club of Old Stone Church. Dr. Meldrum was the speaker of the evening, his topic being "Scotland and the Scotch".

All Saints' Church, Bay Side, N. Y., celebrated its twenty-fifth anniversary on Sunday, Oct. 28. The Rev. Charles A. Brown, Rector, preached at the morning service, and reviewed the history of the Parish. Addresses were made at the evening service by the Rev. Dr. St. Clair Hester of the Church of the Messiah, Brooklyn, and the Rev. Dr. George R. Van de Water of St. Andrew's Church, Manhattan.

There is in one of the cemeteries not far from Newark a grave only identified as "Single grave, section No. 2, block 1, row 5, grave 51". Here lies, saved from interment in the Potter's Field, the body of a young English Churchwoman, ministered to in her last days by the devoted Chaplain of the Newark City Mission. He writes: "I have written to her father in England, stating the general circumstances, and omitting much that he need never know. It is a case of a hard struggle, misplaced confidence, a very lonely world, and the hospital, with what we charitably designated as rheumatism (starvation). We have scores of such cases in a general way, but few, if any, involving so much pathos."—Newark Churchman.

The new Parish House at Deaver, Wyoming, is nearly completed. It is to be used for services as well as social purposes until the growth of the town and community shows what sort of a church is needed. Deaver is the center of an irrigated district thrown open by the Government this Fall, and the people who drew land in the Fall have till Spring to settle on their homesteads. Already a dozen or more have erected their cottages, and in the town there are a score or more new houses. For nearly a year the Rev. Haupt has ministered to the government employes on the construction works and is as yet the only minister making this point. He has a number of construction camps five and six miles away where he could make good use of books and magazines.

The new Home for the Aged and Blind of the Church Charity Foundation was recently dedicated at Brooklyn, N. Y., by the Rt. Rev. Dr. Burgess, Bishop of Long Island. The Choir of the Cathedral of the Incarnation, Garden City, rendered the music, and a number of the clergy of the Diocese participated in the service. Bishop Burgess and the Rev. Dr. Swentzel of St. Luke's Church, Brooklyn, gave addresses. The Bishop dwelt on the spiritual side of the work and its power for good. He spoke of the friends of the Foundation, whose faith and loyalty had made the new building possible, and in tender and affectionate words referred to Mrs. James A. Hewlett, a valued member of the Woman's Board, who had entered into life eternal a few hours before the service of dedication.

Mrs. Deis, wife of the Rev. Frederick G. Deis, Ichang, China, in a letter published in the Parish Visitor, St. Luke's Church, Evanston, Ill., states that out in China they are feeling the war prices terribly. "Butter is \$1.25 a pound, coffee \$1 a pound and sugar 18 cents a pound. 'Milk, flour, vanilla, baking powder, cocoa, dried fruits and canned goods are all beyond us.' The principal service in the Mission is from 8 to 10. The Chinese, having no clocks, come in when they think it is time. So the service begins with Morning Prayer and a brief sermon, followed by the Holy Communion, and by that time the slowest, latest ones have arrived, and the service progresses without interruptions. "But we don't have any breakfast," says Mrs. Deis, "till a quarter past ten. At first I thought I should fade away, but as the Chinese first meal is at eleven, we have to adjust ourselves more or less to them."

### Does Not Believe in Short Cuts

The Rev. E. W. Todd, Rector of Trinity Church Oshkosh, Wis., is of the opinion that "short cuts" are likely to be dangerous and backed up his opinion in a recent sermon by citing the example of the children of Israel who took forty years to reach the promised land. They could have made a short cut, but the Philistines were like the German people of today—prepared for war, and turned the Israelites away. Mr. Todd showed that an army, to become efficient, must train for a long period. There are no short cuts to victory. There are also no short cuts to true Christianity. It means a life of service."

### Personal Mention

The Rev. Paul James is planning a church at Sunrise, Wyoming, one of the largest mining camps in the country.

The Rev. William H. Darbie of Stevensville, Md., has accepted a call to St. Luke's Church, Seaford, Del.

The Rev. Charles P. Burgoon, Rector of Grace Church, (South) Cleveland, O., has accepted a call to St. Paul's Church, (East) Toledo, Ohio.

The Rev. Uriah Symonds, who has been Rector of Grace Church, Port Jarvis, N. Y., for nearly thirty-two years, has resigned, to take effect, the Sunday after Christmas Day.

The Rev. E. A. Hamilton, Rector of St. Mark's Church, Anamosa, Ia., has accepted a call to Emmanuel Church, Petoskey, Mich., and will begin his new work about Christmas time.

The Rev. Dr. Bowie of St. Paul's Church, Richmond, Va., has declined the call extended to him by the Church of the Incarnation, New York City.

The Rev. Jackson H. R. Ray, Rector of St. Andrew's Church, Bryan, Texas, has tendered his resignation to take effect on January 1st, next. He has accepted a call to the Dean-ship of St. Matthew's Cathedral, Dallas, Texas.

The Rev. C. Canterbury Corbin should now be addressed at 132 Horton avenue, New Rochelle, N. Y. He is priest-in-charge of St. Simon's Chapel in that city and also has the oversight of St. Clement's Mount Vernon, N. Y.

The Rev. C. E. Coles, Rector of the Church of the Ascension, Springfield, S. D., has received word of the death of his brother, Lieut. Coles, serving with the Australian troops in Flanders. (This is the third brother who has lost his life on the field of honor on the western front in Europe.

The Rev. Mr. Rowland Philbrook has several thousand dollars subscribed toward a church at Glenrock, Wyoming, one of the new towns in the oil fields near Casper, which he hopes to make \$15,000 before he begins construction. It is one of the coming towns of the state.

Mr. H. W. Raymond of St. Simon's Church, Chicago, has been appointed by the Brotherhood of St. Andrew a secretary for religious work in the army. He goes into camp about Dec. first. Mr. Raymond has been for years a member of the vestry, a Director of the Brotherhood and at one time Superintendent of the Church School.

Archibald Arthur, organist and choirmaster for many years in Brooklyn, N. Y., died on Sunday, November 4th in his sixty-seventh year. Mr. Arthur was born in Brooklyn, and had served successfully at St. John's Church, the Church of the Redeemer, St. Ann's and All Saints' Churches.

The Rev. Edmund Randolph Laine, Jr., Rector of St. Andrew's Church, Ludlow, Mass., will succeed the Rev. John W. Suter, Jr. as associate Rector of Christ Church, Springfield, Mass., January 1st. Mr. Laine is a graduate of Clark University, Worcester, and of the General Seminary, and is associate editor of the Massachusetts Diocesan paper, "The Pastoral Staff."

The Rev. W. C. Pugh, formerly Rector of St. Matthew's Church, Sunbury, Pa., has accepted a call to the rectorship of the Church of the Advent, Kennet Square, (E. Lansdowne, Pa.) and has begun his work in that Parish. He succeeds the Rev. Thomas J. Taylor, who will be ninety-two years old November 30th and was in charge of the Parish for a number of years.

The Rev. Edwin J. Van Etten, formerly Rector of Christ Church, New York City, was installed as Rector of Calvary Church, Pittsburgh, Pa., on Sunday, November 4th. The Wardens and Vestrymen tender Mr. Van Etten and his assistant, the Rev. L. B. Whittemore, a Parish reception on the following Wednesday evening. The Rt. Rev. Dr. Whitehead, Bishop of the Diocese, and the Rev. Dr. McIlvaine, the retiring Rector, were in the receiving line.

The Rev. John H. Griffith, Rector of St. Mary's Church, Kingston, N. C., and Editor of The Mission Herald, has been asked by the American Red Cross Society to be one of its official lecturers in its Southern Division with headquarters at Atlanta.

### Investigate and Act

"Young men of seventeen to twenty," says The Leader, "will soon be filling the workers' places vacated by those who have gone to the war. Even they will not fill the vacancy, for there is more work, not merely workers. Business will soon be calling for every lad of sixteen. They will find themselves out in the world-life unexpectedly soon. Even schools and colleges will not be able to hold them back. When they go, will they take firm-set character with them? If not, there is peril ahead.

Both psychology and experience teach us that sixteen is not ordinarily a settled age. What can we do to meet the emergency? For there lies in this situation a very real emergency to be met. Parents at least will realize it, if teachers do not. Clergy and the teachers and leaders of boys must take time to strengthen their influence over those who are now the younger lads. For in general, the religious work of the Church with boys is weaker than that with girls. Here is a very real danger. Who are the boys of thirteen to sixteen in this Parish? Are their homes effective in character building? Is there some one who will devote himself to this special task? Cannot the Parish leaders and teachers of boy life at this period be drawn together in council on the matter? Investigate and act!"

### A Query

To the Editor of The Witness:  
"We expect of our soldiers and sailors concentration of thought and action, SELF-DISCIPLINE, courage, and serenity under stress: \*\*\* For "the fighting power of a nation is in (its) possession of the staples of life; food and clothing. Upon the economy, simple habits and self-restraint of Christian people the nation has a right to call with confidence", so states the Pastoral Message of our House of Bishops in these stirring times.

