

# The Witness

"We Shall be Witnesses Unto Me." Acts 1:8  
FOR CHRIST AND THE CHURCH

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## A Beautiful Flag Service

A very beautiful Flag Service was held recently in the Church of the Epiphany, Hamline, St. Paul. The occasion was the presentation of two large flags to the Church, a Red Cross and a Church flag, hand made by Mrs. and Miss Harding. Appropriate hymns had been selected—514, 253, 508 and 516. In the scheme of decoration, the Stars and Stripes occupied the nave, festooned over each window. The flags of the allies were draped across the rear of the Church. The most conspicuous feature was not disclosed until the singing of hymn 253, when the folds of the large Stars and Stripes secured on the left of the chancel arch, and of a large Church flag on the right, were released and dropped gracefully, displaying the two National emblems and symbolizing the prominence of righteousness in the life of the nation. On the pulpit, occupied by Chaplain Ferguson of the First Minnesota, was draped the regular Chaplain's flag. From the lectern hung a Master Mason's Apron.

Representatives of the Red Cross Chapter of the Spanish American War Veterans, of the Knights of Columbus, and of Midway Lodge, A. F. and A. M. were among the guests.

In addition to Chaplain Ferguson, the Reverend C. E. Haupt spoke for the Clergy. The invited speakers among the laity included a delegate of the Governor, and Public Safety Commission, one of the Mayor of Minneapolis, and one of the local Masonic Lodge.

The patriotic nature of the service was further symbolized by the color of the vestments. Through the courtesy of the Reverend George Ray, the red-robed girls' Choir of St. Mary's was added to the white of Epiphany, while the blue Sursum color for the altar generously loaned by Mr. George Bell of the Church of the Good Shepherd, completed the scheme.

Immediately before the benediction, the retiring Rector symbolized his action by passing the Processional Cross from his hands to those of his successor, the Reverend F. M. Garland, referring to the ancient Scottish custom of the Frey Cross carried by swift runners successively throughout the clan to call the people to battle. Then, after the Rector had for the last time given his people the great benediction, as the conclusion of this patriotic service, the Choir sang softly, kneeling, hymn 674.

Peace, perfect peace, in this dark world of sin?  
The blood of Jesus whispers peace within.

## Fifty Years of Tender Care

### WHAT THE C. M. I. L. HAS DONE FOR THE WIDOW AND ORPHAN

Your readers may be pleased to learn that the Clergymen's Mutual Insurance League, now in the 50th year of its corporate existence, has never failed to fulfill its obligations. Nor can it fail to do so. Fifty years ago it was based upon the fact that the Clergy were brethren of "The same household of faith" and would willingly contribute to the widows, orphans or heirs of deceased brothers, practicing what they preach. The aggregation of small sums would thus become a substantial benefit to the beneficiaries in their hour of extremest necessity. It was not modeled upon any pre-existing method. It was to be "Charity Systematized", without salaried officers, without official expenses, save those which were indispensable for the maintenance of its methods. It gave to the active Clergyman a chance to aid the widow and orphans substantially, without

detriment to those who were immediately dependent upon him. It was not therefore a "Benevolent Society". It was not in any sense a "Life Insurance Co." It followed the rule: "Give and it shall be given unto you." When it started, its opponents said "No such League could last more than forty years." Yet, after half a century it still does its work, and must do so, until, "The greatest of these is charity," has become a dead letter.

By its last report, over \$400,000 have been conveyed to its beneficiaries. The Rev. Mr. Rice of Mount Vernon, N. Y., is its efficient Secretary and Treasurer, who will furnish all particulars.

WILLIAM N. DUNNELL.

## Grants by the Church Building Fund Commission

At the November Meeting of the Board of Trustees of the American

## A Remarkable Movement

The "ROCHAMBEAU" is not a Troop Ship, but it is carrying to France a shipful of spiritual forces. Its passengers, comprising men and women from every walk of life and representing as many different vocations had felt the call of Come over to this side, and are bringing as many different gifts to those who are giving or are about to give their lives for France and America.

The Red Cross is represented by a group of Doctors, about a dozen, going into various Base Hospitals. A number of women are going to Paris to make surgical dressings—a sort of emergency corps to make dressings of which there may be a lack and an immediate need. A third Red Cross group is going to work at Reconstruction Work in French villages, under Government regulation. In this group are Rev. Floyd Van Keuren and Mrs. Van Keuren. A last Red Cross group is

woman from Australia says that Australia made the same mistake at the beginning of the war and two boats later all were sent back. Even a ship crossing these days, it would seem, is no place for such young people. This was felt so strongly that we arranged a meeting to speak very plainly to such young people as well as to other workers, in regard to French manners and customs in the very difficult and intimate work on which they are to be engaged. This meeting, at which the Bishop presided, was addressed by the Baron de La Grange most happily. It was so helpful that a second has been arranged for. The Bishop also presided at a quite different sort of meeting, an athletic contest, conducted by the Y. M. C. A. In fact, it was wonderful to see the way the ship turned for leadership to the Church as represented by the Bishop. Whether it was sport or precaution or spiritual leadership the influence was felt very deeply.

A Communion Service was held on All Saints' Day and the Altar given by Trinity Church, New York, was

Vigilance Committee has been organized—another service we were enabled to render the ship and we both took two hours' patrol of the decks. This Committee was headed by General Scriven.

The courtesy of the French on board, civilians, soldiers and sailors is an example to all those who may be called to work in France. Through the very trying and tedious trip their kindness and patience, not only with our most interesting and puzzling French but with our (at times) equally puzzling manners are of the same spirit which France is evincing in other ways.

May we add a word of what you can do with little effort? A French Canadian on board returning for service after furlough and recuperation says, "A man in the trenches forgets the sweet things of home. He forgets the things back there and that he has real friends. If they would only write\*\*\*." So do we. Write to these boys. While the Church is holding them with her services, which our services on the ship show they value so much more now they are away from home, and not Churchmen only but all Christians; won't you write them of the healing sweetness of home?

