

The Witness

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

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NEW YORK CONVENTION FAVORS PROHIBITION; WORK ON CATHEDRAL WILL STOP DURING WAR

The 134th Annual Convention of the Diocese of New York was held at the Synod House, New York City, beginning on Tuesday, November 13th. Immediately preceding the calling of the Convention to order there was celebration of the Holy Communion in the Cathedral of St. John the Divine. The Bishop of the Diocese, the Rt. Rev. Dr. David H. Greer, was the Celebrant, assisted by Suffragan Bishop, the Rt. Rev. Dr. Charles S. Burch; the Very Rev. Dr. Wilford L. Robbins, Dean of the Cathedral; Archdeacon Ven. Wm. H. Pott, D. D., and the Rev. George F. Nelson, D. D., Canon of the Cathedral.

Bishop Greer, in his address, dwelt upon the spiritual and material functions of the Cathedral. Bishop Lawrence of Massachusetts called attention to the lack of a sufficient number of army Chaplains, stating that in some instances there are only four Chaplains to 40,000 men, and announced that in January the Church would make an appeal for \$500,000 to carry on the work among the soldiers. The following resolution was unanimously adopted:

"Whereas, It is the judgment of this Convention that there should be one Chaplain for every 1,200 men in the army in the United States:

"Resolved, That this Convention favors the enactment by Congress of House Bill No. 6320 making provision to this effect."

Another resolution was adopted affirming loyal and wholehearted devotion to the cause of the United States in the prosecution of the war, and a copy was ordered sent to President Wilson.

An amendment to the Constitution was passed changing the fiscal year of the Diocese to conform to the civil year and to hold the Convention in May instead of November.

Miss Edith M. Hadley, President of the Girl's Friendly Society of the Diocese, made an appeal for the protection of girls during the war time and referred to the horrible social conditions in France and England.

Prohibition and its relation to the war drew out a lengthy discussion in connection with the report of the Social Service Commission's resolution recommending Congressional adoption of Prohibition as a war measure. The resolution was adopted by the Convention sitting as a Committee of the Whole. When the matter came before the Convention later, the Rev. Dr. Leighton Parks, Rector of St. Bartholomew's Church, spoke at length against it, but stated that if the resolution were brought to a vote he would approve it. Dr. Park's opposition was due to his belief that it would be impossible to enforce such a measure. "The greatest danger facing America today is the danger of anarchy," he said, "and I tell you the worst anarchists are not the red-shirted I. W. W's. They are the well-fed capitalists of this country, and we cannot afford to have an unenforceable law on our statute books which will increase an evasion of our laws."

The Rev. Dr. Wm. T. Manning, Rector of Trinity Church, The Rev. Dr. Karl Reiland, Rector of St. George's Church, and the Rev. Dr. F. S. Smithers, of Middletown, Conn., spoke in favor of the resolution, which was passed. Bishop Greer at the closing session of the Convention called attention to certain reports in the daily press "misconstruing" the proceedings of the Convention on the liquor question, and asked Bishop Burch to restate the action taken by the Convention. Bishop Burch asserted that the morn-

ing papers had "misconstrued" the attitude of the Diocese as a whole on the question of alcohol. "I want to propose that we here and now go on record as favoring unequivocally the introduction of a prohibition measure by Congress for the duration of the war," said the Bishop, and then asked the Convention to reaffirm its action of a year ago on the question. In this it heartily endorsed the attitude of Bishop Greer on the question of total abstinence for the individual and approved the stand taken by the General Convention in regard to further restrictive legislation on the liquor traffic in order to save the social structure. The Convention by a rising vote declared "its unqualified approval and support of such measures as the government sees fit to take to secure the establishment of national prohibition during the period of the war."

Dean Robbins of the Cathedral, made

Burial of the Rev. Dr. Schniewind

The death of the Rev. Herold W. Schniewind, Rector of St. Bartholomew's Church, Chicago, which occurred on Wednesday, Nov. 14th, at 6:30 p.m. was announced in The Witness last week. The Rev. Charles H. Young, Rector of Christ Church, was at his bedside at the time of his death and administered the viaticum and anointed him. On the morning of the burial Bishop Anderson offered a requiem celebration of the Holy Eucharist at 8:00 o'clock. At 10:30 a.m., Bishops Anderson and Griswold read the burial office, the Rev. W. B. Stoskopf, assisted by the Rev. Dr. Waters and the Rev. J. H. Hopkins, offered a solemn requiem, Bishop Anderson gave the Absolution and Benediction. The Rev. Dr. Young, said the committal at the grave in St. Bartholomew's Cemetery. The Clergy of the Diocese of Chicago sent the following letter of condolence to the mother of the deceased:

Dear Mrs. Schniewind:
The Clergy of the Diocese of Chicago desire to express our love and esteem for our friend and brother, the Reverend Harold W. Schniewind,

A Double Anniversary

A double anniversary was observed Sunday, November 18th, at the Church of Our Saviour, Akron, Ohio. It was the twentieth anniversary of the Rectorship of the Rev. George P. Atwater, who came to the Parish in November 1897, and it was the twenty-fifth anniversary of the origin of the Parish.

The twentieth anniversary of the Rector was observed at the Service of Holy Communion at eight o'clock. Bishop William A. Leonard, of Cleveland, was present at this service as a personal tribute to the long friendship between Bishop and Rector, which began twenty-eight years ago, in 1889, when Bishop Leonard came to the Diocese of Ohio. Remembrance was made at this service of the small group of women who met in 1892, and organized St. Mary's Guild, determined to support a Parish of the Episcopal Church on West Hill.

At 10:45 the twenty-fifth anniversary of the Parish was celebrated. The service was read by the Rev. H. C. Limric, who was Rector of the Parish from 1895 to 1897. The Rev. Mr. Atwater briefly summarized the growth of the Parish, reading the statistics for twenty-five years. Bish-

Regret Over Dean White's Resignation

The whole Diocese of Western Michigan, says the Church Helper, joins in regret with the Pro-Cathedral Parish, Grand Rapids, at the decision of Dean White to insist upon his resignation, with a view to continuing his work among the soldiers in the camp at Waco. The Dean has rendered notable service to the Diocese, and has been honored with almost every distinction in its power to grant. His brethren of the Clergy are fond of him, and he has made innumerable friends among the laity outside of, as well as within St. Mark's. The congregation is loath to give him up, and has made several efforts to adjust matters with a view to his ultimate return.

He was "Our Dean." He belonged to everyone in Grand Rapids and in the Diocese. We all love him, and hate to give him up. Our loss is some one's gain, but we are selfish enough not to find much comfort in that.

He understood and ministered to "all sorts and conditions of people." We rejoice that we have had six years under his leadership. God bless him in his work!

Tribute Paid Dr. John R. Mott

The Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., in an appeal to his parishioners to support the great work of raising \$35,000,000 for the Y. M. C. A. paid the following richly deserved tribute to Dr. John R. Mott: "The recognition which comes to true leadership always gives joy to those who have long admired the leader. For many years Dr. John R. Mott has interpreted to the men and women in American colleges the religious challenge. As the head of the Student Volunteer Movement, with insight and clear prophetic vision he has led many to an awakening responsibility for 'The Evangelization of the World in This Generation.' He has made pastor and layman understand The Decisive Hour of Christian Missions, as he has unfolded The Present World Situation. He is a statesman prophet. The Morning Watch, the dedication of some minutes every day to prayer and meditation, has been a way into life, and thousands are now believing with him that Intercessors are the Primary Need.

His work in the Edinburgh Conference, the Pan-American Congress, as Commissioner to Russia, and as General Secretary of the Young Men's Christian Association makes his name now well known.

Let me but point out that his religious interest in the world-wide need of the Christian Gospel has so deepened the lives of thousands that today he is an international leader."

Church School Convention at Boston

The Annual Convention of the Church School Union of the Diocese of Massachusetts was held at Boston in St. Paul's Cathedral and Chipman Hall, on Thursday, Nov. 15th. There was a celebration of the Holy Communion in the Cathedral at 10:00 A. M., by Bishop Lawrence, who later gave an address in Chipman Hall on "War Service of the Church School." Sectional conferences were held on "The Christian Nurture Series," "The New Junior Plan," and "Church School Administration." The Rev. Dr. Lester Bradner conducted a general conference on "War Service of the Church Schools," and Miss Heloise E. Hersey gave an address on "How to Live in the World as It Is."

A SIMPLE MESSAGE

S. John 14:1—Let not your heart be troubled.

No life is without trouble. Some have much more than another, but we all have to taste of it. When trouble comes, how do we regard it? The whole or the part? If it be the former, why, then we are going to be abject slaves. If it be the latter, we are bound to experience the freedom of development. Christ seeks to bring His perfect guidance to bear. He urges us not to allow the storm of trouble to deluge the heart—the life, and what He urges He freely offers to help us to carry out. By following the Savior we shall always keep trouble in a subordinate position.

a statement to the Convention giving the reasons for discontinuing work on the Cathedral during the war. "While our country is in arms," he said, "fighting in defence of every liberty that makes human life worth living, we cannot, for patriotic reasons go on building. We cannot divert any of the energies or any of the resources that can be put into the winning of the war."

"But the war is not going to last forever. Sooner or later—six months from now or four years from now—the war will be over. It will have ended in just one way, because the American people have decided to stay with it until it has ended in that one thinkable way."

"When that time comes then the Cathedral will have a great right of way over every other building operation in New York. Why? Because we shall want the Cathedral nave to be the thank offering of the City of New York for peace with victory. We shall want it to be a great public expression of our public joy. We shall want it to be an act of corporate thanksgiving to One who, in giving victory to the cause of freedom, will be giving us peace that shall endure."

The War and the Mission Staff

Herbert Chappell, son of the Rev. James Chappell, of the District of Tokyo, has been wounded in France, but is expected to recover.

McCarthy, son of Mr. William McCarthy, of St. Paul's School, Anking, China, has been killed in action in France.

James H. Pott, son of the Rev. F. L. Hawks Pott, D. D., and principal of St. Paul's School, Anking, China, has enlisted in the Aviation Corps, United States Army.

D. D., and the profound sense of our loss through his death.

Father Schniewind was a true, staunch friend, always ready to give himself to anyone whom he could help. He was a faithful and untiring Pastor, never sparing himself in his devotion to his flock. He seemed specially gifted in the ministry to children, gaining their full confidence, and showing them how to find joy in the service of their Lord and Saviour Jesus Christ.

Perhaps the great secret of his power lay in his loyalty to his Catholic faith, his personal consecration to his Master, and his reliance upon God's grace through the faithful use of the Sacraments.

For the Vestry and the members of St. Bartholomew's Church we feel the most sincere sympathy, and express the earnest hope that God will give them grace, with strength and power to follow the ideals so faithfully set before them by their beloved priest.

We feel, dear Mrs. Schniewind, that we can share with you and the members of your family in your grief. And we are full of confidence that the God whose love gave you your splendid son, and our true friend and brother, will give you grace to bear your sorrow with Christian fortitude, and he will show you how to serve Him so faithfully throughout your life here that when He calls you to come to Him, you will be ready to respond, and to enter into His rest and the reunion which shall never end.

May God grant His servant eternal rest, and may light perpetual shine upon him.

Commending you all to the loving comfort and protection of our Saviour Jesus Christ, we are

Your sincere friends,
CHARLES HERBERT YOUNG,
JOHN HENRY HOPKINS,
WM. BREWSTER STOSKOPF,
Committee for the Clergy of Chicago.

op Leonard preached the anniversary sermon.

The offering, which will be paid upon the Church debt, was \$2,500.

General Holbrook of Camp Sherman, Chillicothe, attended by Lieutenant Compton and the Division Chaplain, Lieutenant Howell, were present at this service.

The Rev. Isaac Van Winkle Dies

The Rev. Isaac Van Winkle, Rector of St. Clement's Church, New York, died November 15 in his seventy-first year. He was born in that city in 1846, the son of Dr. H. Van Winkle, an eminent surgeon, and Catharine Stanford Van Winkle. He graduated from Columbia University in 1865 and later from the General Theological Seminary, was ordained Deacon in 1860, and advanced to the Priesthood in 1870 by Bishop Horatio Potter. From 1869 until 1874 he was Professor of Mathematics at St. Stephen's College and then became the Rector of St. Mary's-in-the-Highlands, Cold Springs, New York, serving there for eighteen years, and going to Paris, France, took charge of St. Luke's Church in the Latin Quarter, where he ministered largely to American students and founded several social clubs and opened a reading room. He took charge of St. Clement's Church about three years ago.

Rev. Dr. Harris Accepts Marquette

At last the Diocese of Marquette rejoices that it has secured a Bishop Coadjutor in the person of Rev. R. Le Roy Harris, Rector of St. Mark's Church, Toledo, Ohio. While Dr. Harris will be called Coadjutor, he is practically in full charge of the Diocese, as Bishop Williams has expressed his desire to retire from active duty.

THE RESOLUTION OF A NEW CHRISTIAN YEAR

Put Off Darkness—Put on Light—the White Life —the Bright Life of Christ

BY THE VERY REV. FRANCIS S. WHITE

THE FIRST SUNDAY IN ADVENT

THE COLLECT

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

(This Collect is to be repeated every day, with the other Collects in Advent, unto Christmas Day.)

"Almighty!" That is a good heart strengthening word with which to start out a new year of Christian living. To think of the Father as "all-mighty", is bound to raise up despondent people, cheer weak people, encourage timid people, cause wicked people to pause in their wilful wanderings. Let us carry this word with us as we start out the new Church year. Almighty! "If God, the Almighty, be for us, who can be against us?" It is a thought that is good for individuals, for families, for churches, for states, for nations.

Of course there will also come this counteracting thought which will keep us from presumption. "Am I the kind of a person whom the Almighty can approve?" And we must realize that the Almighty One will help any one who begins to turn from the darkness to the light, from sin and ignorance to virtue and godly knowledge. The works of darkness are often born of ignorance; so we should resolve that this year we will be very earnest to keep our faces toward the light of revelation, which will always show us Jesus coming to assist us in the way.

"Now, in the time of this mortal life." "Now" is a great word for us to use in the right way. "Do it now" has become a proverb for many business people whose besetting sin is procrastination. And is there anything we put off any more easily than we do the decision to put on the armour of light? Either the uncontrolled desires, or the easy going allurements of the world, or the suggestions rising from unbelief and despair, are constantly at hand to tempt us not to put off fellowship with the unfruitful works of darkness. Let us remember that "now" is the judgment going on. "Now" are the works of darkness causing us to be unfruitful; "now" is the opportunity to follow in the path of truth and holiness, humility and self-denial, obedience and self-sacrifice—for this is a mortal life; it has an end. The end for you and me may be "now," "today." And when the end comes then we shall meet, not the Saviour who is coming, and always has been coming to man under the humbling forms of books and men, and words and sacraments, but we shall meet the Judge who will set us in the sunlight of God's plan and God's love, and expose us to that discriminatory light which will show who belong in their hearts to the Light, and who in their hearts belong to the Dark.