Why is it then that in spite of all the energy expended toward Conserving Food—the mere suggestion to discontinue refreshments at Guild meetings meets with frowns and the protest "no one will come?" Our women have responded nobly to the demands of the Red Cross, perhaps because it is a big thing, which is all the more reason for getting down to "brass tacks" in the lesser.

When our common civilization seems to be crumbling away—when love, honor, integrity and justice seem to be melting before our very eyes—is a cup of tea and a Nabisco the only inducement to serve the Church?

The soldier at some menial task far in the rear may not be awarded a medal for distinguished bravery, nevertheless he is as necessary as the soldier who wins a Victoria Cross. So self-discipline in our little sphere of activity is necessary. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Very respectfully yours,  
E. C. SELMEISER.

Ga. Mr. Griffith has accepted, but his Red Cross duties will in no way interfere with his parochial residence and duties.

The Very Rev. Bernard I. Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis., has been granted a six months' leave of absence in order that he may serve as a civilian Chaplain at the Great Lakes Naval Station, Chicago. St. Luke's Church, Evanston, Ill., has very generously provided for the salary and other expenses of the Dean while he is serving as Chaplain.

The Rev. Robert R. Morgan has resigned the rectorship of St. Stephen's Church, Mount Carrel, Pa., to take effect Sunday Nov. 25. His physician has ordered for him absolute rest and quiet for at least a year. Mr. Morgan began his work in Mount Carrel and Centralia Nov. 2nd 1909, as lay reader. He was ordered deacon in 1910 and priest in 1913. During his residence in Mount Carrel. The property has been enlarged by purchase of additional land adjoining the church lot, the Church has been enlarged to double its former seating capacity, a debt on the rectory of \$3000.00 has been paid off, the rectory removed to a more convenient location on the acquired ground, a pipe organ has been secured, the Parish house has been remodeled and supplied with bath and game rooms as well as assembly rooms, the communicant list has increased from 47 to 210. The property is entirely free from debt.

### City Authorities Grilled by the Clergy of Seattle

The Rev. E. V. Shayler, Rector of St. Mark's Church, and the Rev. W. H. Bliss, Rector of Trinity Church, Seattle, Wash., called attention, in recent sermons, to lax conditions in their city and made strong pleas for a general municipal house-cleaning. "We are reaping what we have sown, and we can expect no less," said the Rev. Mr. Shayler. "We have sold our municipal soul, and we cannot profit if we win the whole world of wealth. In times of peace we allowed the theories of the street speaker and the songs of the I. W. W. to mold men's minds. In times of war the national government endeavors to correct the evil fruits thereof. In times of peace we allowed the foes of industrial peace to organize every craft into a drive against industry, and now in times of war one strike treads upon the heels of another. Control of our city council is in the hands of men who legislate for a class. The need of all the people is forgotten in order to placate the labor leaders.

"My heart is full of compassion for every man who works with his hands, and while I would be the last to decry the right of the worker to unionize against capital that is greedy and Godless, I must prophesy that an economic situation will soon be developed which will make previous efforts appear to be child's play.

"The statement that we need more men to police our city is not all the truth. We need more men rather than more men—more men in offices, executive and judicial, more men in business, in home, in church. Moral courage is the supreme lack of the hour.

"There are other enemies than those that hurt the body—I mean those that hurt the soul, Canon Bliss said in the course of his sermon. Shall we not pray that our boys be kept from these. And yet, do we pray such a prayer—and do not strive to bring the answer? Shall we ask God to protect our boys from the shot and shell that may shatter their bodies and yet allow vice to infest our hotels and rooming houses, waiting to catch these boys in the hellish net? How long, I ask you, will a Christian community continue to tolerate a city administration that makes no adequate effort to protect the army from the deadly virus that is poisoning its life?

"The fortunes of war and the consequent sorrows we can face, but what must be our shame and dishonor if the deadliest wounds that come to our army shall be received in the very community that professes to hold them dear. I beseech you in God's name to pray that the Divine Being may inspire the heart of the Christian people to rise in their strength, and to make impossible this great crime against our boys and then and only then dare we ask that they be kept safe amid the dangers of war."

## THE WASTE OF FOOD

### Brewers Destroy Six Million Loaves of Bread a Day

THE WASTE OF EFFICIENCY,  
OF MAN-POWER AND MONEY  
THE DISEASED-RUINED MEN  
AT THE FRONT

Caused by Vice Financed  
by the Liquor Traffic

THE KAISER'S HOPE  
See pages 22-25, November "Temperance"

The Pending Bills in Congress  
Seeking to Remove These Evils All Make

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NOVEMBER 25

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## OUR THANKSGIVING

Our President has asked us as citizens, and our Church requests us as Christians, to set aside Thursday, November 29th, as a day of Thanksgiving to Almighty God for the blessings conferred upon us as a nation.

How are we going to respond to this double call?

If we are loyal citizens, we should do what the President tells us and assemble to thank God for our mercies and to pray God that we may be delivered from the perils that confront us. If we have any pretense of being soldiers of Jesus Christ, we should be eager to express our gratitude to God in His Holy Temple.

If we are slackers to both God and Country we will say with the rich fool in Holy Writ, "Soul, thou hast much goods laid up for many years; take thine ease, eat drink and be merry."

The obligation of gratitude is an elemental instinct of our nature, which nothing but a self-centered paganist can neglect.

To go on taking from anyone, even our Father, without making such expression of our gratitude as should be acceptable to our Father, is to play the pig, and to confess that we are no better than professional paupers, who take because in need, but who return no thanks because they have the soul of a pig instead of the heart of a child.

To eat a big dinner merely is to take some of God's bounty without gratitude.

If we have any religion at all; if there is any instinct beyond the purely animal appetites; that day, on which Church and nation unite in asking us to give thanks together, should be observed.

And even in this age of awful wars! A war that is the result of ignoring God in the interests of business, science and diplomacy! A war that has been precipitated by a nation that has dethroned conscience and whose glory is in its shame! A war that we have entered reluctantly and yet determinedly! A war that has been more shocking in its inhumanity than any other because the principal combatant has ignored all principles of Godliness in its prosecution! Even in this age of awful war we have much for which to thank God.

And first let us thank God that truth and mercy and justice are not dead in the earth, but that millions have arisen to give witness with their lives, in the arena of human martyrdom, that the brutal Prussian military juggernaut shall not crush decency from the earth.

We should be thankful that manly valor and knightly courage will proclaim liberty throughout the earth, and that this nation has declared that principles are more than goods and that liberty is dearer than life to the peoples of the earth.

And next we should be thankful not only that we have the honor, but also that we have the treasures in men and munitions with which to come to the defence of nations that have been insolently trampled and shockingly maltreated by the sickening malice of baffled rage. God has put the instruments into our hands by which this murder of infants shall be restrained and by which this breed of lying spies shall be dethroned.

And moreover we should be thankful that God has given us a President who will not allow the dictates of revenge to carry us into the same excesses which we deplore. War is not nice, no nicer than the surgeon's knife, but if it is to be used and not misused, it must be guided by the firm and kindly hand, which is not afraid to cut, but is never provoked to slash beyond the limits of necessity.

Thank God there is no braggadocio of revenge in the hand that is directing us through these perilous days.

And we may thank God that the nation is a solidarity behind the operator who wields the surgeon's knife, and that the element which has paralyzed Russia and made her ineffective, cannot terrorize us into a passive submission to its own lawless force, which uses and has used every evil means to achieve not peace, but the anasthesia of delusion, for peace is a constructive force, which these elements that cry for peace, in defiance of their country's call, so sadly lack.

And upon this national day of prayer, may we look forward in anticipation to that day when we may "heal the brokenhearted, preach deliverance to the captives, and set at liberty them that are bruised."

Surely this nation has entered this war to accomplish that acceptable year of the Lord, with such forces, material and spiritual, that we find at hand with which to do the task.

## THE STORY OF THE CHURCH

### THE END OF PAPAL SUPREMACY

It was a little over two hundred years from Hildebrand to Boniface VIII, and it embraces practically the 12th and 13th centuries. During this period the Papacy rose to high position of power, not only over the Church but over the States of Europe.

Innocent III humbled king John, who gave England as a gift to the Papacy, while Henry III was such a humble vassal of Rome that England gained the name of "The Milch Cow of the Pope."

In the defeat and execution of the youthful Couradin (1268), the Papacy saw the proud Empire of the Hohenstaufen humbled to the dust.

At the Second Council of Lyons (1274) the Papacy formed a brief acknowledgment (for political reasons) from the Eastern hierarchy of the Papal claims, which was repudiated by the Greeks as soon as the political emergency had passed.

But these same years that had marked the ascendancy of the Papal power, had also produced two remarkable documents which had their influence upon the succeeding events.