JNO. N. McCORMICK,  
Bishop for the War Commission Over Seas.

GEORGE FARRAND TAYLOR,  
Chaplain U. S. A.

The Rev. Mr. Taylor is going to Rouen to succeed Dean Davis of St. Louis at the Base Hospital there, and I am glad to concur with him in the above letter.

J. N. McCORMICK.

## Central New York Parishes Stirred up by Educational Campaigns

Successful educational campaigns have recently been carried on at Rome, Utica and Syracuse, New York, by the Rev. Louis G. Wood, to increase the income of the Parishes and Parochial activities generally. For over a month prior to making the final drive large numbers of men and women in the several Parishes at Utica took an active part in making the preparations for the campaign. For three Sundays the campaign was the chief subject of sermons from most of the pulpits, and literature was distributed giving information on the objects of the campaign. Some of the literature was distributed to the members of the congregations at the Sunday services and some were carried from house to house by committees. One pamphlet entitled "They Did It" contained much interesting matter showing the results accomplished by campaigns in other Parishes. All the Parishes prepared budgets giving an exact statement of their incomes and the amounts needed for the ensuing year. The campaign has put new life into the Parish activities, in some instances greatly increased the income, and attendance upon Church services.

The Church seasons make what is known as the Church Year. By means of it, all doctrines of the Gospel are taught anew every year. Due prominence is given to all. Not one is undervalued or forgotten. Most Christian bodies have one dogma as a watchword, as Predestination, Justification by Faith, Immersion, Good Works, etc.; but it cannot be said that any ONE doctrine is the distinguishing mark of the Episcopal Church. She values all doctrines revealed by God, and all find a place in her Creed and worship as shown by the Church Year.—Selected.

## THE WITNESS AS A CHRISTMAS PRESENT

May we call the attention of all our readers to The Witness as a most suitable Christmas present? Our aim is to reach every Church family in the land. Will you help us do so by remembering your friends as we suggest?

Five Dollars will pay for Five Subscriptions and advance your own for one year.

We will send you a suitable Christmas Greeting to send to each one for whom you subscribe.

THE PUBLISHERS

Church Building Fund Commission, gifts aggregating \$1,850 were voted to the following Parishes and Missions: St. Ambrose's Church, Groton, N. Y.; Mission Church, Santa Barbara, Isle of Pines, Cuba; St. Luke's Church, Columbia, Isle of Pines, Cuba; Mission Church, Sante Fe, Isle of Pines, Cuba; unnamed Church, South San Antonio, Texas.

Grants amounting to \$4,550 were voted to the following Parishes and Missions: St. Mary's Church, Graham, Virginia; Trinity Church, Anoka, Minnesota; St. Ansgarius' Church, Minneapolis, Minnesota; Mission Church, Manning, South Carolina; Christ Church, Deaver, Wyoming; St. Gabriel's Church, Old Fort, North Carolina.

Loans amounting to \$20,000 were granted to the following Parishes and Missions: St. Andrew's Church, La Junta, Colorado; St. Mark's Church, Havre, Montana; Church of the Holy Cross, Paris, Texas.

Revision of the Constitution and By-Laws was made, and action instituted with a view to securing permission from the Supreme Court of the State of New York to further enlarge the scope of the Commission's usefulness to the Church.

## Bishop Lloyd Sails for Liberia

At the request of the House of Bishops, the Rt. Rev. Dr. Arthur S. Lloyd, President of the General Board of Missions, has sailed for Liberia in the interest of the Missionary work of the Church.

To pray the Lord's Prayer as Jesus taught it, will change a desert life into a fruitful garden.—Exchange.

composed of men and women going for secretarial work.

The Y. M. C. A. has a large group of men and women on board. The men for Hut work, both athletic and moral, among them a number of ministers of various denominations. With these is the Rev. W. L. Kinsolving. The moral work of these men is not to interfere with the spiritual functions of the Chaplains. One of the workers stated plainly that all religious work was to be carried on under the supervision of the Government Chaplain and that they had received word that if any clash occurred, the Y. M. C. A. leader would be blamed. With the Y. M. C. A. are also going a number of picked women for Canteen work, undertaken at the request of General Pershing himself.

The Society of Friends have a group of college boys and girls going to do actual housebuilding in the destroyed districts of France. They are to be hewers of wood and drawers of water. A group of eleven splendid young men, among them some of our own Church boys, are going to be trained for Ambulance work.

Miss Nelson of Grand Rapids, so well known in tuberculosis work and as a Churchwoman, Miss Wallace, Dean of Women at the University of Chicago, Dr. Davis of Lansing are among the women on board. As typical of others might be mentioned Mr. Ernest Schelling, the well-known pianist, and his wife. Captain Schelling is to be attached to the Embassy at Geneva and will take up again his work among the prisoners, seeing to their needs and acting for them in many ways. Mrs. Schelling is in charge of the surgical dressing workers. It might be mentioned here that a great number of apparently immature young men and young girls are on board. A French

used for the first time. On Sunday, November 4th, a Celebration was held at 8:30, at which over 100 were present, all chairs being filled and some sitting on the floor. The Bishop preached a most touching sermon on the text, "Oh God, My Heart is Ready." Over 50 received the Communion. The morale of the whole ship was tremendously built up by this service. It would seem that if the "War-Bishop," as we have come to call the Bishop, had rendered no other service, the Commission's work would have been worth while. As it is, it is only the beginning, but a vital and strategic entrance into the work waiting to be done. It gave prestige because of its helpful character, to the Commission and on account of it many friends have been raised to the Church. Through it the different groups on board have been uplifted in their spirit and outlook. This position of leadership was not a thing grasped at but accorded. Besides these two services daily prayers with Bible reading were held in the salon, conducted by Chaplain Taylor, who also assisted the Bishop in the other services.