"The last day." Remember you have to take time to die. Are you ready to die? Are you learning now to walk as Children of Light? God wills to help you in that effort. God desires above all things to have you keep close to The White Christ, so that when your last night comes you will be quick to respond to His approach, and will not have to flee from Him as night's shadows flee from the coming sun.

"The Armour of Light." Let us call it "The White Life". White in thought, white in word, white in deed. Or, "The Bright Life." Bright in word and thought and deed. To keep white, to keep bright we need help, and this help God has promised to give. A help which will brace one up and keep one vigorous and alert and awake to the dangers and pitfalls of the dark and seamy side of life. Mother Church is so anxious for us to be inspired with the idea of the bright white life that he puts this Collect into our mouths and our minds for a

month at a time. That shows how important it is to plan to avoid the unfruitful works of darkness.

THE EPISTLE

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Rom. xiii:8.

The white life page must be one which has no black marks of indebtedness on it. It must not be a blank, but it must be free from the marks of indebtedness caused by sins of commission, or sins of omission. And the only way to keep this life page white or bright is to write it full of the obligations of duty done to God and man. These are bright and shining letters. The more of these we inscribe on our life page the less space there is for the black marks of sin. If you do what love of God and man requires of you you will be so busy that you will not fall into the spiritual sluggard's sleep. The God-loving man is the man-loving man, the white-lifted man, the bright-lifted man; he is the wide awake man; he does not have to ask what to do; he comes and offers to do what he sees should be done. And he knows what should be done because he has cast away the works of darkness, and knows the importance of the armour of light. A wide awake priest and a wide awake congregation are the sunlight spots in any city. Such Parishes are constructive centers of religious life; not necessarily noisy centers. Sunlight is a very quiet but a very penetrating light. So a priest and a people who are not spiritually slothful may not be a group where there is "something doing" every moment, but it will be a group whose power and influence are healing, helpful, illuminating, productive, fruitful all over the city, and not in one spot.

This day's Epistle stresses the physical works of darkness. Priests and their people are not always spotless in these particulars, and the Advent call, while searching deep into the hearts and consciences, takes count of the physical side of life where works of darkness easily flourish. Take particular notice that strife and envying are classed by the inspired writer with chambering, and wantonness, rioting, and drunkenness. These are two spiritual sins whose venom is generally stirred by material things, and often lead to the breaking of many other of God's commands. Let us look over ourselves very carefully and searchingly to see if we are carrying into the bright new life of this coming Church year any poison of strife, any poison of envy. If so, eliminate them by the help of God, for these two sins will make even good works unfruitful.

Notice too, that you are not only to put off the works of darkness, but you are to put on Jesus Christ, and the putting on of Jesus is to outrank, outweigh the exercise of any foresight you will naturally be made to make for the desires of the flesh. To put on Jesus Christ it seems to me might mean to absorb the light and life that comes from Jesus in much the same way as the moon is thought to absorb and reflect the light of the sun, or as the products of the field and garden and mine absorb, reflect or give out the power and life which they have absorbed from the sun. The figure of the moon is perhaps a faulty one because the moon does not give out the sun's warm life as

do the plants and flowers and fuel—In fact the whole illustration may be very faulty, but I use it because too many of us put on Christ by a habit of speech, or an attitude, or a pose, much as though He could be at times lightly and totally disassociated from our daily lives, and yet we could go on acting as though we had really put on Christ. Such an action would offend God and harm man. It is a work of darkness and could not be called putting on the armour of light.

THE GOSPEL

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go ye into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. St. Matt. xxi:1.

"Behold thy King cometh!" Listen to Bishop Doane. "It is a mistaken thought that any single view of the Lord's coming satisfies the teachings of the Church. She points in her great Advent Collect to the past of history and to the future of prophecy. Her historic past, eighteen hundred years old, grew out of a remoter past of prophecy, and faces the future of eternity. What is fulfilled, alike verifies the old and assumes the new. That Christ has come, as it was foretold He should, proves that He will come, as it is foretold He shall. The legend over all old prophecy, venerable history, present reality, future expectation is Behold, thy King cometh! Whether it be Isaiah or St. Matthew or this Advent Season, it is not, He has come, or He will come; it is "He Cometh" in the perpetual present tense of the "I am." He is come. He is continually coming, He is to come, He cometh. This is the groundswell rolling in from the unfathomable deep of inspired truth that makes flood-tide at Advent, and on it floats in the rich freight of three great teachings: Jesus Christ come, coming, and to come, in the Holy Scriptures, in the sacred ministry, in the holy mysteries: visiting us in humility, in humanity, in incarnations, in human words, in men, in means; visiting in great humility.

And so Advent is not merely the Annunciation Day or Christmas Day of eighteen hundred years ago: nor only the Christ feast, the Announcement-day of the second coming; it is these, and all that lies between—our King cometh!"

Thy King cometh, meek! It is the meek who shall inherit the earth. God came to the unbridled flesh of earth, tied and bound with sins, and He put Himself on it, humbled himself to do it, and He conquered. So He cometh to us, to our flesh, and if we put Him on He will make us inheritors of a city that is full of high ideals. "Blessed is he that cometh in the Name of the Lord." What a wonderful salutation. And it could be used of us this coming year, if we will ask God to help us put on Christ, so that as we approach any fine high task little children and old people will call us "blessed," because we have come in the name of the meek and lowly Lord.

"Who is this?" Can you tell people who Jesus is? Do you ever tell people who He is? Is your telling a savor of life unto life, or of death unto death? Does your witness to Jesus help men, or hinder men? Lots of people want to know who Jesus

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. in Advent	I Kings 11:43; 12:24 Is. 24	John 17:1-24	Is. 1:1-27	Mark 13
M.	I Kings 12:25; 13:10	Luke 3:1-18	Zeph. 1 and 2	I Thes. 1
Tu.	13:11-32	17:20-end	3	2
W.	13:33; 14:9; 11:20	18:1-30	Nahum 1	3
Th.	15:25; 16:7	19:1-27	2	4
F.	16:8-22	20:1-18	Hab. 1:1; 2:3	5
S.	16:23-end	21:1-28	3	John 8:12-29
2 S. in Advent	17 Is. 28	John 5:1-29	Is. 55	Rev. 19:11; 20-end

The first lesson for the morning, which is a continuation of the Old Testament historical course, the Revolt of the Ten Tribes under Jeroboam, is full of instruction for rulers, and also for the young. But the main angle from which to regard it is its bearing on the great question of Church unity. This revolt was a natural consequence of the evils of Solomon's reign and of the unwisdom of his son Rehoboam, a young man who took himself very seriously and threatened to chastize his people with scorpions where his father had used only whips. But from another point of view, as pointed out both by the narrator of the First Book of Kings and also by the prophet Ahijah, it was of God. The loss of ten tribes and a large portion of his kingdom was a judgment both upon the king and upon the people; the latter because they had forsaken Jehovah and were worshipping false Gods (I Kings xi: 31-33). We can see that this judgment was necessary in order to check the false and worldly development of the nation in a purely worldly kingdom with ambition centered upon temporal power. Ahijah himself put Jeroboam up to the revolt. It is impossible not to perceive a certain analogy here to the development of the Papacy and the rise of Protestantism in revolt. But this revolt must not be regarded as final; and so we have put for the corresponding New Testament lesson, our Lord's prayer for the unity of His Church. Both are adapted to the season of Advent; the former because

an historical illustration of judgment; the latter because our Lord tells us that the world will never be convinced of His having come into the world, which we are going to commemorate on Christmas day, except through the combined testimony of the unity of His followers. The Sunday School lessons, now that we have finished the Life of Christ and the Work of the Spirit as recorded in the New Testament chronologically presented, are topical, without regard to historical connection. Isaiah 1 we are already accustomed to as a fitting selection for the first Sunday in Advent; while Mark 13 is one of our Lord's eschatological discourses, dealing with His coming again as an historical process, beginning with the destruction of Jerusalem and the temple (by the Roman General Titus) on to His Final Advent. Our present prayer book Lectionary is singularly deficient, both on Sundays and week days, in our Lord's own teaching about His coming again.

The week day lessons continue, in the morning, the Old Testament story, and match it with New Testament teachings from St. Luke, all bearing on "The Last Things". In the evening I Thessalonians is given entire, with the "coming of our Lord Jesus Christ with all His saints," and followed on Saturday, to fill up the week, with our Lord's statement of His Mission from the Father. The first lessons, afternoon, are selections from the prophets, all dealing with judgment and salvation.

is. Can you tell them, and does your answer come out of your heart, or out of your head, or out of a book? People are dying to know who Jesus is. Can't you tell some of them? And can't you send others to tell still others who He is?

Are you a praying Christian, or a trafficking Christian? What does Jesus see in you when He comes to the House of Prayer? Does He find you there at all? or only on occasions? or regularly? Don't you think you should make an Advent resolution to put on the bright life of Jesus Christ and manifest it every day; and further resolve that by Almighty God's help you will frequent at least once each week and as much oftener as possible His House of Prayer in order to keep your life white and bright and radiant with holiness? F. S. W.

Everyday Religion

FREEDOM AND DEMOCRACY

We call this the age of freedom and democracy. These are two terms upon which the whole world's thought is focused today. It would be well if someone would give us a clear and unchallenged statement as to what these terms really mean. We sometimes wonder whether freedom does not suggest to the consciousness of many the right to do as they please for self-interest and for all self-gratification, without reference to the world about them. Using another term, freedom really means license, the desire and determination to literally "go it alone."

That life is interrelated, that its obligations as well as its opportunities are common concerns, shared in by all of the people, is a conception not widely prevalent. Had Nancy Hanks, in her log cabin home, trained her unformed boy with a selfish and soulless conception of life, there had been no Abraham Lincoln, emancipator and preserver of the Union, and there had been no great, fearless soul to declare concerning our household, "a house divided against itself cannot stand." The world's unflinching gratitude is due to those unselfish men and women who, in the largeness of their conception of their responsibilities and obligations have lived their lives, and rendered their service as stewards, in the interests of the world about them. If we did not have such men and women in the nation today we should be in a sorry plight. We apply this to the home and to child life.

An army surgeon recently said to us that one of the great problems in every camp of every army today is how to repress and suppress certain outstanding evils that not only destroy the moral fibre of the men but render them inefficient for service. "And," he added, "we are trying to remedy effects rather than causes." The cause, he maintained, was in a defective home and social life. After all, talk as we will about freedom and democracy, both are dependant upon the vitality and the morality and the ideals of the home. In other words, the real saviors of the world are the fathers and the mothers who, with high consecration, are seeking so to train their children that they shall in the larger circles of their activities, at all times, wear the "whole flower of a blameless life."

Before we get through with our part in this war, indeed before the world has heard the message of peace, there must come, as a great Englishman has said, a new and pronounced expression of religious conviction, made evident in the everyday habit of life. The springs of individual, community and national greatness are to be found in the homes of the people. If these are rendered impure or vitiated by habits of life that are selfish or lacking in those things that contribute to the common weal and happiness of all, there is no security for either the individual or the State, no matter what our boasted wealth or our genius in industry.

It is about time that we were made to realize this, and if anything has been rendered conspicuous in the struggle that has cost millions of lives it is that freedom and democracy are maintained and safeguarded only where a wholesome religious conviction makes strong and vigorous and efficient the life of the people. Judgment must begin at the fireside before it can exercise its benignant influence in the world outside. When an ancient king whose conquests had brought him to the apex of greatness, but whose evil propensities had clouded and dimmed his career, wished to recover the pristine splendor and glory of his early manhood, he cried out for the ancient well that was associated with the pure and high ideals of his youth.

We believe that many men and women today have like yearnings, and the call to set our house in order and to recover lost ideals and habits that were as fine as they were wholesome, is eloquent and insistent.—Courtesy of Minneapolis Tribune.

WHAT THE CHURCH TEACHES CHRIST WILL COME TO BE OUR JUDGE

XLIV

The Creed states that Christ "will come to judge the quick and the dead". Four weeks in the year are set apart for the consideration of this great fact. The New Testament is full of it, and every sermon that the Apostles preach urge upon men's consideration the thought that we must all stand at the judgment seat of Christ.

CHRIST OUR JUDGE

Christ, who is the Redeemer of the world, is to be also its Judge. The greatness of His love and mercy will not impair the strictness of His judgment, but rather increase it; for opportunity always brings with it a judgment, as it reveals what is in each man, and whether or not he measures up to the opportunity. Light reveals, and so brings judgment. The true Light which has come into the world, reveals each man truly, and discloses those who have "loved darkness rather than light". The Gospel, brought to a heathen people, reveals who among them loved the faint light of truth which they had in their former religion, for all such welcome Christ as containing the fullness of that for which their souls had longed.

CHRIST THE DIVIDER

Our Lord said, "I am come not to bring peace, but a sword, for I am come to set a man at variance against his father", etc (St. Matt x:34-35). Jesus Christ is to be the cause of divisions among men, even among those most closely bound by ties of blood. He has not, of course, been the real cause of the divisions of Christendom, because these have grown out of men's limitations and frailties. Men have had only a partial conception of the truth, and have over-emphasized some one aspect of the truth, and so divisions arise. Moreover, we misunderstand each other, and misrepresent the opinions of others, and so unity is broken. But Christ Himself produces a sharp division among men. The knowledge of the Gospel inevitably attracts or repels—it makes men better, or else it makes them worse. Men cannot remain unchanged by that message.

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.)

NO. XVI.

Vs. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Ellicott: He gave some apostles, etc (vs. 11) to fulfil the work of the ministry and to build up the Body of Christ. His object being to perfect His saints.

Moule: For the perfecting of the saints. The idea is of mending a breach or completing a connection. The practical suggestion here is most important. The Divine gift of a Christian ministry is to have its effect above all things in the fitting of the saints for active service for the common Lord. Government, preaching, teaching is to bear upon this. Nothing will be a more lawful result of a Divine ministerial commission than energetic efforts for Christ and His cause on the part of private Christians. These efforts on the other hand, will never be made (in the true ideal of Christian work) in neglect or contempt of the ordered ministry.

Sadler: The perfecting seems not to refer to the private character of each saint, but to the compacting together of one and all in one body.

Moule: For the building up of the Body of Christ. A special aspect of the work of service. Each true believer is, by the spiritually enabled ministry, to be "equipped" to act as a "builder up" of the Lord's Body, to gather in new living stones, new members, by holy influence of word and work, and to compact and consolidate the cohesion.