In England, the barons had wrested from the wretched John, that bill of baronial rights known as "The Magna Charta," which, while of doubtful value in the rise of popular liberty, was of inestimable value as the precursor of other bills aimed at the Papal despotism.

Its purpose was to set up the rights of barons, not the people, but it struck clearly at the root of Papal supremacy and paved the way for Bills of Priemunire and Provisors by which the English Church was freed.

In France, under that most Saintly of all kings, Louis IX, there was put forth the "Pragmatic Sanction," which became the Charter of Liberties of the French Church. It was a remarkable document for the time and throws an interesting light upon the regard with which as Saintly a king as Louis (Canonized by Rome) regarded Papal aggressions on Church and State.

This Pragmatic Sanction was put forth by Louis in 1269 and provided that no tax should be levied by the Pope without national consent; that Bishops and other Ecclesiastical officers should be elected by the people without Papal interference; and that prelates should enjoy their full rights according to the Canons.

The election of Boniface VIII was a sly and illegal performance. In the election of Celestine V (1294), the Cardinals had selected an inoffensive hermit for the high office, and it was by the ambitious intrigue of Benedict Gaetano that he succeeded in getting Celestine to abdicate, and then, having been himself elevated to the Papal throne, to keep the hermit Pope in confinement the rest of his days.

Surely Boniface VIII went in as a fox, but he reigned as a lion. No Papal Bulls compare with his for their aggressive insolence. The occasion for these Bulls was his quarrel with Philip, king of France, on whose account he hurled the Bull known as "Unam Sanctam," in which he put forth the claim of Papal authority in Church and State to this effect: "The Church is one, has one head, Christ and His Vicar, Peter and his successor." The figure which Boniface uses is that of the two swords which Peter was to take, the secular and the spiritual. The words of the Bull proceed, "Each of the two swords is in the power of the Church, namely, the spiritual and the material—but the latter is to be used for the Church, the former by the Church; the one by the hand of the Priest, the other by that of kings, but at the bidding of the Priest. Whoever resists this one form resists the ordinance of God. Moreover, we declare, we say, we define and we pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff."

This is an illuminating document, as showing the real purpose of the infallible head of Christendom and has thrown a valuable light upon the true theory of Papal authority, as put forth authoritatively by its infallible head.

This Bull Philip met by forbidding the export of any gold but of France, thus cutting off the Papal revenue.

France was met by another Bull, "Ausculta fili," in which Philip was summoned to appear before the papal throne, which was followed by Philip's excommunication, and the king declared Benedict Gaetano to be a usurper of Papal power.

Boniface announced his purpose to depose Philip, and the document was prepared, but the day before it was to be promulgated Boniface was seized by soldiers, put upon an ass and dragged through the streets, and although he was rescued he died as the result of mortification and rage.

His career is interesting as illustrating whither the Papacy would go in its claim of supremacy, were it not hindered by other forces.

Boniface marks the claim that obedience to the Papacy is necessary to salvation, and in the great Papal Jubilee of 1300, he attained to the most dazzling recognition ever accorded to any Pope.

## A NEWSPAPER'S COURAGE

(The following Editorial from the Sugar City Gazette is worthy of being passed along as marking a high sense of responsibility which, would to God, more secular newspapers possessed. Ed.)

Once in a while somebody gets the idea that the reason the local newspaper does not report every scandal that comes to public knowledge is because the publisher is afraid. That's not the reason. The reputable newspaper, especially in a small town where everyone is a neighbor to everyone else, takes no delight in giving publicity to those things that have brought disgrace to some family or heartache to some wife or mother. It is much more pleasant to record the good things that happen, to tell about the incidents that tend to make life more endurable, and that uplift rather than tear down, that bring joy instead of sorrow, pride instead of heartache. So, if you don't always find in the Gazette the delectable bit of gossip that would doubtless make "good reading," and if you are inclined to blame the editor because he "doesn't print all the news," consider that some home has had enough worry over unfortunate happenings and that the gossips and scandal mongers of the community can and will gladly and ghoulishly give sufficient publicity to the details to satisfy the lowest tastes. Incidentally, it might be remarked here that the most complaint of censored news comes from people who have now or have

had in their lives some things they are very glad were not given newspaper publicity. There come times, of course, when it is the definite business of the local newspaper to speak right out in meeting, to tell what happened, to give open publicity to conditions that are a reproach to a community and for which the light of publicity seems the only cure. Tolerance is not lack of courage.

## THE DOMESTIC "SLACKER"

The "slacker" today is not only the man who ties himself to a woman's apron strings to escape military duty or who makes exorbitant profits out of the necessities arising from the war. He is the man who demands for his pampered appetite its full and fastidious satisfaction and insists upon his "pound of flesh" which is sorely needed for his betters. Or she is the woman—is there one such?—who is too careless or selfishly mean to study economy in her own kitchen and at her own table, with no sense of obligation toward human privation and suffering, no desire to do her little part with those who are denying themselves with high and steadfast purpose. The indulgence allowed is a duty shirked, an obligation disregarded.

Mr. Hoover is right in putting this matter on the high plane of morality. It is for this reason that he seeks to engage the active co-operation of the Church in all its branches and of the religious press, to enforce as a religious obligation this service to the nation and to the world. The response should come in thoughtful, well-considered carefulness and purposefulness from every Christian household, that the ancient word of God should be fulfilled, "He that gathered much had nothing over; and he that gathered little had no lack."—Southern Churchman.

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## THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

### THE CHURCH AND THE NEW MATERIAL FOR THE AMERICAN OF BY AND BY

Continuation of Report of 1917 of the Committee on Various Races to Provincial Synod of New England

#### RUSSIANS IN AMERICA

The writer once spoke to the boys of the Cathedral of St. Nicholas in New York as to Russians, only to be greeted by a cheerful reminder that they were Americans. The ancient Offices of the Holy Orthodox Catholic Apostolic Church were excellently translated into English in 1906 by Miss Hapgood, and as children grow to manhood, English will steadily replace the old Church Slavonic in public worship; it does sometimes now. "The Russian Church", as it is sometimes popularly called, like the Russian immigrant, has come to stay.

#### CHARACTERISTICS OF THEIR CHURCH

It presents a strange religious sight to the average American, accustomed to divide men into Protestants and Catholics, for here is a body with a disconcerting combination of characteristics.

1. They are as anti-Papal as Presbyterians.
2. They are absolutely untouched by the Protestant Reformation, and they dislike and dread Protestantism.
3. They are the largest of about a dozen national churches which are in full communion with each other, but are distinct and independent in government. In this they exactly resemble the Episcopal Churches of the United States, England, Canada, Scotland, Ireland, etc.
4. They have their public services in their own tongue, as do all their sister Churches, and they are glad to have the Scriptures distributed to their own people in Russian.
5. As in all the Orthodox Churches, the laity have a large influence and much authority over property and material things, but the Russian Church is at the same time intensely sacerdotal and Episcopal.
6. The services seem to us, colder Anglo Saxons, florid and exuberant, and elaborately formal as well as tremendously lengthy. It is fairer to say that they are exceedingly dramatic, fervently devotional, strangely mystical.
7. The singing, either in a great Cathedral or at a gathering of mill hands in a New England village, is thrilling, with a strange impressiveness, full of intensity, and with wonderful haunting harmonies. It is entirely unaccompanied, no musical instrument being permitted. It is very devotional and mystical.
8. Much censuring of icons and persons and things, many bowings and reverences, take Americans into a strange atmosphere of worship which is alien to us, and which suggests formalism until one finds that it reflects the deep spirit of devotion which is natural to Russians.

#### THE RUSSIAN CHURCH IN NORTH AMERICA

The Russian Church in this country has courageously faced the great problem of caring for the Russian and Slav immigrant. It is assisted in this difficult work by a grant from the Government at home, and by the alms of its people. It has schools, several monasteries, a Theological Seminary, which is graduating well-instructed English speaking priests, and the central Cathedral in New York, with a residence for Archbishop Edokim, who has under him three Bishops, for Alaska, Canada and for the Little Russians, who were formerly of the Russian obedience. Its Parishes are increasing in number, but America, with Canada and Alaska, is a large Diocese, and it is difficult to build hundreds of Churches and parsonages and to provide and maintain priests. Russians from the old country and from Austria, and for the present the Serbians and other Slavs, are steadily being provided for, and a notable feature of the work is the return to the Orthodox Communion of many thousands of Uniates, that is of Orthodox believers who, retaining many of their Slavonic rites, had forsaken the national Churches and accepted the Papal rule.

#### WHAT WE CAN DO

What can American Churchmen do to help or to work with the Russian American Church.