A service for the Armenians in the steerage was conducted by Dr. W. M. Chambers, who has been a Missionary to these races for 38 years. He is now bound for Geneva to arrange for his administration of the fund for Armenian and Syrian Relief. Dr. Chambers spoke most eloquently at a Get Together Meeting of all the various organizations on board. Bishop McCormick presided most happily and spoke for the Army Chaplains for whose work the offering of the Communion Service was given.

Other collections on board were made for the poilus and a Fete was held for the French wounded at which \$2,000 was realized. A number of men and women are on board in connection with the doing of this work. As we approach the other side a



READ THE SCRIPTURES DAILY  
They Were Written for Our Learning—Our Hope  
—Our Comfort

BY THE VERY REV. FRANCIS S. WHITE

THE SECOND SUNDAY IN ADVENT  
THE COLLECT

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Scriptures are from the Blessed Lord. He caused men to write them, in order that other men might learn from them this life lesson. His voice preceded His Word. "Never man spake like this man speaks," was the tribute of those who not only heard Him, but listened to Him. That man is not a learned man who is ignorant of God's Word; he is not a wise man who does not heed that Word. It is a great thing for a man when he realizes that he can learn from God; can have God for his teacher. God has written two books; the Book of Nature, and the Book of Books. Most of us are ignorant of the vital message in both books; that is the reason there is so much time spent in correcting mistakes which might just as well have been avoided if earlier lessons had been learned and remembered.

And there is logic and wisdom in the way the Blessed Lord expects us to learn His Scriptures. We are first to hear a voice; then to read what the voice calls us to read; read it for ourselves, by ourselves; as we read we are to take note of the import of the words we read; let them sink into our memory; indelibly mark their teaching into our consciousness; and so little by little, line upon line, precept upon precept, inwardly absorb and make their teaching part and parcel of our existence. Do either of the Testaments impress you with the necessity of thus absorbing their lessons? Are you a Bible student? Do you study the Bible to get its substance, or to get its outlines?

What type of a Christian are you? A hopeful one? So many Christians are such hopeless creatures! so cut and dried! the Bible to them is a storehouse of facts, either ticketed and labeled, rather than a field of living, nourishing, life sustaining products. If the Bible does not give you hope it is not a living book. It is a card catalogue of favorite texts; a card index of valuable religious recipes; a "who's who" of people who have been more or less noted in times past. Or it is not even this. It is a fetish to be kept near one for use in times of danger or sorrow or temptation. Such views of the Testaments do not make us hopeful Christians; do not produce patience, do not give a great deal of warmth and thrill and vigor and hope and health.

At the very threshold of the Christian year Mother Church meets us with an open Book. She dares trust us with this Book. She wants us to read and absorb that Book, and then she will help us embrace and hold fast its essential principle of hope; for these Scriptures are life giving, and in religion as in life, as long as there is life there is hope.

Learning can lead to life. Jesus knew this to be a fact therefore He spake the Word, and life and immortality came to life. "To live," and "to live forever," embody ideals and methods of life which are only hopeful and helpful to the men and women who have marked, learned and inwardly digested that which they have heard from God Himself through His Church. What part does the Bible play in your life? As you hear God's words read in Church or elsewhere do you take in their superficial or their inner meaning? It is a tremendous responsibility the Church takes in putting the Scriptures into the hands of her children, because it is possible to wrest those Scriptures to our own damnation. This can be brought about for instance, by reading only the promises of God, and neglecting His warnings; by debating its arguments and not living its teachings. Let us measure up to the trust the Church puts in us as intelligent and earnest Christians, and make the wish of this Collect the sincere daily desire of our hearts.

THE EPISTLE, Rom. xv:4

Whatsoever things were written aforetime were written for our learning, that we through patience and

comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm to promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Bible was written for our learning, our inspiration, our comfort, but it is not "our" Bible alone. It was written for all the children of God. It brings home to all mankind the words which tell men how to live and how to die.

The Bible teaches men patience by bringing home to the reader, not only the necessity of patience but the rewards of patience. How impatient we are with God; how slowly His promises and His plans as revealed, seem to mature. Often we hear men say, "Why does He not hurry things to the conclusion we want." And then how impatient we are with our fellows who do not see things as we see them; and so how soon do we become indifferent to such people, or prejudiced against them. God's word was meant for all people; the privileged and the unprivileged. But note that the Word (Christ) must interpret the Word. The living voice of the living Christ through the living Church must rectify the wrong deductions and impressions that men by themselves ever gain from the Scriptures. Otherwise men cannot praise God with one mind and one mouth. God never meant His words to be cast broadcast, without thought and care, as a thistle casts its down. There must be a reader of His words, a preacher of His words, a teacher of His words. The religious community precedes the religious writings. Otherwise there is confusion, misunderstanding, hatefulness, prejudice between those who have these words of God in their possession, and count them as their private property. There can never be in such cases joy and peace in believing unless the Mother Church interprets the words of God.

"The God of hope." In this Advent season when the mind is stirred up to look back as well as forward, there is a tendency to grow depressed in mind and spirit. We are tempted to fall in with the mood of the poet: "Why recall past years? Their ghosts in every doorway stand with desolate eyes to know them by." Here like a jewel on black velvet, lies the brilliant, heartening phrase, "The God of hope." Our Scriptures contain the power to fill us with hope; but one that brings joy and peace to any one who will let the Holy Ghost lead him into a belief in those Scriptures. Do not let your past failures and sins haunt you. Learn from God's word how to treat the results of those failures and sins, and then have hope—for hope is the product of sincere and prayerful Bible reading, and the more we read the more will joy abound in our hearts, and the happier and more serene Christians will we become.

The Bible gives comfort, peace, joy, hope. If we do not gain these from our Bible reading, then we may be sure that there is something wrong in our lives, and the repeated Advent call to cast away the works of darkness should stir us up to search for the cause, and cast it out according to the method and manner prescribed in the Holy Scriptures. Why not resolve to use your Bible to show others the way of life; to make Christmas presents of testaments to the friends to whom you have shown this way of life; to mark and memorize those passages which will give you hope and patience in fighting your own particular private sins?