Sadler: The apostle has in mind

THE LAST JUDGMENT

The presence of the Gospel in the world is thus judging the world now, and when Christ shall be revealed in the fullness of His glory, that very revelation will bring the fullness of judgment, and the final division of mankind. When men see Christ as He truly is, they must align themselves on the right hand or on the left, as they have or have not His Spirit.

That full revelation will produce the full development of character. As men see Him as He is, either all good will die in them, as they turn wholly from Him, or all evil will die in them, as they turn in absolute surrender to Him. The judgment of that full revelation must be a final judgment, for the soul will then be fitted for its final blessedness or punishment.

THE WORLD'S HISTORY ITS JUDGMENT

In a very real sense the nations of the world are always being judged by Christ. That philosophy which boasted "Blessed are the war makers, for they shall conquer the earth", which said that power was the only right among nations, and glorified "frightfulness" as better than mercy, is being proven the philosophy of fools. Its source is the father of lies, and not the God of truth. These methods of war and frightfulness have united the world against the central powers, and have destroyed the very commerce which they were intended to build up. Christ is judging the world and parting the nations upon the right hand and on the left.

A FINAL WORLD JUDGMENT

The world's history is its judgment, yet just because there has been, through nineteen centuries, a series of "comings" for judgment, there must, therefore, be a last "coming" in the series, there must be a last judgment, which is final and complete. These judgments of history have some room for question, because sometimes the righteous cause is defeated for a time. The question is always referable to God's supreme court of the future, which may reverse the present decision.

And, finally, there is needed a judgment which shall end the power of sin to do harm. And so the Church looks for the last day of final judgment and complete triumph of Christ's Kingdom.

J. H. Y.

not the edification of each individual person considered as a unit, but of each member, or stone as part of a body or temple.

Meyer: This expression is a blending of two figures, both of which were present in the conception of the apostle. The Church as the Body of Christ, and as an edifice.

Vs. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Meyer: This verse states the goal up to the contemplated attainment of which Christ has bestowed the different teachers (vs. 11) for the purpose specified in vs. 12. This goal is thought of by St. Chrysostom, Jerome, and others as attained, (or attainable) in the temporal life, (the life of Christian fellowship here on earth). Anselm, Augustine, Thomas and others have referred this passage to the resurrection of the dead, the goal to be attained in the world to come.

Blunt: The Apostle thus makes belief in our Lord Jesus Christ as God, to be the climax of faith, and knowledge of Him, to be the climax of spiritual knowledge. Progress towards this faith and knowledge is, therefore, Progress toward the perfect manhood of the saint or Christian, and progress toward the full growth of Christ in the soul.

Wordsworth: Unity of faith. The unity of the Faith is not only attainable, but is the very end and purpose of the Christian life and the ripeness and maturity of the life of the Church; unless we arrive at that ripeness St. Paul says we are "mere babes." This is a solemn warning and stern reproof to the vain glorious self deceit of schism. They who make divisions in the Christian Church may imagine themselves to be wise, and may vaunt their own superior intelligence, but St. Paul describes them as "mere babes."

Cremer: The knowledge of the Son of God. Clear and exact knowledge

Sadler: True knowledge of the Son of God as a Person, having personally to do with each true and faithful member of His Body, so that we not only know about Him, but know Him.

Wordsworth: Unto the measure of the stature of the fullness of Christ. The spiritual life is here represented as one of continuous growth in faith and knowledge, cherished by means of spiritual gifts from Christ in His Church, so that one's life is gradually extending itself till it holds communion with the whole Body of Christ, and circulates, as it were, like blood in every part of it, and partakes in its fulness as every drop of water in the sea partakes of the saltness and movement of the whole.

Sadler: Christ alone possesses the full stature. He alone is absolutely the perfect man. We have to attain to a measure of his fulness, to a participation in His perfection and for this the ministry, every office and degree of it, is contributed and ordained by God. (See Collect for Good Friday).

Beza: Unto the measure of the stature of the full grown Christ. Christ is said to grow, not in Himself, but in us.

Wolf: Christ is set forth as an example to His Mystical Body—so that as He as man shows Himself growing in wisdom as He grew in years and stature, so believers also might gradually receive additions in faith and knowledge and at length jointly present the perfect man in Christ.

Gore: The structure of the Body of Christ is not complete till all together attain what is impossible to any isolated Christian individual, the unity not only of a common faith, but also of a common knowledge of what is revealed in the Son of God; or, in other words, to the full grown manhood; which, once again, means that complete development in which the fulness of the Christ, all the complete array of His attributes and qualities finds harmonious exhibition over again in His people, His Body.

Winning New Life in Service for Others

The Rev. Wm. P. Remington, Bishop Suffragan-elect of South Dakota, in his last report as Rector of St. Paul's Church, Minneapolis, Minn., made at the Annual Parish meeting, November 12th, considered in a general way the relation of the Church to the war and reviewed the work of St. Paul's Parish during his seven years' Rectorship. Referring to the outstanding features of the work in the Parish, he said:

"When I first came to St. Paul's Church I was immediately impressed with the unity of a closely knit organization. It was easy to see that Rector, Vestry and people were of one mind and of one heart. It was essentially a family Church, and among those families a beautiful harmony prevailed. I believe it is the same today as it was seven years ago. However, the family Church is like the Christian home, it is in danger of becoming too content and too limited in its sphere of influence, if it does not follow that other current of the world thought, namely, the diffusion or extension of its privileges and its fellowship to those without. To feel that we have something worth while for ourselves and then not give it freely to others means stagnation and eventual destruction of life itself. I felt at once that this was the particular side of our Church life which needed stressing and growth. Therefore in the nearly seven years that I have been Rector, it was my constant effort to spread our beneficence as far as possible. Perhaps I have erred on this side to some extent and not cultivated the home field as zealously as I should have done. And yet you have been gracious to both Mrs. Remington and myself, permitting us extraordinary opportunities to go out into the community, and preach the Gospel of a cheerful and optimistic Christianity to those outside. Verily you have your reward. The more you gave, the more you were called on to give. We have turned our Parish House into somewhat of a community center. Last year we made our St. Paul's Guild a benevolent association, giving nearly all of its income to local charities and missions.

Our Sunday School has long given away to outside causes more than half of its income. But all this was not enough. When Bishop Lawrence and the Church Pension Fund came along, we left our own mortgage unpaid and subscribed nearly \$30,000 to that splendid cause. Last Spring when the great call to arms came, we gave at once fifty of our very best young men to the cause of our country and this

Fall we turned our Parish House into a beehive of Red Cross activity in which now over two hundred women are working every week to supply surgical dressings for the wounded on the battle fields of Europe. We have opened our Church and Parish House to the soldiers of our country and have extended the gospel of good cheer to the men of the R. O. T. C. at Fort Snelling. But this was not enough; we have given our best men to the Liberty Loan campaigns and Red Cross organization, and many other patriotic causes. Then you were asked to give your Rector to war service as Chaplain of the Minnesota Base Hospital, and now you are called on to give him and his beloved wife to missionary work in South Dakota. Do I praise you; do I exult in your cheerful sacrifice? If I do, then I praise you in the imitation of the Master, Who gave all, that He might win all. Like St. Paul, I boast only of those things in which we have become imitators of Him.

I cannot believe that we are weaker for any of our gifts. Thrice blessed is that Parish which seeks its blessings in giving. Furthermore, I have a supreme faith in the ultimate triumph of this policy of diffusion. When the world is once more on its feet and peace has come, that Church will succeed in winning new life to itself, which has spent most on others."

Splendid Work of Boston Cathedral for Sailors in the Navy

Dean Rousmaniere's weekly bulletin gives the following interesting account of the work being done at St. Paul's Cathedral, Boston, for sailors:

"Soon after Commonwealth Pier was taken over by the Navy Department for a 'receiving ship,' a need arose for hospitality and social service for the hundreds of young men arriving almost daily in Boston, mostly from the West and more distant parts of the country. Most of these were strangers, knew no one in this vicinity, and not infrequently they could not even find their way to the ship. They naturally began to see the town, often encountering the dangers and temptations of vice. This led to a movement to furnish wholesome entertainment and hospitality to offset the evil influences. Many of the boys had left refining and uplifting home environment which they missed at the Pier, and there were some marked symptoms of homesickness in not a few cases. The rooms of the Guild of St. George, at 53 Bromfield St., occupied during the winter by the Cathedral boys under the direction of Mr. Huntley, were utilized by the Service Unit as a place of entertainment for the men from Commonwealth Pier, and were opened July 13.

On the following Sunday, Rev. Mr. Sullivan made an appeal for volunteer workers, about seventy-five persons offering to take up this form of service. Some fifty of these are now coming in groups on regularly appointed evenings. Most of these are mature women; many are mothers with sons in the war; there are some mothers who bring their daughters with them; in some instances husbands and wives are working together.

There has been a good attendance of boys from the start, and there are usually as many as seventy-five boys present. They play games, sing, play on musical instruments, talk over their troubles with sympathetic friends, and enjoy light refreshments. Many of the boys have formed the habit of coming whenever they have shore leave, and many new ones arrive at the rooms each evening. There is a very neighborly spirit, and some drop in frequently for a chat or a game, or to speak with some one with whom they have become acquainted on previous evenings. One direct result has been that a large number of the men have been invited to the homes of the workers, and to the homes of friends of the workers. It is hoped that Boston is fast losing that reputation for coldness and indifference which has been so often attributed to her by certain parts of the West. The cost of rent, care and food is ten or twelve dollars per evening, but the attendance is now so good that larger quarters may soon be necessary.

About once a month the men have been entertained at a somewhat more elaborate affair in the Cathedral Rooms. The Cooking Division of the Service Unit has prepared a supper, and professional performers from the theatres have volunteered their services. This has been followed by an hour of dancing, in which a number of young ladies and their chaperons have taken part.

Now is the Time for the Church to do its Greatest Work

"There is a new compelling power abroad in our own country and 'over there!' exclaims the Rev. Robert P. Kreidler, Rector of St. Luke's Church, Scranton, Pa., in his Parish paper.

"Something that says to everyday sort of people,—you are capable of wonderful deeds,—chivalry, heroism, sacrifice, utter self-forgetfulness. You MUST act accordingly. And hundreds of men, women and even children, touched as by magic, are beginning to live and act as tho they understood at last what things in life were really worth while. It is amazing how splendid men and women can be. No matter how difficult, people from every walk of life respond with a promptness that has thrilled the nation. To every summons from the Government each and all must respond to the limit of ability. Great and mighty claims are these which reach out in the name of Country and touch what we have for the use of others. Let us all learn to obey quickly when the call comes.

Let us do this also in Church matters and in responding to calls of religion. The things of God are demanding recognition. Shall any of us withhold of what we are or of what we have? The compelling power we see affecting our life as patriots is the same which speaks to us as average Christian people, saying, now is the time for the Church to do its greatest work. You MUST live and act your best as Christian men and women. Our national life must be converted and turned toward God. Every one must be brought into conscious fellowship with the Church and her Divine Lord. The claims of religion must be recognized, the sacraments appreciated and the teaching of Jesus understood! The Church herself calls: Be a witness to Christ in the Nation. He died for redemption of the world we are fighting to make safe. Learn His precepts. Seek His grace and devote yourself to His service. Why should there not be such a prompt response to the Church's commands as to send a thrill of inspiration and power throughout her ranks and bring many into the Kingdom of God in this great day of opportunity!"

600,000 Tuberculosis Cases in France Unattended

The Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan, who recently returned home from France, states that "Until the United States' Soldiers get in the trenches the nation's biggest duty is to keep up the morale of France. The Red Cross organization over there is the greatest piece of human beneficence that I have ever seen. Some of America's best business men sacrificed their business, and organized a wonderful Red Cross organization in France. All America need do is pour money into that organization and realize that it will be well spent.

The needs of France today would swallow the wealth of the world. In addition to the tremendous military expenditures the nation is spending millions in sheltering refugees and others of the civilian population.

The men, women and children in the conquered territories, who are of no economical value to the Germans, are sent back through the lines. More than 1,000 of this class arrive daily at Evian, France.

At least 15 per cent of these people have visible tuberculosis. By that I mean it is plainly seen. There are 600,000 cases of consumption in France that are unattended.

The farmers go into the fields that are under shell fire and work as though nothing was happening. We have to take thousands of children out of the war zone, where shrapnel and gas shells are falling, but their parents are under fire.

The American Red Cross is in charge of from 1,700 to 2,000 hospitals in France, in addition to all its other humane work.

I have seen German airmen bomb undefended towns like Bar-le-due with their big Gotha aeroplanes. They chase the civilians along the streets, flying low and firing with rapid fire guns. They have invented a special hospital shell, which, when it strikes, scatters shrapnel out on all sides, but low, so that it will have its greatest effect upon the wounded lying in their beds.

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

The new Church of St. Andrew's Parish, Portsmouth, Oregon, was consecrated by Bishop Sumner on Sunday afternoon, November 11th.

Impressive services marked the consecration of St. Paul's Church, Kansas City, Mo., on Sunday, November 11th. Bishop Partridge of the Diocese of Western Missouri, officiated and Bishop Wise, of Kansas, preached the sermon.

The boys and girls of St. Michael and All Angels' Church School, Baltimore, Md., recently conducted a successful campaign to arouse a greater interest in the school on the part of the parents, to secure new scholars, and to win back delinquent and lapsed pupils.

The Rev. E. W. Averill, Rector of Trinity Church, Fort Wayne, Ind., sent a personal letter to all the members of the Parish asking them to promise attendance at one Sunday evening Service a month for three months, which has resulted in large congregations.

The will of the late Rev. Dr. Robert Meech, Rector Emeritus of Christ Church, Pittsburgh, Pa., which was recently filed for probate, disposes of a personal estate valued at \$50,000. \$20,000 is to be held in trust, the income from which is to be paid to Christ Church, and \$6,000 is to be held in trust, the income from which is to be paid to George Stoffel, the sexton of the Church.

A very handsome Roll of Honor has been placed in St. Thomas' Church, Bath, N. Y., by Miss Ada M. Stewart, a devout member of the congregation, by which the worshippers are constantly reminded to pray especially for the boys who are serving in the Great War. The names of 13 boys of the congregation who enlisted and were drafted were inscribed by a local artist and the whole is a timely gift.

The Rev. Frederick G. Budlong, Rector of St. Peter's Church, Chicago, commenting upon the splendid increase in attendance at the Sunday Services and the larger number coming to the Holy Communion, says: "I am profoundly convinced that, whatever else we do, this is the way to win the war, and to win ourselves and others for God and country."

The Rev. J. S. Stone, Rector of St. James' Church, Chicago, blessed two flags on Sunday, November 18th, one a service flag of seventy stars and the other a United States flag, the gift of the Choir boys, which will be carried in the Choir processions. The boys presented the flag to the Church in honor of the ten members of the Choir who have enlisted in the war.