1. Our motto should be co-operation, not absorption; helpful fellowship, not proselytism.
2. They do not, as a rule need or ask financial assistance.
3. In many cases we can lend our Churches for Russian services by Russian priests, occasionally or regularly.
4. In emergencies, we can step in to give pastoral and Sacramental help; when, because of distance, or a sudden need, Russian priests cannot come to minister, our clergy can baptize infants, visit the sick, hear confessions, when this is desired, marry the living or bury the dead. The Orthodox are not yet ready for formal or general intercommunion, and they must not be pressed to hurry into it, but they thankfully and gladly welcome our friendship, our sympathetic appreciation and our help in emergencies.
5. I should like to urge the extreme value of personal friendship between individuals of the Episcopal and Orthodox Churches, and of even such a partial knowledge as the reading of articles like Mr. Burgess' paper on "Russia's Real Religion", in the American Monthly of March, 1917.
6. There are obvious faults of different kinds in the Russian people and in the Russian Church. We American Churchmen can aid the whole body and individuals in it, but we have lessons to learn from them, and they, too, have blessings to give to us. How could it be otherwise when these two sets of Christians, working together here, have a better opportunity to promote the reunion of Eastern and Western Christendom than any nation or century has had since the great schism of the body of Christ, when the two parts ceased intercommunion and fellowship centuries ago!

#### THE SWEDES IN NEW ENGLAND OUR NATURAL WARDS

A thousand years ago English Churchmen evangelized Sweden. Today the national Church of Sweden is Episcopal, and much like our own Church. Here in America the American Episcopal Church has the tremendous opportunity of ministering to over one million Swedes who have not yet affiliated with any Christian body whatsoever in this their adopted country, a number equal to our whole communicant list in America. By reason of their spiritual ancestry, and present condition, these churchless men and women and children have a peculiar claim on us and we on them. They ought to belong to our own "household of faith", but they have not been generally invited, at least not in a language the majority can understand. In the few places where our Church has made serious and persistent efforts to meet their spiritual needs, as in Minnesota the results so far obtained fully justify the efforts made.

#### THE TREMENDOUS NEED

In New England at the present time about 154,000 Swedes have their homes. Of these, 24,158 are enrolled as baptized members of the Lutheran Augustana Synod, and about 17,000 belong to other religious bodies. The remaining 113,000 are without a spiritual home. Some of these belong by choice to the discontented and non-Church-attending class, but the majority recognize that the great national problem of assimilation cannot be rightly solved without the aid of religious instruction. As loyal patriots and faithful Churchmen, we ought to fulfill our God-given mission to these neglected and bewildered children of the sister Church of Sweden. Assuredly it is as important from both a patriotic and Christian point of view to prevent these churchless Swedes from degenerating into heathen as it is to convert the heathen into Christians. If the Church neglects the foreign-speaking parents, the parents will neglect to give their children the religious and moral training which creates and molds characters fit for American citizenship.

#### TWO PASTORS FOR A HUNDRED THOUSAND

The work that somehow must be accomplished requires men who can administer the Sacraments and preach and teach the Gospel in both

Swedish and English. At present we have only two such men in all New England, ordained priests of our Church, one in Boston and one in Providence. These two Swedish priests can find little time to go outside of their respective Parishes.

To make a beginning of coping with the present problem, there should be a Swedish Mission established in Worcester, Lynn, Brockton, Lawrence, Lowell, Jamestown, Bridgeport, Hartford, New Britain, and other cities. There should be a General Missionary to hold occasional services in smaller towns, and an assistant should be provided for the present clergyman in Boston, a home for newly arrived immigrants, etc.

#### OUR SOLEMN DUTY

The Church has a solemn duty to perform in providing for these people services, Sacraments, spiritual care, a duty so much the more binding because they are in a very real sense our wards. From childhood they have been familiar with the Collects, Epistles, Gospels and Creeds of the Prayer Book. They are used to an orderly and liturgical form of worship and an Altar like our own, ornamented with Cross and lights standing in the midst against the east wall and consecrated to God. It is to our everlasting shame that we allow these brethren of the faith to look elsewhere for the Christian fellowship which they should find among us, and that we should refuse to take the lead in this particular field where our Church should be the natural leader.

Here is a splendid opportunity for men and women of large vision to demonstrate their love and loyalty by working, giving, praying for a united effort to extend the Kingdom within our own borders. It is a duty long and sadly neglected, but still appealing to the minds of all who wish to see the heterogeneous people of America welded into a truly Christian American nation, with the Church as the strongest element of unity and uplifting power.

#### Program of Chaplain at Camp Grant

The Rev. Frank B. Wilson, Rector of St. Augustin's Church, Wilmette, Ill., and civilian chaplain at Camp Grant, near Rockford, Ill., contributes the following interesting account of his work at the Camp to his parish paper:

#### MILES, MEN, MUD

The three things which impress one first and most forcibly at Camp Grant are—miles, men and mud. If you happen to arrive on a rainy day the order is likely to be reversed. I had anticipated a city about the size of Evanston, judging from the number of men who were to be there, and my estimate was not far wrong. Mile after mile it runs on, with building after building of plain pine boards innocent of paint or other adornment. New barracks seem to spring into being almost over night, new roads are opened up and another section is added to the already huge encampment. You can see how indispensable is the automobile with which the Bishop has provided me. Every day I am running it from one end of the Camp to the other, to say nothing of the six miles between the Camp and the city of Rockford. Nobody seems to know when or where the expansion will cease. The place just keeps on growing. There are said to be between twenty-five and thirty thousand men in Camp at the present time. Eventually there are likely to be anywhere from forty to fifty thousand. Men are sent south, regiments are moved from one location in the Camp to another, new men come in—and one is never quite certain whether yesterday's knowledge of Camp geography will be strictly serviceable today. But in spite of any such changes the men are always in evidence by thousands. You find them wandering around singly or in groups, you meet small squads marching off on some special assignment, you step aside to allow a whole company or regiment to swing past you down the road. And everywhere are the military police and sentries. There are several main highways through the Camp which are well paved and over which travel is not difficult. But they are constantly in need of repair because of the continual stream of traffic which passes over them. There are the heavy wagons of the workmen carrying building material from place to place; there are the big military auto-trucks moving supplies about the Camp; there are

military wagons drawn by the proverbial army mule; there are motor-cycles and horses carrying mounted police; and it is said that there are two hundred taxis running between Rockford and the Camp. You can well imagine what such traffic does even to the best of roads. But it is when one is obliged to step off the roads that the real fun begins. The frequent rains we had during October left their indelible impression on Camp Grant. One of the boys told me of a sentry the other evening who seriously challenged a pedestrian with "Who swims there?" When the pedestrian disclosed his identity, the sentry just as seriously added—"Swim forward and be recognized."

#### MY PROGRAM

My program is still in the experimental stage, and it will doubtless suffer many changes in the next few weeks. I drive into Camp every morning from Rockford and out again every night. My meals are taken with the Y. M. C. A. headquarter's men at the Cooks' and Bakers' School, and they are all that could be desired as far as the food is concerned. We eat on bare tables, sitting on long wooden benches and napkins are quite unknown. We have each a large soup dish into which everything goes. Most of each morning I spend in Rockford attending to my correspondence, arriving at the Camp in time for dinner at noon. The afternoons are spent visiting in the baccachs or Y. M. C. A. buildings, looking up men whose names have been given me, or going through the wards in the Field Hospital. This last I anticipate will be an important part of my work. The sick boys seem to be very appreciative of a little attention. Wednesday and Sunday evenings I preach to the boys in one or another of the Y. M. C. A. buildings. They are very informal little talks, scarcely to be called sermons, but plain straightforward statements of the Christian Gospel. I might say that there are four or five hundred men to speak to at any one of these services.

Two or three other evenings a week I am making Four Minute Talks where moving pictures are shown, and am now starting to organize a regular Four Minute organization for the Camp, at the request of the State Chairman. Sunday mornings I have celebrations of the Holy Communion in three of the buildings in different parts of the Camp, at 7:30, 8:30, and 9:30 o'clock. Then somewhere I am to insert some Bible Class work, perhaps on Sundays, perhaps on week nights. So you can very easily see that even in a tentative way my program is already a pretty busy one.

There are six Y. M. C. A. buildings in the Camp besides the Headquarters or Administration Building and the large Auditorium. There are more than fifty men on the staff and they are working every minute. Walk into any one of the six buildings any evening and you will find six to eight hundred men reading, writing, working the gramophone, playing games, watching moving pictures or listening to an address according to the program of the evening. French classes are conducted by the Y. M. C. A.

They are a fine lot of men on the staff out here and most cordial with me in the duties which are already developing to occupy my time.

#### Favor Purchase of Liberty Bonds

The following pleas for the Second Liberty Loan of 1917, have been made by the Deans of The Episcopal Theological School, Nashotah House, and Seabury Divinity School, at the request of the Woman's Liberty Loan Committee, Washington, D. C.:

"The purchase of Liberty Bonds by the patriotic women of the Episcopal Church is a transmutation of patriotism into energy and action. It is by means of money that the Government is enabled to safeguard the physical and moral health of our soldiers, to give them that essential training without which war is only a tragic failure, and to equip them for that victory of our arms which shall make our national ideals safe and permanent. The more money the Government has at its disposal, the less will be the loss of life and limb among our men, and the shorter will be the duration of the war. These young men who go, at their own motion or at the call of their country, to defend our liberties and to protect our lives by offering the sacrifice of their own, ought to have all that we can give. Necessary indeed is the service of the women who are busy with their hands for the needs of men, but equally necessary is the financial service which builds ships, makes munitions, and provides the men with food and shelter. Every

woman who buys a Liberty Bond helps that much in this imperative and essential work."