THE GOSPEL, St. Luke xxi. 25  
And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations; with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

Wonderful, wonderful picture, which seems to fit in with these particular days when all signs fail, and men's hearts also are failing them hour by hour. "Distress of nations with perplexity." Never more true than now. "The sea and the waves roaring;" with the horrors of these frightful days fresh in our minds these words take on new significance.

"Look up, and lift up your heads." Here are the comfort and the consolation of the Scriptures written side by side with the dismaying and discouraging words of strife and failure and turmoil. This is not the time to be downcast; this is not the time to throw ourselves into the dust of despair. Look up! lift up your head, with the joy and serene spirit which comes to those who have read their title clear, and see not disaster, but redemption ahead of them. Truly the Scriptures were caused by the Blessed Lord to be written for our learning. Do we study them in order that we may see in them their eternal meanings? Because Christ is in the words, they partake of Him, and "time, persecutions, oblivion, translations, versions, interpretations, Satanic quotations, heretical deductions, schismatical applications have failed to destroy or to diminish their life and power. There is no other explanation of this prodigy but that The Word is in the words."

Surely we should be careful how we reject these words, which shall survive the judgment day. "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Think of this text and the words of Christ as they are attached to Baptism, Holy Communion, Ordination, Marriage, Absolution, Holy Orders. Let us embrace these special words of Christ in our sacramental life and by the power of the Holy Ghost "hold fast the blessed hope of everlasting life," which they contain.

Why not on this Sunday decide to renew or adopt the good old habit of reading God's word by one's self every day? And also endeavor to put into practice the commands and entreaties of the Blessed Lord as He speaks them in His Holy Word, and by the mouth of His holy prophets? A sincere Bible reading man is bound to be a helpful, hopeful, earnest, loving tender hearted Christian. We who are members of the Church which gave to the English speaking world the English version of the Holy Scriptures should be pre-eminently the Bible reading, Bible studying Church people of our day. If we are not, there is danger that judgment will begin with the house of God, and our candle taken from us, which God forbid.

Every Day Religion

JESUS CHRIST THE REFORMER

St. Matt. 5:33-36. "It hath been said of them of old time,—but I say unto you."

A distinguished Scotchman once said, "The social art of living is learned, not in the school of polemic, but in that of the crucified." That Jesus was essentially a reformer is unquestioned; true, He is generally represented as the gentlest and tenderest of men, but apart from all this, the heroic in His nature flashes forth on such occasions as when He cleansed the Temple precincts, or spoke of a petty monarch as a "fox" whose authority He rejected. So heroic is Christ in Lord Tennyson's estimate of Him that he begins the great poem, "In Memoriam, with the line:

"Strong of God, immortal love." Jesus came to break down unwholesome traditions and customs, and to usher in a new day of right dealing between men. The people of His time

COMMENTS ON THE NEW LECTIONARY

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

	First Lesson		Second Lesson		EV ENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. in Advent	I Kings 17 Isaiah 28	John 5:1-29	Isaiah 55	Rev. 19:11; 20-end		
M.	I Kings 18:1-20	Mark 4:1-29	8	John 5:30-end		
Tu.	18:21-end	Matt. 5:1-26	59	10:22-end		
W.	19	5:27-end	Deut. 4:1-10	Peter 1		
Th.	20:1-12	6:1-18	31:9-26	II Peter 1		
F.	20:13-28	6:19-end	Neh. 8:1-6; 8:12	Heb. 4:1-13		
S.	20:29-end	7	Jer. 36	II Tim. 3		
3 S. in Advent	I Kings 21 (omit v. 21) Joel 2:1-27	25:31-end	Isa. 40:3-end	Luke 3:1-20		

One of the Old Testament characters that belongs appropriately in Advent and has not appeared there until this New Lectionary is Elijah, prototype of John the Baptist. He is introduced to us in the first lesson this morning, appearing suddenly before the apostate King who made the worship of Baal the Court religion, denouncing a judgment of famine and disappearing as suddenly as he came. After a brief sojourn at the Brook Cherith, he goes to Zarephath, a heathen country, and there cares for a heathen woman and brings back to life her son; an incident our Lord afterwards refers to as illustrative of the "love of God", that "is broader than the measures of men's minds;" a message which, however, failed to bring joy to His contemporaries of Judea, they, too, being an apostate people, ripe for judgment. In selecting the New Testament lesson, the Commission was guided by the fact that the central thought of the chapter is the Word of God: the Word spoken to Ahab, the Word by which Elijah's own life was providentially cared for, by which he kept alive the widow and her son and by which, at last, he brought the son back to life. The purport of it all is clearly brought out in the confession of faith of the one heathen woman: "Now I know that thou art a man of God and that the Word of Jehovah in thy mouth is truth." Hence we have taken for the corresponding New Testament lesson, a chapter from St. John whose central thought is the

same, albeit upon a higher plane: the power of the Word: "He that deareth my word and believeth Him that sent Me, hath eternal life and cometh not into judgment but hath passed out of death into life." The same idea caused the selection of the morning week day New Testament lessons: the parable of the Word and the Sermon on the Mount, winding up on Saturday with the Judgment according to that Word. The Old Testament Sunday morning alternative (which it is hoped will not be used or any such, until the congregations have had opportunity to learn the leading facts of Old Testament history) is Isaiah's wonderful and little understood message (unintelligible, indeed, in the Authorized) of true refreshment found not in a multitude of precepts but in faith in God's Word, a Word of judgment, indeed, but through a process in history which is designed to bless, even as the husbandman turns up the soil, puts in seed and reaps harvests for a crop, not for destruction.