The War Emergency Committee of the Girl's Friendly Society in America, at its first meeting, decided to begin work immediately near camps at Wrightstown, N. J., and Chillicothe, Ohio. In each place a house will be found for headquarters, and there will be a resident worker, with such volunteer help as may be necessary and available. The work will be entirely for girls. Patriotic Leagues will be forwarded everywhere, clubs for recreation or war relief work will be organized and every possible preventive and protective means used to care for the girls in the neighborhood of camps and to direct their energy and enthusiasm into wholesome and useful channels.

The formal opening to the public of the new Parish House and social center of St. James' Church, Cheboygan, Mich., occurred on Thursday evening, November 15th. A banquet was served at six o'clock. The program consisted of music and addresses. Prof. W. L. Barr, acted as toastmaster, introducing the following speakers and announcing their subjects: The Rev. A. F. Schultzeberg, "The Parish House and the Parish;" Dr. W. G. Rice, "Why a Parish House and Social Center?" the Rev. W. H. Bulkley, "Parish House

Recollections;" the Rev. F. W. Ollis, "The Church and the Community;" Archdeacon Edward B. Jermin, Northern Michigan in Formed Days;" "Revolution Without Rebellion" was the subject of the Rector of the Parish, the Rev. Robert Phillips. The Parish House has been bought, moved and practically all paid for within the past three months.

One thousand programs, containing both the words and music of the hymns, together with biographical sketches of the composers, were distributed at a recent Sunday afternoon service, held at the Church of St. Luke and the Epiphany, Philadelphia, Pa.

An enthusiastic service for the Junior Auxiliary was held in All Saints' Cathedral, Milwaukee, Wis., on Saturday, November 17th. Children from all over the Diocese were present. Bishop Webb spoke to the children and the Rev. Mr. Whitmore, of St. Paul's Church, gave a talk on Alaska.

At the twenty-eighth annual Convention of the Diocese of West Missouri, which adjourned November 15, a resolution was adopted endorsing the acts of President Wilson and pledging the support of the Diocese to the Government in every manner possible to win the war.

The Church Club of the Diocese of Long Island held its annual dinner and reception to the Rt. Rev. Frederick Burgess, D. D., on Monday evening, November 12th, at the Hotel Bossert, Brooklyn, N. Y. Addresses were made by Bishop Burgess, the Bishop of Long Island; Bishop Lawrence of Massachusetts; Dean Oscar F. R. Treder and the Rev. Paul F. Swett of Garden City, L. I. Mr. Walter R. Young, President of the Club acted as toastmaster.

The Southern Archdeaconry of the Diocese of Michigan held its fall meeting in St. Paul's Church, at Flint, Mich., on November 14th and 15th. Bishop Williams gave the opening address on the subject, "America in France." The Rev. Dr. Henry Tatlock, of Ann Arbor, read a paper on "The Relation Between God and Man," and Dean Edwards of St. Paul's Cathedral, Detroit, reviewed H. G. Wells' book, "The Soul of a Bishop." Archdeacon A. A. W. Hastings, of Alpena, presided at the sessions.

A Missionary and Church Social institute was conducted at Gethsemane Cathedral, Fargo, N. D., November 13th to the 16, under the auspices of the Diocesan Branch of the Woman's Auxiliary to the Board of Missions. Conferences were held on the Christian Nurture Series for Church Schools and on the work of the Woman's Auxiliary. Miss Mary Smith, Educational Secretary of the Diocese of Minnesota conducted the Senior Classes and Miss Frances Withers, of New York, the Junior Classes of the Auxiliary and Church School. The afternoons were devoted to Mission Study Classes. "The Way and How of Missions," was used as a text book. Several services and a reception to the delegates were held in connection with the institute.

St. John's Church, Burlington, Wis., entertained a neighborhood Auxiliary meeting on November 15th. Mesdames Laffin and Lendke and Miss Winkler of Milwaukee told of the aims and of the work of the Auxiliary especially in the Diocese of Milwaukee. Mrs. Forbes Snowden spoke of the Junior work and the enthusiastic way in which it was being taken up in the Church Schools. Mrs. Simpkin of Racine spoke of the Auxiliary and its relation to the Parish and its Church extension work. The great value to be derived from neighborhood meetings was freely admitted by all. Sister Mary Elizabeth and Miss Rich of the Cathedral, Milwaukee, visited Burlington on the 19th, inst., and it is hoped a branch of the Girl's Friendly Society will result from their efforts. A number of the girls also became interested in the Loyalty League and signed cards and received their badges.

The Convocation of the Sioux City Deanery, Diocese of Iowa, held November 20 and 21, in St. Paul's Church, Council Bluffs, is reported to have been one of the most interesting and helpful meetings ever held in the history of the Deanery. The opening service was held on the evening of the 20th. The Rt. Rev. Dr. Sidney C. Partridge, Bishop of Western Missouri, preached the sermon. There were two Celebrations of the Holy Communion on the morning of the 21st. The Dean, the Rev. Alvin Scoley Hock, was the celebrant at the 8 o'clock service, and the Bishop of the Diocese, the Rt. Rev. Dr. Theodore N. Morrison, at 9:30 o'clock. Following the late service the Bishop conducted a quiet hour for the clergy. In the afternoon addresses were given by the Rev. L. B. Holsapple, Rector of St. Barnabas' Church, Omaha, Nebr., and Mr. Charles H. Hopper of Omaha. Evensong was said at 8 p. m. A class was presented to the Bishop for Confirmation by the Rector of St. Paul's Church, the Rev. Dr. Wilford Ernst Mann, and the Rev. Dr. George Long, civilian Chaplain at Camp Dodge, Des Moines, gave an address. A conference of the Woman's Auxiliary was held in connection with the Convocation. Mrs. Harriet E. Longley, Diocesan President, Miss Mabel Henderson, Junior Diocesan President, and Mrs. Hattie W. Grenier, Deanery Chairman, were in attendance. Mrs. Longley gave an address. Miss Caroline M. Dysart of Dubuque gave a talk on Educational Work. Reports were received and conferences held on the several phases of the work.

Personal Mention

The Rev. George N. Holcomb, of East Haddam, Conn., has accepted a call to Trinity Church, Collinsdale, Pa.

The new organ nearing completion in St. Mary's Church, Brooklyn, N. Y., is expected to be ready for use early in December.

The corner stone of the new Parish House of Christ Church, Brooklyn, N. Y., was recently laid with appropriate ceremony.

The Rev. Francis Van B. Moore, formerly of Baltimore, began his new work as Rector of Trinity Church, Vineland, N. J., on the 23rd Sunday after Trinity.

The Rev. John Tilley, in charge of the work at Brentwood and Central Islip, L. I., has been provided at Central Islip with a Rectory by the Diocesan Missions Corporation.

The Rev. Henry B. Bryan, of Trinity Church, Buckingham, Pa., has resigned. He has accepted the position of Assistant Rector in Grace Church, Newark, N. J.

Gordon Graham, who for the past ten years has been organist and Choir Director at Grace Church, Cincinnati, O., has accepted a similar position at the Church of the Advent, Cincinnati.

The Rev. J. F. Burks of Manassas, Va., has accepted a call to the Rectory of Parishes at Evinston and Altavista, Va., and will assume charge February 1st.

The Rev. James W. Davis has resigned the Rectory of Trinity Church, Marshall, Mich., to take charge of a book store which he recently purchased in that city.

The Rev. James T. Bovill, Rector of St. Paul's Church, Savanna, Ill., has accepted a call to St. Paul's Church, Coffeyville, Kansas. He expects to take up his work at Coffeyville the first week in December.

The Rev. Granville Taylor, assistant at Holy Comforter Memorial Chapel, Philadelphia, has accepted the position of curate under the Rev. Dr. David M. Steel, Rector of the Church of St. Luke and the Epiphany in the same city. The Rev. C. K. Penny, of St. James' Church will succeed the Rev. Mr. Taylor at the Chapel of the Holy Comforter.

The Rev. Albert New, Rector of Grace Church, Waynesville, N. C., acted as Grand Chaplain and gave an address at the laying of the foundation stone of the Pinellas County Court House, Clearwater, Florida, November 15th.

Dean Robbins, of the Cathedral of St. John the Divine, New York, has announced that building operations on the Cathedral will be discontinued until peace is declared, in order not to divert any energies or resources that can be put into the winning of the war.

New York Notes

The Convention of the Diocese of New York held its sessions Nov. 13, 14 and 15, and was pronounced by Bishop Greer as "a wonderful Convention," notable for its honest effort to further the Kingdom of God. It is the last regular Convention to be held in November, for in order to make the fiscal year tally with the calendar year, from Jan. 1 to Jan. 1, it is now proposed to have the Convention convened the second Tuesday in May every year.

A subject of deep interest was a resolution favoring national prohibition during the war. Drs. Parks and Peters did not favor this at first, and expressed themselves along lines of larger social thinking, such as was, until recently, the usual position of Episcopalian leaders; but the trend of contemporary thought is strongly towards prohibition as a war measure, and that became the decision of the Convention by an almost unanimous vote. By a curious mistake, four out of five morning papers said the Convention voted down the motion for prohibition. Perhaps this was because the motion referred the matter to the Social Service Commission for favorable action. To make it surer, next day a new motion was put and carried, with no dissenting vote, urging the national authorities to favor at once a prohibition law for the period of the war.

A remarkable feature of the Convention is the fact of its having women officials of the various organizations under their control come in and make reports before the members. Every man in Synod Hall arose as the lady to report went to the platform, and rose again as she left. Will this be done when women sit on an equality with the men? It certainly seems impressively gallant, but will have a discouraging effect upon diffident women.

Bishop Greer shows his age, but he is a remarkable example of a big, clear brain in a frail frame. Time and again, as Chairman, he showed more alertness of thought and readiness of memory than the much younger speakers did. At the same time, one had a feeling that he gave pathetic evidence of a man who had suffered much from a body too weak for the soul.

What the Bishop called a "pathetically tragic" event was the death of Mr. George Macculloch Miller the morning of his re-election to the Standing Committee. At night he had read the Bible lessons by himself, as was his custom of years, but at 4 a. m. he was called to his eternal home. In a sense, he was the lay founder of the Cathedral, as Bishop Potter was its clerical founder. He was the earliest Secretary of the corporation, and was for years President of the Trustees of St. Luke's Hospital. Among other Church offices held by him, he was Warden of St. Thomas' Parish. He was a type of Churchman and Christian greatly needed today, faithful, loyal and devout.

The Rev. Donald F. Schumann of Freeland, Pa., becomes Curate, Dec. 1, to Rev. James Sheerin, Vicar of St. Thomas' Chapel, and may be addressed at 229 East 59th Street, New York

The Rev. W. H. More, formerly of London, Ont., has assumed charge of Trinity Church, Howard, and Grace Church, Madison, South Dakota.

Rev. Chas. Holding has been placed in charge of the Missions at Shawnee and Chandler, Okla., from Dec. 1. His address is changed from Woodward, Okla., to Shawnee, Okla.

Rev. A. B. Nicholas, for twenty-two years in charge at Guthrie, Okla., has retired on pension at the age of seventy-seven years. He remains at Guthrie as his home.

The Rev. C. A. Eaton, late of Stillwater, Okla., is retired on an invalid pension and his address is now Orange Park, Florida.

The Rev. James Stuart Neill, Rector of St. Matthew's Church, Brooklyn Manor, has been appointed Professor of Pastoral and Dogmatic Theology in St. Faith's School for Deaconesses, New York City.

The Rev. Hugh Birkhead, Rector of Emmanuel Church, Baltimore, Md., who was in Europe several months engaged in special Red Cross work returned home this month. While abroad he was the guest of the British Foreign Office and was enabled to make an extended visit to the French front under its auspices. He gave a number of addresses in Churches in England and witnessed a German air raid on London.

City. Mr. Schumann succeeds the Rev. Walter Williams, who was Curate for nearly four years, and is now to work in St. James' Parish, Richmond, Va. Mr. Williams was particularly successful in the management of the very large Sunday School, and was liked by all the parents and children.

The Rev. Arthur W. Brooks comes from Louisville, Ky., to be Junior Curate to Dr. Stires, Rector of St. Thomas' Parish. Mr. Brooks was a Methodist preacher for a few years, and since coming to us has served in Jeffersonville, Ind., and elsewhere.

The Rev. Isaac Van Winkle died at St. Luke's Hospital, Nov. 15, in his 72nd year. He had only lately returned to New York, where he had graduated from Columbia University in 1865, and was living in retirement. In early life he was professor of mathematics at St. Stephen's College, Annandale, and served the Church faithfully in other ways. But his great work was as Vicar of St. Luke's Chapel, in Paris, France, among the American art students who were so numerous in the Parnasse section. Not especially a preacher, he was strong as a pastor, and it would take a considerable article to tell what he did for many a lonely and tempted student in a strange land.

Indianapolis Notes

The Indianapolis Clericus met with the President in September. Upon the first Monday in October it took a motor trip to Cincinnati, and was most graciously entertained by the Cincinnati Clericus at dinner, over night, and with rides about the city. Upon Oct. 22 the Rev. H. W. Wood invited the Clericus to Crawfordsville to spend the day with him and inspect the new Church improvements. A royal welcome was given, and the clergy met the Vestry and the Woman's Guild. These courtesies were most enjoyable. The November meeting was held with the Rev. George G. Burbank. The Rev. W. D. Engle presented a fine paper upon the past history of the Diocese.

Bishop Francis has been advised from Washington to prepare to start abroad with the Lilly Base Hospital at 36 hours' notice. Mrs. Francis will go to Kemper Hall for the Winter, and Dean White and his family will occupy the Episcopal residence.

Rev. George E. Young presented six candidates for Confirmation at St. Matthew's, Irvington, Nov. 4. He is doing excellent work in this new Mission, and proving the right man in the right place. A new building is greatly needed, and it is hoped ere long may become a possibility.

The sympathy of the Diocese goes out to the Rev. George G. Burbank over the death of his beloved mother at the family home upon Staten Island.

The Rev. Andrew L. Murray of Evansville made a fine address at the recent Church Congress upon "The Essentials for Continuity in the Ministry."

The Rev. James D. Stanley made the invocation at the opening session of the Annual Meeting of the Daughters of the American Revolution.

The Rev. Lewis Brown, Ph. D., was appointed Illustrious Grand Chaplain of the Royal and Select Masters of Indiana at their recent meeting in Indianapolis.

The Roll of Honor of enlisted men of St. Paul's Church, Indianapolis, was placed in position near the door Oct. 21, with fitting prayers by the Rector. There are thirty names already there, but a new Roll will be needed ere long. The Laughton Guards acted as a military escort during the reading of the names. Three of the young women of the congregation are serving as hospital nurses.

The Rev. R. F. Blackford of North Dakota and the Rev. O. F. Crawford of Ohio are taking training at Fort Harrison and acting as Chaplains, under the direction of the Bishop. Service is held every Sunday, and the opportunity is greatly appreciated.