GEORGE HODGES.

#### EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

The Liberty Loan seems to be about the easiest way there is for loyal Americans to help their country in the task that is now before it. There are other ways of helping, making demand upon time, upon strength, upon the purse to say nothing of those who are making the supreme sacrifice of all in giving up loved ones dearer than their own lives to go at any moment to the front. All of these ways of helping cost something, and those who pay the price, do it gladly and willingly, realizing what is at stake in the most serious crisis that our country has had to meet since her hour of independence. In all such sacrifices, the cost is felt every day, perhaps in every waking hour. The service is commensurate with the cost involved.

The Liberty Loan offers a way of helping the country in which only the minimum sacrifice is necessary to do a service altogether out of proportion to any little inconvenience involved. To make the safest possible investment of some portion of the funds you have to put at interest, surrendering only a slight portion of revenue in exchange for such a patriotic privilege, ought for many to be easy enough.

Let it be remembered that every name counts, no matter how small the investment. Fall into line in this great movement for humanity and for freedom. Help to make impossible on the earth a military despotism whose cruelty, brutality and barbarism brand it as the enemy of the whole race.

Edward A. Larrabee,

EDWARD A. LARRABEE.

"The women of the nation have displayed a wonderful helpfulness in the national crisis. They are going to be a potential factor in the winning of the war. We need men, munitions and fighters. We have all those, but we also need the finer and gentler touches which only women's hands can give. Our fighting men need encouragement of a practical and personal nature. This must be given by the women of the nation, in providing the needed comforts for camp and field life. The Red Cross work of our women is a wonderful display of patriotism."

But the Government needs money, much money, and here in the floating of the next Liberty Loan lies a great opportunity for the women to do another "bit" for the nation.

No one questions either the safety or security of these bonds. They may be had in denominations either large or small so that they come within the ability of almost any woman to buy. They present in reality a method of saving, by which the buyer is benefited and the Government aided. The buying of a Liberty Bond is a patriotic act, and also a measure of self-help.

The Government needs agents, voluntary workers, who will get out and sell Liberty Bonds. Every woman may not be able to buy a bond, but every woman can sell bonds. It simply requires a little self-assurance, and confidence. The women of the Church are indispensable in the work of the Parish. We have all kinds of guilds and societies in our Parishes. They are all indispensable in the work of the nation. Why not add a Liberty Loan Society. A quick systematic canvass of the Parish for the sale of Liberty Bonds, will bring good results and do much to stimulate the patriotism of both seller and buyer.

God and Country are the two great things in life, and for the glory of God and the safety of our Country, both men and women must labor together. Now God bids us labor for our Country.

I've knitted three sweaters,  
And three pairs of socks,  
I've finished two wristlets,  
And two sleeveless smocks,  
And now I'm ready for more,  
But just sitting and knitting,  
And just basting and fitting,  
Isn't all of my bit in the war.  
—Frederick F. Kramer, Seabury Divinity School.

For one of the oldest Dioceses, Massachusetts makes constant and steady progress in the Free Church system. At the annual meeting on November 12th, in Boston, the report, presented by Rev. Dr. William C. Winston, for the Executive Committee of the Free Church Association, stated that 500 more free sittings for 1917 should be added to the list for 1916. The total free sittings are now 41,365. Of the 189 Church edifices 144 are entirely free, while the 26 Missions and Chapels are, with few exceptions, also free. Thus more than three-quarters of the places of worship have entirely free sittings.



# THE NATIONAL CATHEDRAL AT WASHINGTON, D. C.

By Rev. W. L. DeVries, Ph. D. Canon of Washington

(Concluded from last issue.)

## II.

The glorious worship of a Cathedral, with its great body of ministers and singers, has a power and effect of its own, and the poor and all sorts and conditions of men in this great free Church find themselves welcome and at home. In St. Paul's Cathedral, London, and in the New York Cathedral, it is a great sight every Sunday to see great throngs arriving, some in automobiles, in silks and satins, some by street car and in less conspicuous attire, and yet others on foot in rags and tatters, crowding into the great portals of the Cathedral. In these days of hotel, apartment, and boarding house life, with many travelers and strangers and churchless people in every city, the Cathedral has a great office in providing a house of prayer for all people.

As to Missions, a Cathedral's work is two-fold, or rather three-fold. First, one or more of its Canons is assigned to the planning, maintenance and oversight of the Mission stations in the city and rural parts of the Diocese, and so these receive a systematic and intelligent care and direction which they have often sadly lacked where they have been left to the care of a Parish priest, with Archidiaconal duties added, or to a Diocesan Board of Missions, or to an overworked Bishop, or to a Diocesan Missionary poorly paid and without responsible authority. Second the Canons, or one of them, are expected to keep in touch with the Board of Missions in New York City, and to promote interest in and support of General Missions in the Diocese. Third, one of the Canons, known as the Canon Missioner, is specially chosen for his ability to conduct retreats, quiet days and Mission services for the awakening and the development of the spiritual life of already existing congregations, and so not only spread the borders of Christ's Kingdom, but also to intensify the spiritual life of those who are already citizens of the Kingdom.

In the matter of Christian education, which found one of its earliest homes in the Cathedral cloisters, there is great and much needed work to be done today, when the religious instruction of the young is not provided for in our public schools, and is much neglected by parents. An ideal Cathedral Foundation like that at Washington has a great school for boys and another for girls, where as many children of the Church as possible are given not only the best of modern secular educations, but are also thoroughly trained in the principles of the Christian religion.

To this end, it is a matter of primary importance that our Sunday School in every Diocese be made thorough and effective, and for this purpose a Diocesan organization and Diocesan officer, expert in Sunday School methods and in Christian pedagogy, is needed. The Chancellor of the Cathedral is the officer to whom this duty is traditionally confided, and the revival of his work in connection with the Christian training of the young will be a great help toward the religious upbringing of the growing generation of the children of the Church. The guidance and direction of the studies and life of candidates for the Holy Ministry is another special function of the Chancellor, and in large Dioceses, where the Bishop is overcrowded with work, this has been found most useful.

For twenty years this has been provided for in the Cathedral system of Washington, and many men have been thus brought to study for Holy Orders, and have been greatly helped in their studies. At the present time there are upwards of twenty-five men in this Diocese looking forward to the ministry, and small Dioceses will find such an officer most useful in stimulating the work of the ministry and securing candidates for the ministry, and so in providing a constant supply of well trained ministers.

In regard to charities, the Canon Almoner of a Cathedral looks after the members of our Church and others needing help in public hospitals and other public institutions of a great city; he also develops and guides social service committees and endeavors, and stimulates organization and systematic effort in the conduct of Church Charities. In the detection of fakes and frauds, the Canon Almoner of the Cathedral can

serve a most useful purpose as head of a sort of clearing house, where each Parish can obtain information as to strangers seeking help. The Associated Charities and charity organization societies in our various cities are not sufficient for this, because there are many persons who never apply to them, but who are known only to the clergy of the Church.

This is the ideal of the Cathedral work on primitive and ancient lines, but adapted to modern needs in America. The National Cathedral at Washington is planned to meet all these needs, and in considerable measure has already undertaken the work. It has a further and yet broader purpose. Washington in a peculiar sense is a national city. Here people come up from every State in the land and remain for four, eight or a dozen years, and then return home. In an average Washington congregation of six hundred communicants there are families from every State in the Union. Families also who have gotten their spiritual inspiration and Christian knowledge in such a Washington Parish are scattered into every part of the land. This makes Washington a fountain and centre of influence, and work done for Christ here has results and harvests all over the country. It is, therefore, of supreme importance that our Church should have a strong Cathedral at the capital, through whose activities more abundant life in Christ may be sent forth to every State, territory and possession of the United States.

As has been suggested, a great deal has already been done. The glorious site, the schools and other buildings, and endowments, have been secured, amounting in value to several million dollars, the larger part being given by Washington Churchmen. The two schools are educating between them upwards of 250 boys and girls. The open air, by the splendid thought of Bishop Satterlee, has been for many years a Cathedral, and on Sunday afternoons from Ascension Day to St. Michael's Day the open air service is held on a beautiful site commanding an unequalled view of the city and of the Capitol. These services are attended by from 500 to 1,500 persons, and on a few great occasions has gone up to 25,000 or 30,000.

The very noble plan for a Cathedral of great size of English Gothic of the best period has been mentioned. The first section of it, a beautiful church to seat about 400, named the Bethlehem Chapel of the Holy Nativity, located in the crypt, under what will be the Choir and Sanctuary of the completed building, is now in use, and here the Cathedral services are held until the greater Sanctuary and Choir are completed.