It is hardly necessary to point out the appositeness of all this to the season of Advent or to the Word of God as the special thought of Collect, Epistle and Gospel for the day. The evening lessons were selected typically to fit the same theme, the New Testament lesson bringing out that the true Word is our Lord Himself; and the weekday lessons being all keyed to that controlling idea; the Word of God.

The Bible

The Bible is the record of the Revelation of God made to man. That is what it professes to be, that is how it claims to be read, and that is how we must judge it. It is not a text book of history or science; it has but one purpose and end, to show forth the revelation of God through the ages. In so doing it records also man's perception of God during the same time. God sent His teachers and prophets; men learned from these in just the same way that men learn now. The Bible gives the record of the teaching of the prophets and the failures, as well as the successes, of men to receive and act upon this teaching. More than this, God spoke through His prophets unto His people in the language they could understand; for instance, God took a Semitic tribe and revealed unto them His essential unity and Himself as the Creator of all things, but in so doing He did not disclose to them modern science as man has come to learn it. He took what they knew and accepted; He spiritualized their crude ideas. Taking a belief in the creation of the world that required many gods, He took away from it all debasing thoughts and declared through Abraham and Moses, His servants, that "all things were made by Him, whether they be things on earth or things in heaven." This is the great lesson of the first chapter of Genesis. As St. Paul tells us, "the Law was our schoolmaster to bring us to Christ." The Bible, therefore, is the record of God's educating men into the full revelation of Himself in Christ Jesus. So in reading and studying the Bible we must consider the time and conditions under which each book was written. We must not expect to find the ethics of David as thoroughly Christian as those of St. John; the knowledge of a child is not that of the full grown man.

Dr. Manning of New York Becomes Chaplain

The Rev. Dr. William T. Manning, Rector of Trinity Church, New York, at the request of the War Commission, has accepted an appointment as civilian Chaplain and entered upon his duties as such this week at Camp Upton, Yaphank, N. Y.



# WHAT THE CHURCH TEACHES THE FATE OF THE WICKED

## XLV. THE FATE OF THE WICKED

The word "Hell" in the Creed does not mean what we understand today by that term. As we have seen, "He descended into hell" means He went into the place of departed spirits. The Creed has no reference whatever to the fate of the wicked, but it does contain a definite statement as to the lot of the righteous—"I believe in the life everlasting," the life of the world to come.

Hell is not necessary to salvation. We do not need a hell to furnish the motive for right living. Nevertheless the Church has a message as to the fate of the wicked, a message drawn from the teaching of Scripture.

### UNIVERSALISM—

Perhaps the prevailing idea of the future world, among Protestants at least, is universalism—namely that all mankind will ultimately reach heaven. In its crudest and most popular form it means that no matter how a man lives in this present world, God is too good natured to punish him, and so will let him into heaven. The same kind of conception of love makes some parents say "I love my child too much to punish him." Such universalism means the denial of moral obligation. It not only takes away hell, but also a God who is worth having, and a heaven which is worth striving to attain.

A more intelligent and philosophical universalism allows for suffering and punishment hereafter, but says that it is intended to reform the sinner, and that since God has all power, it will accomplish its end. So in the end all shall be saved. Such doctrine gives full weight to the meaning of sin, and does no violence to the truth about God. It is a doctrine which we would all like to believe, nor, as far as that is concerned, could any member of our Church be disciplined for holding such a belief.

### SCRIPTURE DENIES UNIVERSALISM—

But the Church Catholic has rather clearly refuted universalism. It was taught by Origin, early in the third century, and the Church refused to follow his lead in this.

Our Lord's teaching "these shall go away into everlasting punishment, but the righteous into life eternal," seems clearly to imply a final separation be-

tween the good and the bad. Nor can anything be made of the Greek term, Aionian, as implying "age long", instead of "eternal". It is the shortest term the Greek language has, and is used for "life eternal" as well as for punishment. As we make it mean "endless" in the one case, we cannot consistently make it mean less in the other. The New Testament seems clearly to imply that not all of mankind will be saved. If any man is lost it will, of course, be through his own choice. God's will is that all shall be saved. "God so loved the world that he gave his Son." Caloni's idea of the atonement limited to the few whom God had chosen to Salvation, is an utter misrepresentation of the Gospel. God wants all men to come to Him and be saved. If any man fails of salvation, it will be because he has defeated God's plan for him. But on the other hand God never forces any man's will. God will not save any man against that man's will to be saved. Salvation is from sinning, rather than from punishment. It would not be salvation if God were to say "Oh well, this man is hopeless, so I will remove all penalties and let him go on in his sin, without punishment." Sin makes its own hell. To live in sin, with sinners, is to live in hell, and the only way out is first repentance and then the grace of God to overcome sin. The freedom of man's will seems to involve the possibility of eternal refusal to repent.

### FIXED CHARACTER—

Moreover the development of character seems to imply the same thing. We know that repeated acts form habits. It would seem as if each man must ultimately reach the point when his character has been irrevocably fixed for good or for evil—the point at which repentance and change becomes impossible. We all believe this in regard to the saints. They reach the point where sin becomes impossible, when the choice of right becomes their own nature, and they are beyond the reach of temptation. The same would seem to be inevitable for those who persistently choose evil; they may become hopelessly lost, not because God has chosen it so, but because they have through a long life of turning to evil chosen it so. The Church's reflection of universalism seems to be fully justified.

## 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.)

### XVII

Vs. 14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Moule: That we henceforth. This verse takes up the thought of verse 12. The mutual activity and influence of Christians, guided right, is to result in at once, fixity of principle and richness of power, both characteristic of spiritual maturity.

Ellicott: Tossed to and fro. Tossed about like waves, not by the waves.

Meyer: Takes a different view. He says, Becoming tossed by waves (Isai. lvi:20) driven to and fro as a ship abandoned to the breakers.

Moule: Worked, in waves, as the sea by the wind.

Ellicott: By the sleight. This figure is taken from dice throwing, gambling. It denotes the element, the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force.

Moule: Of men. Not of Christ, nor for Christ.