The Annual Meeting of the Woman's Auxiliary of St. Stephen's Church, Terre Haute, a feature of All Saints' Day, was signalized this year by two addresses of more than ordinary value. Mrs. Stevens of Detroit, President of the Auxiliary of Michigan, spoke upon "The Work of Women in the World" and Mrs. Peck, our Diocesan President, took up the subject as applied to the Diocese. The Church has invested in a Liberty Bond of \$5,000 and made it a part of its Endowment Fund. Forty-four men are upon the Honor Roll of the Church.

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ADVENT

There never was an Advent in the history of the world when the watchword of our Lord was more significant.

As a Nation we need to "watch and pray." As Christians to whom life and death, God and Judgment, Heaven and Hell, are realities, made doubly conspicuous by the signs of the times, which shine forth in large letters, the nemesis of a world that has forgotten God, or what is even worse, patronizing Him,—as Christians we need to be faithful.

This war is the result of a business that served Mammon more than God; of a diplomacy that has been brutally selfish; of a science that has been grossly materialistic.

In this slaughter of conscience in the interests of efficiency Germany has led the way, and the rest of the world has paid homage to Berlin and Vienna until this brutal war stripped them of their ornaments and left exposed the man in all his meanness and hypocrisy.

This Advent is a time for us to repent, to watch, to pray that we as a nation may be successfully inoculated to prevent the Kultur germs from breaking out into the same dreadful disease.

The cause of this war is one thing, the occasion is another, and the cause is a brutal selfishness that is willing to crush out all humane instincts in the worship of Mammon.

Once again we see children being sacrificed to Moloch, and the Priests of Baal in their hysterical rage trying to call down fire from Heaven to consume their Pagan sacrifices.

But we see in our own country, amid all the encouraging signs of Christian sacrifice, the same desire of capital to exploit patriotism, of organized labor to exploit patriotism, of callous militarism to exploit patriotism, and of Christian men and women to sacrifice spiritual realities to material things.

We hear much of conserving food, but little of conserving true religion and piety. And yet, if we dissipate our spiritual forces, if in our hysteria of war preparations we forget God, of what avail is it that we haste to rise up early and eat the bread of carefulness.

Except the Lord keep our nation, the watchman watcheth but in vain and the soldier lays down his life for naught.

God forbid that I should hold back the hands from doing, but we have a duty to be as well as to do, and that duty of our being is the one, the only one, which will make our doing a patriotic one. Of what value would be our victory if it left us without God in the world—or worse still, if it left us with a Prussian God? We need to conserve our religion as we do our food with reverence to its food value.

There are those who want a religious nourishment of candy, and others want beef three times a day. We need to conserve in true proportion all the elements of spiritual nourishment, if we are to have a strong and vigorous appetite for the things of God. Our anemic life is due to malnutrition from bad feeding.

But we need to pray also for the heart of Christ. What a saving in recklessly extravagant waste of life and money would the business world have made if it had been true to the warnings of Jesus Christ! And yet men fancied they were being practical, and building up the world's wealth in despising the precepts of Christ and substituting the worn-out maxims of worldly policy.

How often have we heard that the Sermon on the Mount was impractical! How clearly do we see that enlightened selfishness is the most damnable form of all selfishness.

How clearly we ought to see that this war must issue in a new Earth in which Dives can not ignore Lazarus, or he will wake up in a place of torment.

But if so that men need to pray that they enter not into the temptations which the results of this war will bring.

Let us begin this Advent to do our bit. As soldiers of Christ let us put on the discipline of the Christian life; let us be faithful soldiers, to be found at our respective posts in season and out of season; let us seek hard jobs for Christ—not easy ones; let us assist to carry on the Gospel of our Lord by a vigorous activity; let us give until it hurts in an effort to make the kingdom of this world to be the kingdom of the Lord and of His Christ.

In short let us watch and pray and work and give until we have given a good account of our ministry, even if we ourselves seem to suffer defeat at the hands of our enemy.

No one can really be defeated in the battle of life except the slacker who gives up the fight.

THE STORY OF THE CHURCH

The Papal Supremacy

In the X century the Papacy was an office that had been degraded into a tool of Italian politicians and a plaything for loose women. It had lost the respect of Christendom and possessed little real authority in Western Europe.

In the XI century it had been rescued from itself by the firm policy of the German Emperors who had forcibly placed German prelates of high character upon the reluctant Italians. It was the imperial policy to make the reformed Papacy to be the life and strength of a renovated Empire, but in the latter half of that century, by the policy of Hildebrand, this reformed Papacy itself claimed to be the source and final judge of the imperial office, and the creature which had been warmed at the fire of the imperial care became the deadliest foe to its benefactor.

The XII and XIII centuries marked the relentless struggle between the successors of Hildebrand and the successive Emperors, divided Europe into the Papal Guelfs and the Imperial Ghibbelines, and devastating Europe with its civil wars between Frederick Barabosa and Alexander III, and Frederick II and Gregory IX, so that as the result of the Papal claims to temporal power, Germany was distracted, Italy dismembered, England disguised and France empowered by its controversies.

Every nation which had felt the hand of Papal government was paralyzed and permanently disabled, especially Germany and Italy, which owed to this Imperial-Ecclesiastical controversy their national impotency until modern times, while England and France in their resistance of Papal aggression built up strong national establishments.

As the weapon of the Pope was excommunication of the King, it became necessary for both Edward in England and Philip in France to summon the Commons, or the Third Estate, in order that all classes of people might be included in the resistance, and therefore none could be left to back the Papal Anathema.

It was this summoning of the Third Estate in England and France that became the basis of constitutional government in these nations, and which built up in England the strong constitutional government that has survived, and which gave to France that temporary establishment which enabled her to make the Papacy her tool instead of her enemy—a questionable asset, for in doing so France suffered the same as every nation which has housed the Pope. She lost more than she gained, for she lost the democratic form which England maintained, and herself degenerated into the tyranny of Louis XI.

But during all this time the Papacy played its role, as a foil upon which secular tyranny was broken and the common people came into their own. The King who would successfully withstand the Papal power must include the Commons in his government, and so parliaments came to be.

The Papacy itself in its mad ambition for temporal power overreached itself, and the work of Hildebrand and Innocent III tumbled into Nemesis in the hands of the haughty, hot-tempered Boniface, who satisfied his vanity at the Papal Jubilee, but whose whole establishment tumbled down, because there was no Emperor to protect him from the enemies which his violence produced.

Papal greediness had overreached itself, and in destroying the imperial power had made itself the easy victim of the king of France

During the XIV century, the Pope was a French subject, living in France and doing the will of a French King, growing more luxurious and more impotent every day in the balmy atmosphere of Southern France.

For seventy years the Papal buildings in Rome went to rack and ruin, while French Popes lived in comfort at the Court of Angnon, but creatures of the king of France.

The very allies that the Papacy had chosen proved its downfall. The Roman robbers of Southern Italy; the heretical ragamuffins of Milan; the Tuscan estates of Countess Matilda; the free cities of Northern Italy; the Franciscan beggars; and the Dominican inquisitors were strange bedfellows for the Vicar of Christ to choose in order to strengthen a purely temporal throne, and they all aided in his fall.

It was during this questionable period of Roman administration that the doctrine of transubstantiation was made a dogma of the Church and the ancient discipline of penance for sin was transformed into the medieval practice of compulsory confession (1215). It was also the period in which the Roman Church put forth the doctrine that heresy should be put down by the sword, and the hateful Inquisition became an established institution in Papal Europe, but never tolerated in France after the bloody Albigensian horror, nor permitted in England at all.

If we shall know prophets by their fruits, then Italy, Germany and Spain gathered thorns and thistles, not grapes and figs from the harvest of Papal control in Church and State which an unfortunate lot assigned them.

Wherever the Roman idea of the Pope's supremacy has been most completely successful, there greed, not piety, has ruled, and there the unfortunate country has paid the penalty of its devotion. It retarded the development of Germany and Italy; it brutalized Spain; it has paralyzed Mexico and the States of South America, for the whole temporal aim of the Papacy was in direct contradiction of the basic principle that Christ's Kingdom was not of this world, and that Christians shall not exercise the kind of lordship that the Gentiles craved.

In the very zenith of its success will be found the best proof of its failure to show forth the life of Christ to men.

Newark Notes

The Rev. James W. Van Ingen, since 1899 Rector of St. Stephen's Church, Millburn, N. J., has been elected Chaplain of the Rahway Reformatory of New Jersey, and enters upon his duties Dec. 1. The Rev. Wm. J. Tilley, for twenty-five years Rector of Christ Church, Harrison, has been elected Chaplain of the Old Soldiers' Home, Arlington, and has entered upon his duties, his resignation of the Parish to take effect in January, with the completion of twenty-five years of service.

On the afternoon of Nov. 15 the great west window in St. Paul's Church, Englewood, was unveiled as a memorial to the late Mr. Herbert Barber. Mr. Barber was deeply interested in his Parish, and he made the building of the new Parish House and of a beautiful chapel at West Englewood possible. He was a staunch friend of the Diocese and of many good undertakings outside, especially the Seaman's Church Institution in New York City. The Broad Street Hospital in New York, a very remarkably equipped hospital, stands as a memorial of him by the gift of his brother, Mr. James Barber.

The four Archdeaconry meetings of the Diocese of Newark, at Passaic, Hamburg, Upper Montclair and Jersey City, brought out a large attendance of the clergy, and at Passaic and Jersey City, where evening meetings were held, representative Churchmen from many Parishes. The duties made by the war as regards the care of the soldiers and the military camps was the outstanding subject in the discussion, with definite reports by men who had ministered in the camps. Other discussions upon subjects concerning the life and work of the Church were profitable. These well-sustained meetings three times a year have done much to make for unity and good understanding and activity in the Diocese.

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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

THE BOHEMIANS (CZECHS)

There are over half a million Bohemians in the United States. Far different from the Gypsies who passed through Bohemia in the Middle Ages and brought into France their unrestrained "Bohemian life", the true Bohemians, or Czechs, are among the quietest and most domestic of all who have sought our hospitable shores. Five centuries ago they were "the pioneers of moral liberty and soldiers of truth", and today Bohemia is the industrial "crown of Austria". They are the most literate of our immigrant skilled workers and the cleanest of all our laboring class, honest in money matters and of high moral integrity.

THEIR HISTORY

In the Ninth Century the Bohemians were converted to Christianity by the Eastern Orthodox Greek Church. In the Eleventh Century they were forcibly brought under the domination of the Bishop of Rome. In the Fifteenth Century they obtained their religious freedom by a revolt against Rome, working in concord with the movement for reform in the Church of England, and the national Church of Bohemia was thus established a hundred years before the Protestant Reformation began. For 150 years this great Episcopal Church of Bohemia struggled against the attacks of Rome on the one hand and Protestantism on the other, and was wrecked as the Thirty Years' War began. In 1620, the 800,000 survivors out of a population of 4,000,000 submitted sullenly to Rome.

THEIR RELIGIOUS CONDITION

Coming to this country in a spirit of resentment against the Church, their attitude is antagonistic to Christianity. Protestantism they dread and suspect of self-seeking; Rome they hate as the ancient ally of an oppressive government. The Bible they interpret with childlike literalism, and attack it with the books of Ingersoll in their hand. Freed from the religious despotism of Austria, many of the Bohemian leaders in this country are "Freethinkers", and these are carrying on an atheistic propaganda, with the express purpose of destroying all Christian faith in the minds of the young. Against this energetic and organized movement the Roman Catholic clergy are powerless to contend, and entire communities, numbering sometimes thousands of souls, have been abandoned as hopeless. Not more than 175,000 Bohemians in the United States are adherents of the Roman Catholic Church, while Presbyterians, Methodists, Baptists and Congregationalists have gathered in a pitiful 5,000, after many years of work and much expenditure of money. Our Church has only just begun to realize that the Bohemians are children of an ancient sister Episcopal Church.

THE MINISTRY OF THE EPISCOPAL CHURCH TO BOHEMIANS

As priests, that is, as shepherds of souls, with authority in religion, and bringing them the Sacraments, our clergy must approach these people. They still cherish the tradition of their ancient Church, and can be won to ours when they are convinced that it is the same. They are not interested in the historical descent from the Church of England, for it is as an American Church that ours will appeal to them. A celibate priesthood they regard with suspicion and the enforced confessional is abhorrent to them, but they respect the married priesthood of the Russian Church, and will welcome the married American priesthood. They have not lost their love of formal worship in the beautiful ritual of the Eucharist, nor their veneration for the Sacraments. John Huss, the saviour of their race, and still their patron saint, stands as their ideal of a priest of the Church, but as far as their knowledge goes, this ideal has been lost to the world. They accuse Protestant ministers of baiting them with society and free suppers, and they allege that Roman priests demand money before they

will minister to them. If they find our clergy to be preachers of righteousness, visiting the sick, calling upon their families as a friend, lovers of their children, offering to give their dead Christian burial, and all without asking a fee, then they will begin timidly to attend the Church services and send their children to Sunday School.

Social service will not touch these people, except where they are found in scattered farm lands, for in every group of fifty families or more they supply themselves with a neighborhood center and build their own community house. They even have their own "movies" in the large cities. They emphasize the family life, and Sundays are the occasion for family gatherings.

The children are already making their appeal to us. They are ambitious for an education, and they are the quickest of all our peoples to become thorough American citizens in the second generation. Our clergy should look up the children in hospitals (where they will be found the only Catholics who do not desire to see a priest), and they should interest themselves in the children's school work. Men, not women, direct the children in the community playrooms, and it is the fathers who, although atheists, arrange for the children's Baptism. Yet the mothers direct the finances of the family, as well as the education and religion of their children. Music is their passion, and the boys are always excellent singers, above the average, and they make ideal choristers, regular, obedient, spirited, and they have rich, big voices. Often, however, children will be brought into our Church, receive Confirmation and become faithful communicants, only to succumb to the persistent propaganda of the "Freethinkers" after they reach the age of 17 or 18. But they still remain deeply religious, and they can be held and brought back by patient and cordial comradeship. They are really hungry for Christ and His Church.

THE ARMENIANS—A RACE OF MARTYRS

Every one in America today knows of the atrocious sufferings inflicted on the Armenians by the Turks in the course of the great war. President Wilson set apart a day when all citizens were requested to make offerings to relieve the hunger and nakedness of those Armenians still left alive. But beyond this knowledge, we as a people know little of these gallant martyrs. Persecution has been their sad lot for centuries. For many hundreds of years the Armenians have been martyrs, namely, witnesses to the Christian faith even unto death. Their country has been pillaged and harried, and they have given their lives as martyrs through ages. Today there is no country called Armenia, that is, no independent Armenian State, for, like Poland, the land was divided up among various powerful neighbors, especially Turkey and Russia. In the Turkish portion, the Armenians have suffered massacre after massacre. Mostly their lives and property would have been spared had they been willing to renounce Christ and accept Mohammed. With splendid heroism they have declined this course, and have been faithful unto death.