In this work of building this great National Sanctuary, the Bishop and Chapter of Washington Cathedral desire the help of every Churchman in America, in order that it may be truly a National Cathedral. And to this end they have worked out a plan which puts participation within the reach of every purse. A form of certificate has been drawn up which will be sent to every person contributing five dollars towards the building of the Cathedral, and this five dollars may be paid at once, or in one, two, three, four or five years. Those who take these certificates are recorded in the Cathedral Book of Remembrance as Cathedral Foundation builders and are regularly commemorated in the Cathedral services among the benefactors of this National Foundation. Those who wish to be enrolled may communicate with or send checks or money orders to the Dean, Mount St. Alban, Washington, D. C. This plan not only gives every Churchman an opportunity to help, but if every Churchman takes hold, it will build the Cathedral within five years.

Church people throughout the land should surely rejoice that the Diocese of Washington, under the leadership of its great Bishop, Dr. Satterlee, who has found an able second in his successor, Bishop Harding, has had the courage to make this splendid venture for Christ and religion in America, and all should give it the support of their prayers, their interest and their contributions, and so help to found at the capital of our nation this great house of God for the benefit alike of the Church and commonwealth of this land.

## Denver is a Lively Corpse

The Rev. James V. Chalmers, Vicar of Holy Trinity Chapel, New York City, in a contribution to Temperance, contrasts Denver with Chicago and Buffalo, and presents some impressions which are very informing and interesting:

Denver is dry. It had a population of 213,381 by the census of 1910. It has a larger population today. I had heard from sources somewhat dark and shady that Prohibition had killed Denver. Well, the day I spent there convinced me that Denver was a lively corpse. The streets were full but not a man was full; the shops seemed to be doing a rushing business; the street cars were ringing up fares in a lively manner and everybody looked as happy and contented as if a rich uncle had left him a fortune.

Enquiring from shopkeepers and officials of the effect of Prohibition, I was told it was a great blessing. "Would Denver go back to the saloon?" "Never again," was the constant reply. The owner of a small restaurant of a hotel where I had dinner said: "Well, I can't say that my Prohibition; I don't know." I found business has been hurt or helped by out afterwards that he had also kept a saloon in the days before Prohibition. A merchant told me that Denver was solid for Prohibition, and that those who voted "wet" before would vote "dry" if the question ever came up again.

Another man who owned half a block on one of the principal streets with a liquor store on the corner feared a loss when the city went dry; that he could not get as large a rent for his corner as he had received from the saloon, but the rents in the other stores he had advanced, and he was getting more for the whole of his property than he had during license. It was a joy to walk the fine, clean streets without seeing, hearing or smelling a saloon, and to mark the cheerful, manly bearing of the men I met. I didn't see a man with a grouse all that day, not a tough, not one bedizened woman. I didn't hear an oath from anyone.

I left Denver feeling that I'd like to live and die in Denver, and the next day I struck Chicago. Oh, what a difference—saloons to the right of you, saloons to the left of you, saloons in front of you swallowed their hundreds. I was glad to have only an hour in Chicago. The next day I struck Buffalo and had six hours to wait there. Buffalo struck me at first sight with seven dirty, ill-smelling saloons and dives in the first block I walked from the depot. The streets were dirty, the people looked unwashed and the whole place, even in the best streets, when compared with Denver, was like a mud-puddle to a clear, shining lake.

When New York State goes dry, either voluntarily, or because the Nation has gone dry, we may have some towns and cities like Denver; and, like Denver, after we have tasted the blessed freedom that comes with the downfall of the liquor traffic, we, too, shall say "never again."

## Food Saving is Not Privation

It is a mistake to think that true food conservation means privation, and that the United States Food Administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, but wisely and without waste," give the true interpretation; it is not a campaign of privation that is being craved, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present.

One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit. "We can be thankful for corn," wrote J. Russell Smith in Century for September. "Corn, Indian corn, the food that saved the Pilgrim Fathers in that first bleak Winter in Massachusetts, is at our disposal again. It is our rock of salvation. We feed millions of bushels of it to our animals every year. It is also good for man, and the peer of wheat in nutrition. It is one of the chief breadstuffs of many nations of people in the Balkans, Italy, Spain, Portugal, China, and the United States."

Corn bread has the one great drawback of not being good when it is cold; but toasted corn pone is sur-



## THE HONEYSUCKLE AND THE WEED

The wind blew hard one day, hard enough to carry a wild honeysuckle seed and lodge it in a little spot of soil in the crevice of a rock upon a lofty mountain side. All that winter the cold blasts blew and the little seed was buried deep beneath the ice and snow. Although it was cold and bleak there upon the mountain side, the honeysuckle seed slept peacefully and dreamt of sunny days and singing birds and soft winds. The winter did not seem long to her for she slept through it all, and when the spring came, she pushed her way through the earth, budded and burst into blossom. The bees visited her every day and the butterflies whispered to her all that was going on in the gardens and meadows in that other world far below.

But the soil in the crevice of the rock where the wind had placed her was not very deep and could not hold much moisture, so when the summer sun came out in all his strength honeysuckle grew thirsty and faint, and

found that she might fade away. The dews of night refreshed her but when the morning sun arose, he drank up every drop of dew, and the gentle rains which would have helped her, had ceased to fall.

Near the honeysuckle grew a despised, and, as some might think, a useless weed. Although he was only a weed he grew to love this solitary flower and daily he crept closer to her feet. His roots were firm in a deeper soil and while honeysuckle was pining away he grew stronger every day.

He saw her sad plight and longed to help her, so he put forth all his strength and grew around her roots in such a mass that the little soil in which she grew was shaded from the sun's heat and kept moist and cool. He could not tell her of his love for the honeysuckle cannot understand the language of the weeds. Neither could she tell him all the gratitude she felt for he could not comprehend her words. She could only look down on him and smile and bow her pretty head. But the weed was satisfied to see her happy and his greatest reward was the knowledge that he had preserved her life.

## Some Figures

It is often said that the churches have a great deal of money spent upon them, that they are always begging, and are taking too much of the people's money. We have heard all this. Let us get down to bottom rock. Let us look at some figures, and let us take these not from what might be called the bodily necessities of life but from those things which merely satisfy desires. Here are the figures:

The American people spend every year	
At the movies	315,000,000
for Drink,	\$2,000,000,000
for Tobacco,	\$25,000,000
at the Soda Fountains,	320,000,000
Total,	\$3,460,000,000

Quite a tidy sum that for mere pleasures, about \$34 for each man, woman, and child in the United States!

The American people give for the support of the churches, of all kinds, each year, \$260,000,000 and for Foreign Missions, 15,000,000

Total for the things of God, \$275,000,000 Not as much as is spent at the Movies!

There are in the United States some 75,000,000 people who call themselves Christians, about half of whom are Church members. These give to their religion less than \$8 a year! Is it a wonder that Christians are poor?

## Dr. Capers Begins His Work at Louisville

The Rev. Dr. Walter B. Capers, who has assumed charge of the activities at Calvary Church, Louisville, Ky., during the absence of the Rev. Harris Mallincrodt, now Chaplain of the 138th Field Artillery, says the Times of that city, is highly appreciative of the reception accorded him in Louisville.

Dr. Capers is president of Columbia Institute, a historic college for girls at Columbia, Tenn., where the campus is adorned by beautiful statuary sent by Miss Margaret Bowles, of Louisville, from the home of her father, Col. Bowles.

Dr. Capers' grandfather was a widely beloved Bishop of the Methodist Church, South, and his father, Ellison Capers, was a Brigadier-General in the Confederate army and afterward Bishop of the Episcopal Diocese of South Carolina. His brother, the Rt. Rev. William Capers, is the Episcopal Bishop of West Texas.

Dr. Capers is the author of "The Soldier-Bishop," a biography of his father, and a history of the Confederacy, which work, at the time of its publication a few years ago, received most commendatory notices by the press throughout the country. In recognition of his work as author and educator, the University of the South at its commencement last June conferred upon him the degree of Doctor of Divinity.

## Work of Civilian Chaplain at Des Moines

Dean Long, civilian chaplain at Des Moines, Iowa, Cantonment, in a communication to Light, the official organ of the Diocese of Quincy, asserts that the Church work there is interesting and vital.

There is but one commissioned chaplain for the whole cantonment of 35,000 men, and he is a Presbyterian. The Roman Catholics, Lutherans, Baptists and Methodists, in addition to ourselves, have civilian chaplains on the ground, duly authorized by their respective War Commissions. Work consists in visiting men in the barracks, administering the Sacraments in the Y. M. C. A. huts, hospital visiting, and all the spiritual work that falls to the lot of an active priest. The work is vital, because the men, face to face with realities, are desirous of knowing about the "deep things of the Spirit," and are therefore very responsive. The distances one has to cover are very great, (the Dean walked eighteen miles one day to do some special visiting), and there are many discomforts; but it is very important that the Church should be here with the National Army boys. They are some day coming back to their homes with broadened vision and wider religious outlook; and if the Church neglects them now, they will neglect her on their return. So the War Commission must be backed up in no half-hearted way.