Ellicott: Not the faith and knowledge of the Son of God.

Blunt: The sleight of men, that is, the sleight of hand of the dishonest dice thrower to whom the Apostle compares the false teachers.

Meyer: Cunning craftiness. By means of cunning which is effectual for the machinations of error.

Moule: In cunning, with a view to the scheming of their deceit. The Apostle here recognizes and exposes the sad fact of intentional misguidance on the part of these preachers of another gospel.

Sadler: The Apostle uses three figures to describe the fickleness of un-

stable Christians. They are like children who are always led by the last speaker. They are like ships without ballast which are at the mercy of every gale of wind. They are like the dupes of gamblers who are despoiled of their property by trickiness, by the skillful manipulation of the dice.

Gore: It is Christ's purpose that His members should cease to be as children, stirred up by the waves of the sea, or carried about like feathers, by every wind of false teaching. There is, it must be remembered, a kingdom of deception, an organized attempt to seduce souls, of which wicked men make themselves the instruments. In view of this hostile kingdom of error, the Christians must abide in the truth revealed to them in love, and so grow up into the completed life of Christ.

Vs. 15: But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

Wordsworth: Speaking the truth—following the truth.

Meyer: Confessing the truth.

Vulgate: Veritatem facientes.

Revised Version: Dealing truly in love.

Moule: Not only speaking the truth, but avoiding false teaching is in question. The Christian is to cultivate an instinct for Divine Truth as against its counterfeits in thought and in life.

Sadler: May grow up. The mystical Body is to grow up to the standard of the Head, fully developed as that is, so that there may be symmetry between the two.

Ellicott: Into Him. The growth of the Christian bears relation to Christ both as its center and standard; while the limits of that growth are defined by "the stature of the fullness of Christ" its center is also and must be in Him.

Meyer: Christ is the goal and source of the development of life in the Church, i.e. to Christ withal is directed the whole aim which determines this development, and from Christ proceeds all endowment, by which it is rendered possible and takes place.

Ellicott: Christ. The position of the word at the end of the verse gives it both force and emphasis.

Vs. 16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Blunt: Note the change of imagery from the building up of a temple (of which Christ is the Head Cornerstone) to that of the growth or building up of a body (of which Christ is the head).

Fifty joined together and compacted. In the Greek both are expressed with the present participle, thus denoting action still going on.

Bengel: The first denotes harmony, the second, the firmness and solidity of the structure.

Ellicott: The second refers to the aggregation, the first, to the inter-adaptation of the component parts. In love. Love is the element in which the edification takes place.

Sadler: The meaning of this verse is, that as the human body grows by the vital force flowing from the brain by means of the nerves through each joint, and this vital force acts in each part, according to the need of each part (the working in the measure of each several part) and so subserves to the increase of the body in harmonious proportion; so the mystical Body of Christ which also is fitly joined together and compacted for the better conveyance of grace from Him, grows by grace flowing from Him, which grace flows through the appointed channels into each part, according to the place that part has to fulfil in the body, and so the whole mystical body increases in due proportion, no part being unnaturally large or abnormally strong.

Gore: The body is a unit of many parts fitted and held together in one life by a supply from the head which circulates through every joint, and for the full and unimpeded communication of which each several limb must do its proper work, so that the whole body may grow into completed life in that mutual coherence which is Christian love.

## The Omnipotence of God

The Great War with all its horrors and suffering has caused many Christian people to question either the love of God or His power. A noted novelist has produced a "finite God," a God who is not omniscient nor omnipotent. Of course, this is a contradiction in terms; a "finite" God is no God. The supposed dilemma between the love of God and His omnipotence has made some deny the God of love to retain the God of power, and some to deny the power of God in order to retain His love.

But a thinking Christian has not to make this choice, for God is Love and God has power. Paradoxical as it may seem, God's power is limited. He can do all things save deny Himself, or contradict His nature. He can do nothing against Himself; for instance, God cannot lie, for a lie is a contradiction against His very being, which is Truth.

Then, by the act of creation, God has limited His power, limited it by His own act, it is true, but nevertheless has limited it. God could have made His world different than it is; herein He has all power. But having made the world as it is He is limited to some extent by His creation. To illustrate, man to be man is possessed with free will and a moral consciousness, without these, which are expressed in intellectuality, he would not be man. He would be simply an anthropoid ape. God could have made man without this moral sense and free will, but God did not; hence as long as man is man, his will cannot be forced against his will. God may destroy man, but God cannot make man act against his will. The continual preaching of the omnipotence of God without regard to His self-imposed limitations has caused much confused thinking and is responsible for so much failure on the part of men to do His will.

Men have been led to thinking that God works on men and mankind continually in miracles. In this war, for instance, men and women are thinking that God should perform some great act without their help. They remain passive while God acts. They do not seem to realize that God has put before men the way to peace and righteousness; He has called His nations to the Christian life and they would not accept it. The very people

who are so critical of God are doing nothing and have done nothing to make the kingdoms of this world the kingdoms of the Lord Christ's, by driving out of their own lives sin and out of their home communities unrighteousness.

Sin thwarts the power of God, since sin arises from the antagonism of man's will to God's will. God can only overcome sin through man's obedience to the laws of God, and God works on and through man. When man submits his will to the will of God, then the power of God can work on man. The Great War arose from the unrighteousness of man and can only be ended by the destruction of this unrighteousness. But man must co-operate with God in this; man submitting himself to the righteousness of God and doing God's will rather than his own will.

More than this, since he who takes the sword perishes with the sword, it may be necessary to overcome evil by force. In other words, men may be and have been the instruments by which God has overcome evil; men loving the righteousness of God, giving themselves to do God's work in the destruction of evil, even to death. If God, by an act of supreme power, a miracle it may be, should bring peace today, there would be no permanent peace as long as man sins, and man would have the power to do this just as long as he has free will, that is, just as long as he is a moral being, man.