ARMENIANS IN AMERICA

But, it may be said, Armenia is very far away from America, and in what way are we concerned with these people? Here is the answer: Many Armenians are now residents of our Republic. For the last quarter of a century they have been coming here, until now there are several thousand in our midst. Especially is this true of New England, where there are a number of large colonies. These people are generally poor, and know little if any English, and they are therefore all too easily exploited by the unscrupulous. It is most important that all the blessings of the Christian religion should be maintained and developed among these brethren. They have some rather loose ecclesiastical and social organizations here, with a few of their clergy, including an Archbishop and a Prelate; but they need a helping hand from the older residents, and particularly Churchmen are in a position to give this assistance. A word or two about the status of these "strangers in our midst" will help to make clear the reason why we

Churchmen should be active in the blessed task of helping the little remnant of the Armenians here.

THEIR ANCIENT APOSTOLIC CHURCH

The National Church of Armenia is one of the oldest branches of the Christian commonwealth, tradition assigning its foundation to the Apostles St. Thaddeus and St. Bartholomew. At any rate, by the Fourth Century, owing to the labors of St. Gregory the Illuminator, the Armenian people as a race had accepted Christianity. While Catholic and Apostolic in its three-fold ministry and Sacraments, the Armenian Church was not represented at the Fourth General Council, and owing to a technicality never accepted the decisions of that Council. It is not, therefore, in communion with the Churches of Greece and Russia, but its deviation from the faith would seem to be more apparent than real. In its government it is autonomous, and its laymen play a large and very real part. It is in this respect astonishingly like the Episcopal Church, and also resembles the Anglican communion by its non-communion with the rest of the Catholic Church, as well as in queries as to its orthodoxy.

FRIENDLY TO OUR CHURCH

There has long been a friendly feeling between the Armenian Church and the Anglican communion, despite their geographical separation. Now that today, in the United States, they are brought close together, a very real fraternity may be expected, and in some cases has already been shown. This fraternity should be developed, and to this end the Committee of Various Races of the Province of New England asks the prayerful co-operation of all good Churchmen.

Ogilvie Conference in Wyoming

The Ogilvie Conference met in the Bishop's House, Cheyenne, with nearly every clergyman of the District in attendance, Wednesday, Nov. 7 to 13. Each day's work was begun with Morning Prayer or the Litany at 9:30 a. m. and on Tuesday and Thursday the Holy Communion at 7:30 a. m. On Sunday, Nov. 10, Mr. Morten Joslin, a former Presbyterian minister, and Mr. Rowland Frederick Philbrook were ordained Deacons.

Wednesday morning the Rev. S. Arthur Huston read a paper, The Social Teaching of Jesus, and Their Application to the Modern Economic Problems, which was indeed very good and provoked considerable discussion.

In the afternoon the Bishop spoke on Customs, the basis of their origin and the question of their continuance, such as the prayers used in the Choir room before and after services, the use of Processional Hymns, when profitable or in taste, the selection of other Hymns in relation to the singers, and their psychological effect, the danger of the sameness of services if the variable parts be not so well rendered as to make them lessons in themselves, the use of Psalms for the day and the larger use of the selections, the Canticles really too fine for rough work, and the advisability of saying them, the advantage of having Bibles in the hands of the Congregation for the reading of the lessons, that the notice of the Holy Communion be not made in conjunction with secular and trivial matters, the invocation before sermons. This last caused the Bishop to ask each to give his custom in this and his reason for it. The rest of the service was in like manner discussed.

Thursday at 7:30 the Holy Eucharist was celebrated by Dean Thornberry and the offering taken for Armenian sufferers. Morning prayer was read by Rev. W. H. Ward at 9:30, after which the Rev. Alan Chalmers read his paper, The Credal Words, the Resurrection of the Body in the Light of Modern Scholarship, which was fully discussed, the Bishop closing the discussion with a scholarly and reverent dissertation.

In the afternoon the Bishop gave a meditation of the Office of Baptism, the preparation of the minister, the candidate, the rendering of the service, closing with a story from the life of his father wherein he told of the baptism of Jim, a servant of Gen. Sibley, which led to the baptism of the General, the Governor, Lieutenant Governor of Minnesota and a score of others. This story we hope may be written some day and made one of the most effective tracts possible in bringing people to Holy Baptism.

The Conference remembered Archdeacon Dray, who is engaged in Hospital work in Europe, by sending a letter from each man.

There was also a letter from each man to Mrs. Ogilvie, expressing their appreciation for the blessings of the conference for which she has kindly provided the expense.

Friday, after the Litany read by Rev. Guy Kagie, Mr. Morten Joslin read his paper, "Theology and the Pulpit as Illustrated by Reginald Campbell's Apologia." At the close Mr. Joslin referred to his own leading back to the Church by the longing for the Altar. The Bishop called for discussion from others who had come in from other bodies, and Haupt and Kagie, who came from the Methodist and Dr. Schepp from the Roman Church responded. Dean Thornberry, Mr. Huston, and Mr. West also spoke on the subject, after which the Bishop gave a short address on the preparation of sermons—specific and general culture.

The afternoon the Bishop gave a most helpful meditation on the use of the office of the Visitation of the Sick, and Pastoral Visiting in general.

Saturday, after Morning Prayer by the Rev. A. G. Fowkes, the Rev. Paul James read his review of H. G. Wells' "God the Invisible King," which he handled in good literary style.

In the afternoon the Bishop gave a meditation on the Ordination office with especial thought to the two to be ordained, which was most helpful to every man in renewing his vows.

Monday, after Morning Prayer by Rev. Rowland Philbrook, the Rev. R. B. W. Hutt read a paper, "The Divorce Problem in Parochial Life," which provoked considerable discussion.

The Bishop gave a meditation on the preparation for the Marriage Ceremony and on the Burial Service and on the Burial office, emphasizing the value of pastoral visits before and after these services.

The Conference closed Tuesday noon after a most helpful and inspiring meditation on the ministry of prophet, priest and king, dealing with the various titles, preacher, parson, pastor, rector, curate, priest. Throughout the Conference everyone felt that the chief value was in the deep spiritual tone given by Bishop Thomas in his special meditations, and next to that the scholarly summing up of discussions and what he added to them. Bishoptowne with its kindly hospitality, becomes very dear to every clergyman after months of isolation and loneliness in the remote fields where most of the men must do their work.

Plain Talk on Wedding Fees by Philadelphia Rector

The Rev. David M. Steel, D. D., Rector of the Church of St. Luke's and the Epiphany, Philadelphia, Pa., says: "I am anxious to the point of eagerness that every one shall use the Church for every possible function, either public or private, and to rid his mind of any idea that this use should be expensive. The proper place for every wedding, as indeed for funerals—and christenings, for that matter—is the Church. It is yours for the asking. It is here for that purpose. It is a privilege to us to be of service, rather than a price you have to pay for being served. Nothing ought to prevent you from the Church's rightful use.

"Please let me speak with utmost plainness. We have had weddings in Church which cost (somebody) \$500; we have had others that did not cost anybody 50 cents. We have had elaborate private weddings in the little Chapel, with a hundred people present. We have had modest public ones in the Church proper, with no company present but the two witnesses. There have been wedding fees of a hundred dollars, and there have been some others of less than a single dollar bill."

Preparation for Citizenship Urged by the Rev. Gardiner L. Tucker

The Rev. Gardiner L. Tucker, Secretary of the Board of Religious Education for the Province of Sewanee, stressed the need of religious education as a service to God and country in addresses given at Christ Church and St. Paul's Church, Savannah, Ga., on Sunday, November 11th. He urged it as a special duty of the Church to prepare the future citizenship for the

He asserted that the whole social order of civilization will be changed and have to be built anew. "We must have men and women of Christian character for this service. We expect the system of public education to take up the general task of preparing for citizenship, but we do not expect from it the spiritual influence, which, like the salt in the food, may not be considered important, though a small part is necessary for the health." Without this influence, he stated, there must be corruption. He sketched an outline of the educational institutions of the Church in the Province, which comprises nine states of the Southeast. He referred to five institutions, which he considered the most important in the education of the young: The Theological Seminary, the College, the Secondary School, the Church School and the home.

Religious Education Urged by Jews and Christians

A mass meeting of unusual interest was held last week in New York City to promote the religious education of the young, which was participated in by leaders of the Jewish, Roman Catholic, Anglican and Protestant faiths. Bishop Frederick Courtney, Retired Bishop of the Church, and Chairman of the Inter-Denominational Committee on Week Day Religious Instruction, presided. Addresses were made by the Rev. Dr. Ignatius Smith, pastor of the Dominican Church of St. Catherine of Sienna, representing Cardinal Farley, who was unable to attend; the Rev. Dr. Judah L. Magnes, head of the Kehillah of Jewish Community; Professor George Albert Coe, a Methodist, the protestant representative, and Dr. John H. Finley, State Commissioner of Education. The following resolution was unanimously adopted:

"Resolved, That we rejoice to learn of the Interdenominational Committee for Week Day Religious Instruction on which are representatives of substantially all the synagogues and Churches of this city, including Jewish, Roman Catholic and Protestant, endeavoring in co-operation with one another to take advantage of any opportunity that may present itself to secure week day religious instruction for those children who now lack it; and we pledge ourselves to use our influence to create a strong and enthusiastic public sentiment in behalf of this matter, and wish this committee Godspeed in its work."

Dr. Finley outlined the following proposals, on which, he believed, all could unite:

"The preparation of a book of selections from the Bible by an interdenominational commission appointed by the Legislature or by the Board of Regents for use in the schools.

"The formation of a project for non-proselyting co-operation between the schools and the various denominations to the end that every child may have its democratical and its religious instruction.

"The granting of Regents' credits for serious work in Bible study outside of the schools."

Soldiers Appreciate Work of a Church in Maryland

Grace Church, Annapolis, Md., is doing a splendid work for the soldiers at Camp McClellan near that city. The Rev. Charleston Barnwell, Rector of the Parish, reports that the entire second floor of a building near the center of the city has been rented and equipped for the use of the soldiers with a consecrated woman of the Parish in charge. It is open every night from six until nine, and on Wednesdays and Saturdays from three until ten. Coffee, hot biscuits with butter and jelly are served by the Ladies' Guild every Saturday night, and the attendance on these occasions have averaged between 100 and 125. In this far-away Southland the boys have found a place that breathes the atmosphere of home. They also appreciate the privileges of the Church. They not only fill the pews on Sunday morning but they fill the aisles. They march with the Choir, and on several Sunday nights the Girls of the Choir have given place to the soldiers. A member of the Military Police has a boys' class in the Church School and incidentally has demoralized all the other classes whose boys are of that age when a khaki uniform has greater attractions for them than a charming young lady. A few of the soldiers are preparing themselves for Confirmation next month.



HAREBELLS

Then open wide your eyes and you shall see a train of winsome little sprites that answer to the Harebell's magis call. And should you follow in their wake, sweet revelry and mirthfulness shall fill your hours from twilight's fall to earliest dawn.

Now they for the Fairy Ring and hand in hand, with nimble feet, dance to the music furnished them by sprites who form the Fairy Band. And such a Band it is! Their instruments are Trumpet Flowers and Columbines; the Dandelion's stem, the Willow's bark, and blades of Grass. Round and round and in and out they

go with merry, ringing cheers and smiling faces.

Then, when the dancing is ended, the Fairy Queen invites them all to banquet at her table, and while they feast, Puck, the merriest Fairy in the world, makes mirth and joke for all. They fare on sweetmeats taken from the heart of flowers, and drink from crystal cups the dews that fall from heaven upon the leaves and grass and vines.

When the dawn sends her pink signals over the sky, the Harebells peal anew, in faint, sweet tones, to warn each Fairy of the coming day. Then off they go their homeward ways and hide from every eye till Harebells sound the banquet call again.

A Cry for Immediate Help

MEMORIAL TO HOUSE OF BISHOPS IN SPECIAL SESSION AT CHICAGO, ILLINOIS

The American Committee for Armenian and Syrian Relief desires to express to you, and to the Protestant Episcopal Church, through you, its deep gratitude for the cordial help and co-operation of your body in the indispensable relief work in Western Asia which the Committee has conducted for two years.

Of the horrible condition of the Christian peoples of the Levant, brought about by deportation, massacre, hunger, disease and destitution, you are well informed. The oncoming Winter threatens unprecedented suffering because of the depletion of regular sources of supply and the consequent high prices. Refugees have exhausted their own resources and are completely dependent upon private American charity.

More than one hundred brave, competent American Missionaries in Turkey, Caucasus and Persia are standing by these wretched sufferers, and are willing to lay down their lives to save them. The Syrian (Nestorian) Church of Eastern Turkey and Western Persia have been rescued by the funds from America. This ancient Church has especially close relations to the Archbishop of Canterbury, and American Episcopalians have an intimate interest in its welfare. The Bishops of New York, Pennsylvania, and others, have their need close at heart. A cablegram just reports the gratitude of the Patriarch, Mar Shimun and his urgent request for appeal for further funds. In these two million Armenian and other Christians lies the hope of true religion and economic prosperity in Western Asia. They must be saved.

America has many new and pressing needs, but she must not let the hope of Western Asia die because of diversion of her interest to other quarters. All these needs can be cared for adequately by our great nation.

The Bishop of New York, Bishop Lloyd of the Board of Missions, the Bishop of Harrisburg and the Bishop of Fond du Lac were on the Committee on Petition for Armenian and Syrian Relief. The Bishop of New York, from the Committee on the Petition from the American Committee for Armenian and Syrian Relief, presented the following request:

The Special Committee to which was referred the petition from the American Committee for Armenian and Syrian Relief begs leave to submit to the House of Bishops the following report:

The coming Winter threatens unprecedented suffering, and if the Armenian and Syrian peoples are to be saved and not utterly destroyed, they must receive large and immediate assistance. American charity has done much for them already; but it must do more, and do it at once.

It is hoped that the appeal of the American Committee for Armenian and Syrian Relief may meet with a prompt and liberal response at once.

Contributions may be sent to Cleveland H. Dodge, Treasurer, Madison Avenue, New York, or to Mr. Woodbury Langdon, 59 East 59th Street, New York.

The Committee, therefore, recommends the adoption of the following resolution:

Resolved, That this House commends to the sympathy and generosity of the American people the continued and increasing need of the peoples of the Levant, especially the Armenians and Syrians and refugees in the Caucasus and Persia, brought about by the deportation, massacre, hunger, disease and destitution.

The question being on the resolution recommended by the Committee, it was adopted.

(Signed) GEORGE F. NELSON, Secretary of the House of Bishops.