Surely nobody can always know what is right. Yes, you always can for today, and if you do what you see of it today, you will see more of it and more clearly tomorrow.—John Ruskin.



## WOMAN'S WORK FOR THE KINGDOM

### \$1,700 Raised for War Relief by Girls' Friendly Society

The President, associates and members of the Girls' Friendly Society in the Diocese of Chicago are very happy over the success of their first bazaar, held at the Hotel Sherman on November 5th and 6th, for local and war relief. Every Branch was represented by a booth or by some of its members as vaudeville artists. One of the vaudeville numbers was a Red Cross sketch in pantomime by Miss Catherine Casselberry, one of the season's debutantes, and Miss Winona Davis. The instrumental music was furnished by a buglar and cornetists, loaned by the Great Lakes Band. Mrs. Harry Hughes was Chairman of the Bazaar, and the vaudeville was under the direction of Mrs. P. J. O'Sullivan. Over \$1,700 was realized.

The Girls' Friendly Society in the Diocese of New York has lately held two patriotic meetings. On Friday evening, Nov. 9, nearly 600 members, with a few associates and friends, enjoyed a supper, at which patriotic songs were sung and addresses made. Bishop Stearly of Newark explained clearly why the United States took part in the war, to overcome the return of barbarism and to make the world safe for democracy. Dr. Tinker of the City Mission Society illustrated the power of personal influence by contrasting the double virtues of character and reputation, liberty and freedom, truth and love. Miss Simpson urged all girls to give their personal pledge for service and loyalty through the Patriotic League for Girls.

On Saturday, Nov. 10, a Patriotic Rally and Mass Meeting was held in Synod Hall. Bishop Burch presided. Forty girls in Red Cross aprons and veils led the singing of patriotic songs and hymns. The girls wearing red veils were so placed as to form a red cross. Dr. Manning was the first speaker. With intense patriotism he outlined the duty and privilege of the Girls' Friendly in these times of

stress. Red Cross work, food conservation, self-sacrifice—above all, to keep true to the G. F. S. standards of personal purity, "to keep their garments always white".

Mrs. Lewis of New Jersey made a plea for "the other girl" needing protection everywhere. Miss Lavinia Day spoke for the Red Cross, and urged that no faith be placed in the false reports arising from time to time through German propaganda. The Red Cross stands true, and needs all the support that can be given to enable it to carry on its work of mercy.

### Woman's Auxiliary Anniversary and S. S. Meeting at Brooklyn

The Forty-fifth Anniversary of the Long Island Branch of the Woman's Auxiliary to the Board of Missions was observed at Christ Church, Clinton Street, Brooklyn, on Thursday, November 8. The Bishop of the Diocese, the Rt. Rev. Frederick Burgess, D. D., administered the Holy Communion to about 150 delegates at 10:30 a. m., and the Rt. Rev. Theodore J. Reese, D. D., Bishop Coadjutor of Southern Ohio, preached on "Prayer and Work in Missions". Addresses were made in the afternoon by Bishop Reese, Dr. John W. Wood of the General Board of Missions and the Rev. J. A. Welbourn of Tokyo, Japan. The impressive services, splendid addresses and rich appointments of the Church by Tiffany, all contributed to the edification and profit of those in attendance.

The Sunday School Commission of the Diocese of Long Island held its Fall meeting at Holy Trinity Church, Brooklyn, on Thursday, Nov. 8, afternoon and evening. At the first session a special Junior Auxiliary campaign for the whole Diocese was launched by Mrs. Brewster of East Orange, N. J. The Christian Nurture Series was highly commended by the Rev. J. S. Neill of Brooklyn Manor. In the evening, the Rev. Dr. Lester Bradner of New York spoke on "The Small School".

spirituality, and would never need to be outgrown.

**The Bailey Twins and the Rest of the Family**, by Anna C. Chamberlain. Milwaukee: The Young Churchman Co. Price \$1.

A rollicking book of the adventures of twin girls who kept things humming in a family and neighborhood. An excellent story, which young girls and boys would enjoy.

**The Psalter, Its Growth, Character and Use**, by A. C. A. Hall, D. D., Bishop of Vermont. New York and London: Longmans, Green & Co. Price 35c net.

Into this little book, which contains much valuable material concerning the Psalter, Bishop Hall has crowded much historical and liturgical information. Bishop Hall is always interesting, and has a style that is both pleasing, informing and direct. Our Church people generally would be much benefited by reading a work of this character, and would find that the Psalter would mean much more to them than it often does now did they "read, mark, learn and inwardly digest" these valuable notes on the Psalms.

#### BOOKS RECEIVED

**A Student in Arms**, by Donald Hankey. E. P. Dutton & Co.

**Church Advertising**, compiled by W. B. Ashley. J. B. Lippincott Co.

**The Sands of Fate**, by Sir Thomas Barclay. Houghton, Mifflin Co. Net \$1.25.

**The Twice American**, by Eleanor M. Ingram. J. B. Lippincott Co. Net \$1.35.

**If I Were Twenty-one**, by William Maxwell. J. B. Lippincott Co. Net \$1.25.

**The House in Order**, by Louise Collier Willcox. E. P. Dutton & Co. Net 25c.

### Work Among the Indians in the Diocese of Duluth

The Rev. George Backhurst, of Bemidji, Minn., gives an interesting account of his work in the Indian Missions of the Diocese of Duluth of which he is the Superintendent, in the last number of the Duluth Churchman. Mr. Backhurst was accompanied during the Summer on his visitations by Mrs. Blackhurst and the family. He says: "On the morning of July 16th we went by train to Walker. At the dock there we found Charlie Chatfield with his motor boat waiting for us. At Onigum we were warmly welcomed by Miss Colby, who had obtained from the agent the use of the Doctor's house for us. The doctor had left and the house was very conveniently vacant for a week. Miss Colby had placed beds and bedding in the house and other things necessary for light housekeeping. Before I had been at the Mission an hour a message was sent me to go and give the Holy Communion to a sick aged man, and after dinner Rev. Mark Hart arrived with his little boat to take me over to the old Agency to visit a sick girl and boy. I found both boy and girl in bed on the floor of their one-roomed cabin. I occupied the only chair, the other members of the family sitting or rather lying on the floor around each wall. Again I administered the Communion for the sick and Mr. Hart read the comfortable words of the Holy Scripture. I could see the boy was very sick and I asked if they had had a doctor to see him. They answered "No doctor now." I asked if they had given him any medicine. They answered "only Indian medicine." The boy died next day, and two days later I went over to bury him. The service was held in the church of the Good Shepherd. The old church has not been used of late and the birds had made their nests in the hangings near the altar. Mr. Hart and I walked ahead of the express-wagon-hearse, in our surplices to the cemetery about a mile from the church, the people following after on foot.

Services were held in St. John's church both morning and evening during the week. The attendance gradually increased. Many white people attended, and the Indians came from far, bringing their tents and staying till the close. We closed the week of services with the "Feast of Lights," the church being well filled and everyone bringing their candle. The service was very impressive, beginning in the dusk without lights by singing "Lead kindly Light," in Ojibwa and ending in a blaze of light with a vigorous missionary hymn.

Two of my boys, George and Reginald, had brought their Choir vestments and they took part in this service, one carrying the Processional Cross (made for the occasion by the Indians) and the other carrying the Stars and Stripes. They also stood at the altar gate and received the candles and offerings of the people.

We had an affectionate farewell to the Indians of Leech Lake and left for Bemidji on Friday, stopping at Walker for service in the Methodist place of worship. Mrs. DeLury entertained us all for lunch at her hospitable home.

The Mission at Cass Lake began on July 30th. Here we occupied the old log Mission house. Mrs. Parshall has fixed the place up as a Guild House and she had kindly prepared it for our reception. The church and house are beautifully situated on a neck of land between Cass Lake and Long Lake. We had hired a row-boat for the duration of our stay, so we were able to get a mess of fish each day. The Indians very kindly welcomed us and took great interest in the services held. There are fewer people here and they are scattered over a large area. Rev. Chas. Wright took me in his little boat across Long Lake to visit a family, the man, a heathen, the woman and daughters, nominal Christians. We found the man and woman at work in the potato field, which in itself was a good sign. They brought chairs out under the shade tree and here we sang a hymn and prayed in Ojibwa, kneeling on the grass. Then I spoke to them, Mr. Wright interpreting. I advised the woman to come to church and set a good example to her husband and children. Afterwards the man took us to his new house he was building, and of which he was justly proud. It was a great pleasure to us to see an Indian so industrious and ambitious. I was glad to learn that on the Bishop's subsequent visit to this Mission that the daughter was confirmed and the father baptized. At the services William Morell acted as my interpreter very successfully, and he started the hymns in Ojibwa. At the last service the people were very reluctant to leave the church, and I sat down in the chancel and directed the singing of many hymns both in Indian and English. We sang for an hour and a half and I was the first person to get tired and suggest a finish by singing the Doxology.