So it is the duty of Christians to use this freedom of will to work with God. We need to think less of the omnipotence of God and more of man's co-operation with God. The power of God is like the heat and light of the sun; it is about us, acting on us, but it produces no result on us until we utilize it. When used, it is a great power, but we must use it. So with the moral power of God. His graces are freely given, but we must take and use them. He gives grace and strength in Sacraments, but these are not magical powers; they are given in order that we may live righteously in this world and do the will of God. So with peace; when men are living according to the commandments of God, there will be peace, but when men sin and oppose their wills to the will of God, so long will there be war. It is not that God is impotent or unloving, but that, having created man a free agent, He allows man to act freely. He may and does overrule for good, man's conduct, by His saints, but He cannot destroy man's free will without first destroying man.

H. P. S.

## Church Should be the Center of Parish Life

The Rev. Charles Burgoon, who recently took charge of St. Paul's Church, Toledo, Ohio, is of the opinion that "The Church should be the center of life of the Parish. Indeed this has always been my thought and custom of work and I am surprised to think it an innovation. I believe that the Church should minister to all the needs of the Parish. The Church should be open for worship, and the young people of the Parish should be made to feel that it is their center of activity. I believe in providing a place for the boys to meet and have games, gymnasium and meet other social needs. The movie and the saloons offer attractions for boys all the time and there is no reason why the Church should not have an attractive place for boys."

## Clergyman's Retiring Fund Society

The Annual Meeting of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions' House, New York, November 9th. The reports of the Financial Secretary and Treasurer brought out the gratifying fact that during the last year there had been an increase in receipts from all three sources of income, viz. interest, dues from members, and gifts from individuals and Parishes, and further, that there had been a steady increase in each of these sources of revenue during the last three years. Thirty members have deceased since last November, of whom twenty-five were annuitants, ten of whom had been drawing annuity for from seventeen to thirty-nine years. The growth in annuities has been gradual each year, from \$18,611 in 1911 to \$24,480 which was disbursed last November. The former officers of the Society were re-elected.

## Faith

By Rev. J. S. Wicks

Is the Church of our God but a mask on man,  
But a sheepskin clothing the wolf?  
Does man merely use it as part of his plan?

—Or is God really there?  
Within God's great houses of brick  
and of stone,  
Where Christ in His mercy should rule,  
Have we done God's good will, or  
done—just our own?

—Or is God really there?  
Is convention a tool just to crush  
the weak,  
A cloak of our guilt while we plot?  
Do our actions belie the words that  
we speak?

—Or is God really there?  
Is the cross of the Lord the symbol  
of love,  
Or the symbol of crime in man?  
In our hearts do we boast, OUR  
eagle or dove?

—Or is God really there?  
He is there, never fear. In a few  
short years,  
He will crush, in the dust, all cross.  
He will compensate, both love and  
hate—and tears.

—For God is really there.

## Constant Giving

It would be quite impossible for any one of us to determine for another, just what was the fair and just measure of his or her obligations, or the exact amount either of service or money they should give through the channels of their Parish Church. We do not in any sense assume to submit any such judgment. On the other hand, we do believe that it is just and fair to say, that one of the primary obligations that rests upon us, is to maintain those interests represented in and through our Church and its extensive enterprises.

There are two or three things we plead for:

First, the reasonable recognition of our common responsibility. This means the recognition by every one, old and young alike, related to this Parish, of those fair claims which it lays upon them. No excuses or personal conceits or prejudices can relieve us of this responsibility. The larger the Church the more extensive its interests and the more efficient its equipment, the greater its responsibilities, obligations and expenses. We do not believe that these things should be made the topics of discussion (except very infrequently) in connection with our Sunday services. Any such discussion has a tendency to divert the worshipper from the consideration of the larger claims of his spiritual life. The place for considering our responsibility and for equitably meeting it, is in the home. It is here that we discuss all other responsibilities and obligations, especially those related to the maintenance of the objects that challenge and engage our interest. To sit down seriously and to give proper consideration to the claims of our Parish Church and all its allied interests, should certainly be one of the things for household and family discussion.

Our second point is, that in giving to the Church's maintenance and agencies, we should be utterly consistent. By consistent we mean, that our gifts should not be disproportionate when compared with our other gifts, no matter for what purpose they are given. Again, by consistent, we mean consecutive, unbroken and unflinching giving. The Church that is business-like in its administration, prepares its budgets, both for its own housekeeping and for the maintenance of its charities and other agencies, with just as much care and precision as any secular enterprise or business corporation. If this budget is to be met (and surely the Church should be the leader in consistency along these lines) it must have consistent givers.

Our third point is, that giving, in our conception of it, is not a thing apart from our expressed religious habit, nor indeed is it extraneous to worship itself. In the conception of it as our Church sets it forth it has its significant place in our prayer-book in the ante-communion office. In other words, those who devised our policy conceived of giving as being analogous in some sense to the great sacrifice to which the Holy Communion witnesses. Hence it is, in its highest conception, a religious act. There is not a man, woman or child in this Parish, who, if we could sit down and talk with them concerning all these things, but would readily accede to the fairness and justice of the three points we are here making.



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

A neat brick Church is to be erected at Andrews, South Carolina in loving memory of the late Bishop Capers.

The new Church at White Sulphur Springs, Mont., was consecrated on Sunday, November 11th, by Bishop Faber who was assisted in the service by Archdeacon Hooker.

St. Mary's, Asheville, N. C., the latest thing in small and beautiful Churches in the District of Asheville grows apace, forty-one baptisms and twenty-eight confirmed being reported since last January.

Plans have been completed for the erection of a Church for St. Philip's (colored) Mission, Grand Rapids, Mich. The building will be of yellow tile with cement facings and will have a seating capacity for about 275.

A Mission was conducted by the Rev. Roger T. B. Anderson of the Order of the Holy Cross, at St. Barnabas' Church, Chicago, the last week in November. The Rev. E. J. Randall is Rector of the Parish.