In view of the continued and enlarged demands of our brethren in Bible lands, the American Committee for Armenian and Syrian Relief desires and hopefully contemplates the continued co-operation of your body in this tremendous work. All of our operating expenses in America are privately met, and competent American Missionaries and Consuls supervise the field work without expense to relief funds.

With a profound sense of the heavy burden which we cannot and would not lay down, the Committee goes forward to its sad and necessary task, relying on the sustained support of Christian Americans. The House of Bishops in council will know how best to secure the adequate co-operation of the Church as a whole.

Large Mass Meeting for Armenian-Serbian Relief in New York

"Nothing in all the catalogue of German crimes was blacker than the countenance it gave to the murder of the Armenian nation. It might have been stopped had Germany raised her hand." This declaration was made by Rabbi Stephen S. Wise at a stirring mass meeting held in the New York Hippodrome on Sunday, Nov. 11, for the purpose of raising funds for the relief of the starving Armenians and Syrians.

The huge Hippodrome was packed to hear the notable speakers and artists who gave their services in this cause. Besides Rabbi Wise, former Ambassador Henry Morgenthau; Mooshek Vorperian, 17-year-old refugee; Hon. Henri La Fontaine, Senator of Belgium, and Hon. John H. Finley made powerful addresses. Music was rendered by Dan Beddoe, tenor; Madame Jacobey, soloist, and W. A. Maloof, composer and organist. The Globe Chorus, the Trinity Form Church Choir, led by L. Camilleri, and the New York Billy Sunday Choir also assisted.

Henry Morgenthau, but recently returned from Constantinople, said:

"It has been to me a source of great satisfaction to know that the relief work carried on in Constantinople through American agents has continued since my withdrawal from Turkey without abatement. From all that I have learned through conference with American representatives who have recently come from Turkey, I am convinced that the work now, even after diplomatic relations have been broken, is still going on in some districts with increasing force and effectiveness. It is gratifying to learn, from those who have recently come from the country, that the Turkish officials have promised to co-operate in the matter of caring for the terri-

ble destitution which so widely prevails in the country. Let us hope and pray that they have seen the error of their ways."

A large collection was taken from the audience, many of whom signed pledges of monthly subscriptions for the support of orphan children. Many suffering children, too, it was announced, will receive food and clothing as a result of yesterday's tag day conducted throughout the streets of New York.

A letter has just been received by the American Committee for Armenian and Syrian Relief from the Secretary of the West Persia Committee, telling of the frightful need in that district, and begging for more funds to be sent at once, so that provision for the Winter may be made. Extracts follow:

"I have been permitted to visit the districts of West Persia in connection with relief work. I found a desolate country, especially the city of Soujboulakh. At the last advance of the Russians, heavy fighting followed. A large section of the city was destroyed, and many surrounding villages, several thousand persons being killed, and skeletons are still to be seen on the road sides. Those who were not killed fled with the Turks who had led them into the trap. Their flight, like that of the Syrians in 1915, was in the Winter, over heavy snows covering the mountains. Many persons died from exposure.

"For some months now the remnants of those who fled have been returning. They did not find a warm welcome in Turkey, and the heat of the Mosul plains was more than they could stand. In the Winter, as they fled, many died from the cold. In Mosul, when Spring and Summer came, many more died from the heat. Bereaved and lonely, few in numbers, compared with the hosts that fled, they return only to find their villages destroyed and all their possessions gone, with a country inhabited only by the army. It is estimated that there are now forty thousand facing hunger.

"Now the facts are these: "1. Forty thousand people in desperate need. They must have food, clothing, bedding, and unless they have seed they will be starving next year also.

"2. There was not one-tenth of a normal sowing in the region last year, and not more than one-fifth of what was sowed was harvested.

"3. I think that fully 75 per cent of the hungry are widows and orphans, and the majority of the remaining 25 per cent are old and infirm.

"4. There is little or no wheat in the district. What is given will be brought a distance of three to seven days on donkeys or horses. The price will be very high.

"5. The number of refugees is increasing daily."

With such facts pouring in with almost every mail which comes through from the near East, the American Committee for Armenian and Syrian Relief must renew its appeal for funds to mitigate as far as possible such frightful want.

Prayer Book Revision

V.

FURTHER UNCOMPLETED WORK

The House of Bishops considered the Revision Commission's report on the order for the Holy Communion, and sent their action thereon to the House of Deputies. The report came too late for the Deputies to attempt to deal with a matter which raised so many questions. The next Convention will have to start over again, but a little progress has been made because the amendments which the House of Bishops adopted to the report of the Commission are contained in the Journal of the Convention, and throw some light upon the way in which the report may be received through the Church. Yet nothing can bring out more vividly than those brief records in the Journal (p. 351) the loss which the Church sustains by the "closed door" policy of the Bishops. Here is action upon the central and most essential part of the Prayer Book. The record of the action is before us; but there is no hint as to why the action was taken. Of course, stories leak out, and Bishops speak out; but courtesy requires that nothing should be publicly quoted, and the Church is left in the dark as to the reasons which guided those who are entrusted with leadership in taking action most important to the Church.

Take as an illustration the offertory sentences. The Commission, after careful study, dropped eight of the least felicitous of the present series, as for example the particularly un-

fortunate verse from I. Corinthians, in which the minister seems to expect the offering to go for his own use. It added two new ones for Missions, and grouped the sentences so as to show that various aspects of giving are emphasized. Those seemed sensible recommendations. The Bishops defeated them all and left the sentences as they are today. Why did they do it? We get no guidance. We do not know whether they discovered some principle in the present series which had been lost sight of, or whether it was only that particular Bishops had favorites which they did not want lost, and which through "Senatorial courtesy" were therefore retained.

Or take another small matter. In the "comfortable words" from I. John xi:1-2, the Commission suggested that to the phrase "and He is the propitiation for our sins" should be added the concluding words of the verse, "and not for ours only, but also for the sins of the whole world". The Bishops would not accept the addition, in spite of the fact that St. John himself thought it worth while. We are left entirely in the dark as to whether they had some liturgical reason, or whether they thought that the comfort of the words was decreased if too much stress was laid upon the rest of the world.

But, jesting aside, while every one can understand the necessity of executive sessions in legislative bodies, and in the House of Bishops would be likely to be more frequent than in most, it is neither edifying nor democratic that the Bishops should act on matters of this kind and leave us guessing as to why.

The matter of the offertory sentences and the "comfortable words" is comparatively trivial. There were at least three matters about which the Church was greatly concerned: The Decalogue, the Prayer for the Church Militant and the question of Reservation.

The Commission did not propose to revise the Commandments. All that it proposed was that in using them in the Liturgy and the Catechism, the qualifying and explanatory portions should be dropped. "Remember that thou keep holy the Sabbath day" is a clear and thoroughly intelligible injunction. It gains nothing in effectiveness by rehearsing the list of members and property. It loses in effectiveness by the recital of the clause which bases the holiness of the Sabbath upon God's six days of creative activity, for in the minds of many that statement brings questions and doubts, and to none does it bring any real sanction. The Commission believed that the Commandments, rehearsed at least once a month in this shortened form, were a help to worship. They made the proposal. It aroused great interest, being perhaps the most widely reported item in the recommendations. The House of Bishops defeated the proposal. It would have been very helpful to the Church to have some idea of the kind of considerations which were advanced.

The same is true, and of far greater importance, in regard to the Prayer for the Church Militant, into which the Commission had brought petitions for the conversion of the world and for the departed, together with some minor alterations and additions. The introduction of the prayer for the departed raised the same question as in the Burial Office, except that here the prayer would be obligatory; there it was left optional. Presumably it was on that ground that the Bishops did not accept the suggestion.

They did adopt a rubric on Reservation of the Sacrament (slightly revised from the Commission's report), which is important enough to quote: "Subject to the regulation of the Ordinary, the priest may reserve as much of the consecrated bread and wine as may be required for the Communion of the sick on that day. But all that is not so required shall be reverently consumed after the blessing. There are two very different purposes to be attained by reserving the Sacrament. One is to make easier the Communion of the sick. The other is to keep the consecrated elements on the Altar as a means of assisting worship or as an object of worship. There is a strong body of people who urge the legality of the former practice, even under the present rubric. There are a few who, rubric or no rubric, maintain their right to reserve the sacrament for worship. There is considerable difference of opinion as to the intent of the present rubric, in spite of its perfectly clear wording. It seemed, therefore, to the Commission that it was wise to attempt a recasting which would remove doubt.

The recasting assumed two things. It assumed that to take the consecrated elements from the Church to the homes of the sick or to the hospital,

provided it was done on the same day as the celebration, so that the sick person would seem to take part in the same service, was a very proper as it is a very ancient practice. It is assumed, on the other hand, that reservation for worship was contrary to the intent of the Prayer Book and to the spirit of the Church. The rubric was obviously framed to meet those two assumptions. It aims to make the matter so clear that there can be no subterfuge. It is perfectly honest and courageous for men frankly to break the law of the Church if they feel impelled by conscience and convinced that this is the only way to bring the Church to accept their view. It is not honest, under the guise of reservation for the sick, to stimulate the adoration of the Sacrament. It would seem that the rubric, as adopted by the House of Bishops, might make all that clear.

If it does, it will be a great gain. There is altogether too much word confusion in our theological controversies. We are not definite enough. Reservation for the sick is only a question of practical expediency. Reservation for worship opens a profound question regarding the relation of God and man. We ought to consider them separately. I may add that the controversies about confession are constantly befuddled in the same way. The confession of one's sins, as urged by many a great Anglican divine, for easement of one's soul is a question of pastoral theology. Practical psychological considerations must determine upon it. Confession, regarded as Sacramental and as part of the theological system of the Church, is a very different matter. It is of the utmost importance that these things should be made clear, and that we should know where the Church stands upon them. The discussion of the Revision of the Prayer Book is sure to help.

It is impossible to consider in detail all the other changes proposed in the order for the Holy Communion. In general they looked to systematizing phraseology, to recognizing minor changes in use, and to enrichment. A new title, "The Divine Liturgy", with the present familiar titles following, was suggested. That is a return to very ancient usage. The Prayer of Humble Access was put in its original place after the Consecration, a change opposed on the ground of its tendency towards sacerdotalism, although it is hard to see the force of the argument. It should also be noted that many new Collects, Epistles and Gospels have been proposed, although acted upon by neither House. The desirability of such additions for Ember Days, Independence Day and other occasions will be easily recognized. Whether the choice of prayers and Scriptures is a happy one the Convention will have to determine.

One further word in regard to the Eucharist: The chief objection which has been made to the proposed revision is that it shows sacerdotal tendencies. I think that a careful study of the proposals as a whole will reveal that they spring not from sacerdotal theory, but from a desire to interpret the mind of the Church in its Twentieth Century fullness. We ought to be able to look at questions in relation to modern needs and modern uses just as much if the particular matter is a revival (like prayers for the dead) as if it is a "new thing", like the Independence Day Collect. Only as we approach these questions in that spirit can we hope to make a revision which will express the true bigness of a Catholic Church.

EDWARD L. PARSONS.

An Urgent Appeal From General Pershing's Staff

"The Red Cross has direct responsibility of supplying us with surgical dressings, and nothing in the whole situation is equally important. Red Cross standard dressings in millions must be sent over with all speed possible. If this is not done and done immediately a serious calamity and national disgrace is inevitable. The American women who compose the Red Cross chapters should prepare with all the enthusiasm and speed possible the dressings which mean life or death to our men. This whole question deals with the most vital thing that the women of America can do for the soldiers in the war."

The performance of a duty is never a useless office, though we may not see the consequences, or they may be quite different from what we expected or calculated on.—Selected.

WOMAN'S WORK FOR THE KINGDOM

Southern Virginia Junior Auxiliary Meet

The twenty-third Annual Meeting of the Junior Auxiliary of Southern Virginia was held in St. John's Church, Hampton, November 10th.

The Junior delegates were invited to all the meetings and social functions of the Woman's Auxiliary.

The first service was the quiet hour, conducted by the Rt. Rev. Dr. Beverly D. Tucker.

A very pleasant reception was given by the Woman's Auxiliary of Hampton to the new Suffragan-Bishop, the Rt. Rev. A. C. Thomson, D. D., and Mrs. Thomson and all the delegates and members of the Auxiliary, in the home of Mr. and Mrs. Frank W. Darling. During the evening, Mrs. Andrews, the President of the Hampton Woman's Auxiliary made a short address of welcome to the visitors. She then introduced Rev. Edwin R. Carter, Rector of St. John's Church, Hampton, who, in a very happy address welcomed Bishop and Mrs. Thomson to the meeting of the Woman's Auxiliary.

On Friday night the Juniors of St. John's Church, Hampton, under the direction of their leader, Mrs. Eldred Jones, gave a Mystery Play, called "The Brightness of His Rising." The Boy Choir in Vestments sang "Oh Zion Haste" for the processional and led by Mr. Carter they sang a number of hymns during the play. The lesson of the play is how the Spirit of Old Japan was finally convinced that the Christian religion has much to offer for the happiness and betterment of mankind that is lacking in the old religions of Shintoism, Buddhism or Confucianism. The stage was a bower of blossoms and most beautiful. The girls who took the parts so well were all dressed in beautiful Japanese kimono, with chrysanthemums in their hair. Several persons in the audience who had been in Japan said they sang the Japanese anthem very beautifully and pronounced the Japanese words correctly.

Saturday morning the real Junior and Little Helpers Day was a beautiful sunny day. The Rev. E. R. Carter conducted the service. All pledged allegiance to the Cross and the Flag and joined in singing America.

Mrs. Frank W. Darling, President of the Juniors, then took charge of the meeting and the report from the Little Helpers was first read. Miss Mary Garrett, the leader of the Little Helpers was prevented by illness from being present, and for the present will have to give up her work with the Little Helpers. All regretted Miss Garrett's absence and sent her a telegram of greeting. Miss Emily Hall of Williamsburg, read the report for the Little Helpers, and she will carry on Miss Garrett's work for the present. Mrs. Castle then spoke of the importance of the United Offering and urged all the Juniors not to forget that the united Offering is primarily a thank offering, and surely every member of the Junior Auxiliary has much for which to be thankful.

Mrs. Shirley Carter was appointed alternate delegate to the Synod in case Mrs. Darling is unable to attend.

Each of the Diocesan officers spoke just a word: Mrs. Letcher, President of the Woman's Auxiliary, Miss Lila Tucker, Vice President of the Juniors, Miss Anne Booker, Secretary, Miss Roberta Newton, Treasurer, Miss Julia Holt, Ed. Secretary.

"What are we doing for the boys?" was asked. Only two branches reported as doing anything for the boys. St. Andrew's, Norfolk, and St. John's, Hampton.