We went to Ponsford on the 20th of August, leaving Bemidji at 6:30 a. m. From Park Rapids we drove 20 miles, and were warmly welcomed by Rev. Geo. Smith and his good wife. Here again the doctor had conveniently left (this time for the war) and we were again given the use of his house. What matter if we were continually being called upon day and night by sick people or their friends looking for the doctor, we were very comfortably housed. Mr. Smith and his people treated us royally, and repeatedly expressed their appreciation of our long visit. Again the Indians cordially entered into the spirit of the "Feast of Lights" and many resolved to be "light bearers in their generation." I was enabled to give Ponsford a Sunday, thanks to the Rev. E. M. Cross, rector of St. John's church, St. Paul, who officiated at Bemidji for me. It was an eventful day. After the morning service we were invited to a dinner in the Guild house. All the people remained to eat, and the food was excellent both as to quality and quantity. On enquiring as to the occasion of the feast, I was told that it was the anniversary of the death of the husband of one woman present, and that she and her step-sons, in accordance with the Indian custom had provided this feast. As far as I could understand it, the woman had now done her duty by her late husband, and from now on she could change from mourning to gladness, and was free to marry again.

A great storm of thunder and lightning, wind and hail, came up after the evening service so that many people had to sleep in the Guild house all night. I picked up hail-stones as large as hens' eggs after the storm. Much damage was done to the windows of the school and Mission house. One Indian told me next day that the stones penetrated the roof of his house, his mother and wife taking refuge under the table, the children sticking their heads under chairs. I also saw a field of ripe oats pounded into the ground by the storm. After the thunder, the hail, after the hail the wind. During the wind a call to visit a sad house where a little child had died. The Indians called it a "sorrowing." This family lived in the white village, a mile distant from the Mission. The father was a halfbreed, the mother a Norwegian woman. Mr. Smith and I

### Arkansas Rector Resigns

The resignation of the Rev. C. P. Parker, Rector of Christ Church, Little Rock, took effect Oct. 15th, having been tendered the Vestry of that Parish several weeks before. Mr. Parker has been giving a great deal of attention, in an unofficial way, to the needs of the men at Camp Pike, the United States National Army cantonment adjacent to Little Rock, and now expects to give himself to this urgent work, under the direction of the Bishop of Arkansas. The Junior Warden of Christ Church, in announcing Mr. Parker's resignation to the congregation, read resolutions of regret from the Vestry, and stated that as a slight token of personal regard, their appreciation of his services as Rector of the Parish, and their regret at the severance of the official relation, that body had resolved to present Mr. Parker with the sum of \$500. Christ Church has been evincing concern for the "boys in khaki" in a number of ways, notably the following: Advocacy of wholesome amusement for the soldiers, both on week days and on Sundays; informal social affairs; informal devotional meetings, conducted by Church young people; maintenance of a Bureau of Information by the Daughters of the King for wives and families of both officers and privates, with a special view to procuring suitable lodgings in the city; keeping open house at the Parish House for all soldiers and their wives and friends. Many soldiers from Camp Pike and Fort Logan H. Roots have been attending the Church services. Some, becoming known as Churchmen and Choristers, have been "drafted" into the Choir for two or three Sundays in succession. Mr. Parker will retain residence in Little Rock, and may be addressed as heretofore.

### New Rector of Christ Church, Nashville

The Rev. E. E. Cobbs assumed charge of Christ Church, Nashville, Tenn., on All Saints' Day, Nov. 1st, celebrating the Holy Communion at 10:30 a. m., the same hour at which his predecessor in the Rectorship, the Rt. Rev. Dr. H. J. Mikell, was consecrated Bishop of Atlanta. Mr. Cobbs was formerly Rector of St. John's Church, Montgomery, Ala. His grandfather, the Rt. Rev. Dr. Nicholas Hamner Cobbs, was the first Bishop of Alabama, and his father, Hon. John L. Cobbs, served Alabama as Secretary of State a number of years ago.

reached the house at midnight and found it full of Indians who were singing hymns, countless in number. During a pause in the singing, I read and spoke comforting words to the bereaved parents. Then more singing and Mr. Smith spoke in Ojibwa. After prayers I suggested that as it was now one o'clock in the morning, we had better be going home. I also suggested to the husband that his wife needed quiet and attention. But at this point, lunch was announced in the dining room, and the Indians fell to with great appetites, and the supply was bountiful. I left them still eating and went home, going back to my disturbed slumber. I felt that I had been on "A Sabbath's day journey." The day following I conducted the funeral service in the Indian church, a great many white people being present. The mother of the child was a Lutheran, and they had tried to obtain the services of a Lutheran minister from Park Rapids and Detroit, but in vain. She was very grateful for my ministrations.

The next day we said good-bye to the good people of Ponsford and their worthy priest, Rev. George Smith. We promised to return. I drove the family and Mr. Smith to the station at Park Rapids in the pastor's new Ford. Mr. Smith was to take his car home again. I showed him how to manipulate with foot and hand, but the last words I heard from him as he speeded up for home was "but how do I stop the car when I want to." He really didn't give me time or opportunity to explain, and as I have not heard from him since, the Indian priest of Ponsford may be going yet. So we concluded our third Indian mission. May God, in His infinite mercy bless the efforts made to the salvation of many souls and the building up of the faithful in His most Holy Faith.

### OUR BOOK TABLE

#### SOME COMMENTS ON BOOKS OF INTEREST

**Life of Robert E. Lee**. For boys and girls. By J. G. de Rouilhac Hamilton and Mary Thompson Hamilton. Published by Houghton Mifflin Company, Boston. Price, \$1.25 net.

An admirable and most timely gift book for young Americans is the *Life of Robert E. Lee*, by J. G. de Rouilhac Hamilton and Mary Thompson Hamilton. It appears in a time when the descendants and followers of Lee, inspired by the same loyalty to their country which animates the sons of those who followed Grant, are testifying to the fact that, in accordance with the precept and example of the leader of the Confederate armies, they have been trained to be Americans.

The book is written in a delightfully sympathetic and intimate way, following the career of the great leader step by step from boyhood on through to Appomattox—and beyond. It contains a good deal of material touching upon Lee's life which is not included in his other biographies.

An example of the book's style is seen in the following dramatic flash in one of the pages toward the last:

An insurance company offered him a salary of ten thousand dollars. He declined on the ground that his knowledge of the business was not sufficient to enable him to discharge the duties of the position. The answer was that there were no duties; his name alone was worth that salary. Lee's eyes flashed, and he replied that his name was not for sale.

The life of Lee cannot fail to be inspiring to any American boy or girl, and this new biography is worthy of him—one of the nation's greatest moral as well as military leaders of men.

FRANCIS PERRY ELLIOTT.

**The Gospel of Consolation**. University and Cathedral Sermons, by William Danks. New York and London: Longmans, Green & Co.

Bishop Boyd Carpenter has written an appreciation, the Dean of Canterbury, Dr. Wace, a preface, and Rev. Henry D. A. Major, a memoir, which are prefixed to the sermons in this

book. A man who may be set down as a comprehensive Churchman rather than belonging to the High or Low school of thought, Canon Danks possessed a sympathetic tolerance and loved the stately worship of the Church of England as a means by which man could be lifted up to the highest mode of worship and receive loftier and nobler ideals of living. None of the sermons is of undue length. They breathe a spiritual atmosphere of the highest type, and are concerned with the ethical aspects of Christianity to a larger extent than the dogmas of the faith. Two of the sermons are of particular value at this time—"The Prince of Peace" and "The Consecration of War".

**Vestments and How to Make Them**, by Lilla B. N. Weston, Milwaukee: The Young Churchman Co. London: A. R. Mowbray & Co.

This book, published some years ago, has become almost indispensable for the use of individuals, Altar Guilds and other organizations that make vestments. The book is marked by the common sense directions of the author, who describes the methods of making the various vestments and articles for use about the Altar in plain language, and illustrates them with splendid plates and designs that are easily copied. An interesting chapter in the earlier part of the book deals with the origin of vestments and their symbolism. In other chapters each vestment is described in detail, the pattern for the making of it is provided, and photographs of the vestments as worn are inserted in the text. An invaluable book, which should be in the hands of every woman having to do with the making or care of vestments and Altar linen.

**The Little Treasury**, a Selection of Simple Prayers compiled by Isabel K. Benjamin. New York: Edwin S. Gorham. Price 40c.

Originally written for boys and girls of her Sunday School class, who had grown into men and women, Miss Benjamin's book will be found useful to a larger audience. Its contents comprise daily prayers, noon-day prayers, evening prayers, intercessions, special prayers, a form of self-examination, a form for Sacramental confession, prayers before, during and after the Holy Communion. The prayers are simple enough to appeal to young people, yet marked by deep