Stress was laid upon paying the pledges before doing special work. The pledges represent the work that the Juniors as a whole are doing and must be met first. Many branches did not give anything to the pledges this last year. The whole amount of the pledges was only \$235. This obligation was not met. Some of the pledges were cut in half. The pledges are also credited on the apportionment. The box this Christmas is to be sent to the Rev. Nevill Joyner, Pine Ridge Agency, South Dakota. The Juniors of Wilder, under Miss Sutton, made a beautiful warm quilt which will be sent.

Rev. Hubart Lloyd addressed the Juniors and showed the pictures and told the story of the two Japanese girls who are at the Chatham School.

All were delighted to have a word from Deaconess Adams, of Keckee, who thanked the Juniors for their gifts to her people and said she could use anything they would send.

Mrs. Sutton spoke of her work among the miners at Wilder, and of how much pleasure her Juniors took in making the quilt.

Miss Wagner told of her people in Amherst county; their greatest need is education. She teaches the county school and hopes to have one of her school rooms fitted up for industrial instruction. She needs another worker with her as she is all alone.

Deaconess Williams of Dante said she could use workers in the winter time as well as in the summer.

Miss Littell then gave a most inspiring talk on the Needs of China, particularly of the Church General Hospital in Wuchang. As she told of native remedies all were consumed with the desire to send at once better medical facilities for China.

Rev. Edwin R. Carter conducted the noonday prayer. Then Mrs. Darling said she would retire and turn the Juniors back into the hands of the real Mother and real Leader of the Juniors.

Mrs. Lloyd organized the Juniors and this is the first time she has met with them since she went to Japan. It was a very great treat to have Mrs. Lloyd again at the Junior meeting. She told the history of the pledges and urged that all old pledges be renewed.

Mrs. Lloyd then told the story of her two Japanese Dolls and all caught the spirit of her consecrated service and rejoiced to have her in our midst again.

Mrs. Lloyd closed the 23rd Annual Meeting of the Junior Auxiliary with prayer.

All repaired to the Parish House where the ladies of St. Agnes' Guild and the Ladies' Aid of St. John's Church had prepared luncheon for the Juniors, the delegates and the Boy Choir.

The roll call showed that 23 branches were represented at the meeting.

Diocesan Branch Woman's Auxiliary Meets at Pittsburg

The annual meeting of the Woman's Auxiliary to the Board of Missions, Diocese of Pittsburgh, was held in St. Peter's Church, Pittsburgh, November 8th and 9th, beginning with the Celebration of the Holy Communion. Bishop Whitehead preached the sermon. Addresses were given by Deaconess Newbold of Japan, and the Rev. L. E. Whittemore, Assistant Rector of Calvary Church, Pittsburgh, who spent six years in the Philippines, and sectional conferences were held. The following officers were elected for the ensuing year: Mrs. Marcellin Cote Adams, President; Miss Margaret Phillips, Treasurer; Mrs. Robert S. Armstrong, Corresponding Secretary; Mrs. W. C. Hawley, Junior Auxiliary President; Mrs. T. C. Bingham, President of the Little Helpers; Miss Jane Cuddy, United Offering Treasurer; Mrs. E. W. Harvey, President Periodical Club; Mrs. H. P. Allen, in charge of the Educational Work. An informal reception was tendered the delegates by Bishop Whitehead at the Episcopal residence.

New Jersey Notes

The semi-annual meeting of the Camden District of the New Jersey Sunday School Institute occurred in Trinity Church, Moorestown, Monday, Nov. 12. The Rev. Frederick A. Warden, President of the Camden District and Rector of the Parish, presided. The service in the evening was said by the Rev. Howard E. Thompson, Secretary and Registrar of the Diocese. The meeting was exceptionally spirited and definite. The annual election resulted in the choice of the existing officers, with the exception of a new Treasurer, Mrs. Barton Lucas of Gibbsboro.

The District includes twenty-four Sunday Schools, all but three of which were represented at the meeting by an attendance of 100 delegates.

The themes presented were "Practical Problems of the Church School", "Practical Interest in Missions", "Social Aims and Methods of the Church School", and "Missionary Work in the Pines". The speakers were the Rev. Messrs. Charles W. Shreiner and Philip E. Osgood of Philadelphia; J. Benjamin Myers of Vincentown; and Cornelius W. Irving of Medford.

Convocation of Missionary District of Kyoto

Fukui, Echizen, Japan, October 30, 1917.

The West Coast Sub-District, comprising the Convocations of Toyama, Ishikawa and Fukui, has been the scene of unusual activity in Church Mission circles this Fall. The first event was the General Meeting of all the Mission workers of the Missionary District of Kyoto, for a quiet time of prayer and study for three days, from Sept. 25 to 28, at the Yamanaka Hot Springs, in the Convocation of Ishikawa.

This place is a little village composed almost wholly of hotels, which exist for the convenience of those who come to these hot springs for the benefit of their health. It is a beautiful spot, but the enjoyment of that beauty was somewhat marred by the fact that it rained all through the session. However, as the main recreations are taking mineral baths and shooting the rapids of the little stream that flows down the valley, the rain did not cause any serious inconvenience, for the former is an indoor sport, and the splashing of the water makes raincoats and umbrellas a necessity, in the case of the latter, even in good weather. Certainly one would not be justified in saying that it was at all a dry conference, and judging from the way in which the baths were used, it would be hard to find a cleaner set of people anywhere!

The main features of the real program were the sermon by the Rev. Y. Naide of Christ Church, Osaka; the series of talks on "The Means of Grace" by the Rev. Y. Inagaki of Sendai, and the two practical talks by the Bishop, the Rt. Rev. H. St. George Tucker, D. D., all of which were well adapted to their purpose of helping the workers. It was remarked at the end of the session that, contrary to the experience of previous years, no one had gone home sick, nor had any one left early for any other reason, a sure sign of deep and continued interest, which is also a guarantee of the benefit received by those in attendance.

Next in order was a Sunday School Institute for all the Sunday School workers of the three Convocations, which are now organized into the West Coast Sub-District, under the general supervision of the Rev. P. A. Smith. The workers gathered at Fukui, those from outside of town being entertained in the homes of the local workers and Christians. The lecturer was Mr. M. Sobagaki, for many years a public school teacher, and now a catechist and special worker among children in the city of Osaka, as well as pastor of the "Children's Church" in the Church Orphanage, the Widely Loving Society. The following program will give some idea of what was done:

Tuesday, Oct. 16.
3:00 p. m. Kindergarten Class Teachers—Lecture by Mr. Sobagaki.
5:00 p. m.—Supper, prepared by the ladies of the Auxiliary of Fukui Holy Trinity.
6:00 p. m.—Children's Meeting, Fukui Holy Trinity Parish House. Talk by Mr. Sobagaki.
7:30 p. m.—Opening service and address by the Missionary-in-Charge.
8:00 p. m.—Lecture. Mr. Sobagaki; Children's Services and a Liturgy for Children.
9:00 p. m.—Social. Tea and cake served by the ladies of the Auxiliary.
Wednesday, October 17.
7:00 a. m.—Holy Communion. Holy Trinity Parish House.
8:00 a. m.—Breakfast.
9:00 a. m.—Devotional Address. The Rev. S. Uchida.
9:30 a. m. to 12 m.—Addresses by Mr. Sobagaki.
12:00 m.—Prayers for Missions.
12:30 p. m.—Lunch.
2:00 to 4:00 p. m.—Discussion.
5:00 p. m.—Supper.
6:30 p. m.—Business session, closing at 8:00 p. m.

The sessions were all held in the Parish House, except the last one, which was held in the home of the Missionary, as there was something like a foot of water in the yard between the house where the delegates had all had their supper and the Parish House. But in spite of all this rain, the spirit of the Institute was fine, and the lectures by Mr. Sobagaki were almost ideal in their combination of a practical grasp of real difficulties and psychological principles. There was a full attendance, twenty-three in all, this being all the workers in the three Sunday Schools in the three Convocations, with the exception of Miss Humphreys of Kanazawa, who was detained at the last minute by business connected with

her Embroidery School. Two committees were appointed, one for the purpose of organizing a similar institute another year, and the other to take measures for the perfection of a Children's Liturgy for use in Sunday School work. This is the first meeting of this kind ever held in this Sub-District, but all who were present are hoping that it will not be the last, and already plans for the one for next year are being talked of by the committee in charge of that work.

During the days just before and just after the Institute Mr. Sobagaki toured the three Convocations, visiting the Churches and holding children's meetings, as well as speaking at juvenile gatherings in public schools and elsewhere, rousing interest in Sunday School work among both Churchmen and non-Churchmen, as well as among non-Christians. This tour made a very valuable "appendix" to the Institute, for it gave the teachers an opportunity to see how children can be handled by an expert, and how the stories and truths of the Bible can be presented to juvenile minds in a way that is irresistibly attractive.

Right on the heels of this work came a series of union evangelistic meetings throughout the District, conducted by the Rev. Paul M. Kanamori. The Churches of our American Church Mission did not all think it best to help in this work, but some felt that it was wise to join hands with their denominational brethren, as Mr. Kanamori has less of the sensational element in his meetings than most such workers, and hence the results of his labors are far more lasting.

The statement of this man, who has preached in all parts of Japan, that the people of this section are harder to move than those of any other place in the Empire, is a testimony to the need of our work here, and gives full and sufficient reason, if any were asked for, why we, in these three Convocations, have less numerical results than can be shown in some other places.

And at last, after all these activities, like the still, small voice after the earthquake, wind and fire, came a Retreat, conducted by the Rev. F. C. Powell, S. S. J. E., in Holy Trinity Parish House, Fukui. Not many from outside the city were able to attend, but the twelve who did assemble appreciated the privilege, and felt strongly the increased spiritual power that is to be derived only from this coming apart and resting awhile with the Master.

New York Church Receives \$600,000

The appraisal of Mrs. Mary Warden Harkness' estate in New York, November 8th, shows that a few days after her husband's death in 1916, she notified the Rev. Dr. Leighton Parks, Rector, that she would contribute \$300,000 toward the Endowment Fund of St. Bartholomew's Church in memory of her husband because he was interested in seeing an adequate endowment established for the Church. Mrs. Harkness died last December and the appraisal shows that she gave \$300,000 additional for the same purpose, and she also left \$10,000 to the clinic maintained by the Parish. The estate is valued at over 11,000,000.

Church Celebrates its Centennial

The one-hundredth anniversary of Christ Church, Georgetown, District of Columbia, was celebrated on November 10th and 11th. Bishop Harding and a number of the Clergy participated in the principal service held on Sunday afternoon, the 11th inst. Mr. William A. Gordon, a Vestryman, who has been a member of the Parish for more than seventy years, gave an address. Francis Scott Key, the author of "The Star Spangled Banner," worshipped in Christ Church for several years.

Treasurers of Church Funds Advised to Purchase Liberty Bonds

The following resolution was offered by the Bishop of New Jersey and adopted by the House of Bishops, in Special Session, at Chicago, on October 19th, 1917:

"Resolved, That all Treasurers and Trustees of Church Funds be and are hereby requested to consider the possibility of using uninvested balances of funds under their control for the purchase of Liberty Bonds and of re-investing where practicable the principal of such funds in support of the Government of the United States."

OUR BOOK TABLE

Lend Me Your Name. By Francis Perry Elliott. Chicago: Reilly & Britton. Price \$1.25.

Mr. Elliott has found somewhere the fountain of humor in which he has dipped his productive pen.

There is nothing profound or startling in Lend Me Your Name, but for genuine amusement and continued interest it would be hard to find anything in the light and frivolous more enjoyable. Already this story has been seized for the "movie" stage, where we predict it will find continued appreciation.

As a palliation in illness or in a case of the blues we recommend Lend Me Your Name as a good dose to take. E. H. RUDD.

The Flag. By Homer Greene. Philadelphia: George W. Jacobs & Co. Price \$1.25 net.

While supposedly this story of patriotism makes an especial appeal to the boys of our country, the reviewer can testify to the interest which two young girls had in the reading of this book. It deals with a young boy, Penfield Butler, who has unthinkingly desecrated the Stars and Stripes during his school days, but who makes atonement and proves later his patriotism and his love for the flag. A book which has its appeal to all red-blooded boys, especially those serving as Boy Scouts.

The Sands of Fate. Dramatized Study of an Imperial Conscience. By Sir Thomas Barclay. Boston: Houghton Mifflin Co. Price \$1.50.

An intensely interesting and highly illuminating "historical phantasy" in three parts, with Potsdam and Berlin for its setting, and the Kaiser, the Kaiserin, the Crown Prince, Dr. von Bethmann Holweg, Herr von Jagow, Grand Admiral von Tirpitz, the Professor, and other representative German types, composing the dramatic personae. The phantasy is founded upon the memorable events immediately preceding the declaration of war, and the author's personal acquaintance with the chief actors, and first hand knowledge of the political, economic and social life of the German Empire. It is remarkably free of prejudice, and throws much light on the character of the men and the women, and the crucial events that have to do with the great world tragedy. As one follows the march of events as staged by the brilliant author, and the trend of thought of the actors, he feels there is good ground for the intimated prediction that peace will come as the result of an awakening on the part of the Kaiser and his people, and that in the end men generally will be able to recognize with the Professor the fact that "The Galilean has won".

Synod of the Diocese of Quincy

The Forty-first Synod of the Diocese of Quincy met at Warsaw on Nov. 14 and 15. The Bishop of the Diocese was present, having temporarily resigned his duty as Chaplain in the Army. A large number of clergy and laity attended the Synod. A masterly sermon of deep import for the times was preached by the Rt. Rev. S. M. Griswold, D. D., Suffragan Bishop of Chicago. The preacher very earnestly pleaded for the Church to boldly take hold of affairs to make democracy safe for the world.

The usual routine business of the Synod was carried through.

This being the fortieth anniversary of the founding of the Diocese, a fine banquet was tendered the Synod by the members of St. Paul's Church, Warsaw. This was largely attended, and the post-prandial proceedings included historical addresses by the Rev. E. H. Rudd, Ph. D.; the Rev. J. M. D. Davidson, D. D., and Messrs. J. F. Somes and F. B. Martin. Bishop Fawcett made a forceful speech on the work of the Church in the Army, as did also the Rector of Warsaw (the Rev. George Long, D. D.), who is civilian Chaplain at Fort Dodge, Iowa.

The Synod altered the time of its meeting from November to January. The next meeting will be held at Rock Island in January, 1919.

The Annual Convocation of the Deanery of Duluth was held at the Church of the Holy Apostles, Duluth, Minn., on November 14th and 15th. Dean Harmann, Rector of St. Peter's Church, presided. The Rev. George Backhurst, general Missionary and Superintendent of Indian Missions, preached the opening sermon. Addresses were given by the Rev. James G. Ward, the Rev. Dr. Ryan and the Rev. H. J. Wolner.