Field Marshall Haig's Cambria victory was celebrated in London, England, at noon on November 23rd. The bells in all the Churches were rung, flags were displayed and buildings dressed with bunting. It was the first time since the war began that bells have been rung for any rejoicing.

The Bishop of Southern California, the Rt. Rev. Dr. Joseph H. Johnson, in laying the corner stone of the new Church building in course of erection at Long Beach, said:

"In the twenty-one years of my Bishopric I have laid the corner-stones of at least 40 Churches. This record gives me great satisfaction. When I think of the sacrifices which this means and the deep purposes in the hearts of the people, I thank God and take courage."

Holy Rood Church, New York, was recently consecrated by Bishop Greer. Bishop Burch preached the sermon, and Canon Robert E. Jones of the Cathedral of St. John the Divine was master of ceremonies. After the service the Bishops, Clergy, Vestrymen and Parishoners had a luncheon in the Parish House. The service was made possible by a memorial gift of \$68,000 from Mrs. Stuart Crockett, widow of the late Rector of the Parish.

The Rev. Brayton Byron, Rector of St. Mary's Church, Reading, Pa., in commending The Witness to his people, said, "This is a very fine Church weekly, which publishes up-to-date minute news of interest to Church folk and is a most instructive sheet as well. Every Church family should take a Church paper. Here is one which comes every week and may be had for \$1 a year. Why not try it?"

The leave of absence granted by the Vestry of Trinity Church, New York, to the Rev. Dr. Manning, to enable him to enter upon war work, is expected to be for three months, or until the beginning of Lent. Dr. Manning is engaged in religious work at Camp Upton, where a contract has been let for the erection of a Church and community building, at a cost of \$30,000. The building is to be owned jointly by the Episcopal, Presbyterian, Methodist, Congregational and Lutheran War Commissions.

The Rev. Dr. Freeman's little sermons published weekly in the Minneapolis Tribune and The Witness, have attracted wide attention. In a letter to Dr. Freeman, commenting upon his recent sermon entitled "S. O. S.," a Clergyman in Kansas "called attention to a very interesting illustration of these significant letters to be found in the Communion office in the consecration prayer, in which the eternal ministry of Christ is described in these three words, 'Sacrifice, Oblation and Satisfaction.' The writer rather suggestively indicates that this is the Divine call to the human heart."

### Personals

The Rev. A. W. Noel Porter, Ph. D., has resigned as Rector of St. James' Church, Los Angeles, and accepted the Rectorship of Trinity Church, San Jose, Diocese of California.

The degree of Doctor of Divinity will be conferred by Seabury Divinity School upon the Rev. Dr. John C.

Sage, Bishop-Elect of the Missionary District of Salina and Managing Editor of the Witness, at the mid-winter Convocation. The degree was voted to Dr. Sage at the annual meeting of the Trustees, held last June.

The Rev. LeRoy Ferguson, Rector of the Church of the Merciful Saviour, Louisville, Ky., was one of the first colored secretaries sent to France by the Y. M. C. A.

Miss Nellie Freeman of White Bear, Minn., sometime a member of the executive committee of the Sunday School Commission of the Diocese of Minnesota, has accepted the position of matron of the Church Hall, Valley City, North Dakota, and assumed charge of her new duties the first of the month.

The Rev. C. W. Hinton, formerly Rector of St. Ambrose's Church, Antigo, Wis., has taken up his work as Rector of St. John's Church, Wausau, Wisconsin.

Bishop Beecher of Western Nebraska, took an active interest in raising the war fund for the Y. M. C. A., visiting a number of places and giving addresses, on the merits of the campaign.

The Rev. John McKinney, Rector of Christ Church, Janesville, Wis., for the past eleven years, has resigned and accepted a call to Christ Church, Burlington, Iowa.

The Rev. Joseph Stansfield, of New York City, conducted a successful ten days preaching mission in St. Paul's Church, Lansing, Mich., beginning November 16th.

A largely attended reception was tendered the Rev. Wm. T. Hooper, Assistant Rector, and Mrs. Hooper, in the Parish House of St. John's Church, Hartford, Conn., on Thursday evening, November 15th. Among those present were Bishop Brewster, the Rev. James W. Bradin, Rector of St. John's Church and the local Rectors and Ministers of Hartford.

The Rev. William C. Heilman, Rector of the Church of the Holy Apostles, St. Claire, and Christ's Church, Frackville, Pa., has accepted a call to Trinity Church, Steelton, Pa.

Mrs. S. A. Bullis, for many years a most faithful and devoted communicant of the Church of the Ascension, Kenyon, Minn., entered into rest on November 28th, and was buried on November 30th, the Rev. Dr. C. A. Pool, of Faribault, officiating.

Mr. Wm. J. Montgomery, the faithful sexton of St. Luke's Church, Philadelphia, for the past twenty-five years, sustained injuries from a fall which it was thought would prove serious for one of his advanced years, but his condition has improved and it is hoped that he may recover. He has passed his seventieth birthday and was recently presented with \$2,000 by the congregation of St. Luke's Church on the anniversary of his twenty-five years of service as sexton of the Church.

### Woman's Auxiliary Conference

The second Woman's Auxiliary Conference of the Diocese of Ohio was held Wednesday, November 21, at St. Paul's Church, Cleveland, under the leadership of Mrs. H. C. Cook, Diocesan Vice-President.

About one hundred and seventy-five women were present at the luncheon which was served in the Parish House.

Mrs. Anderson, Educational Secretary of the Diocese spoke on the Missionary educational work for the various Parish branches of the Auxiliary and on the Pilgrimage of Prayer.

Dr. Woodruff, Rector of Emanuel Church spoke on "The World in Cleveland," stating that it was endorsed by all the missionary boards and societies, urging all to give it their active and enthusiastic support as it was intensely practical and really spiritual in its message.

Mrs. Cooper of Genesee, N. Y., presented the work of the Little Helpers, dividing her subject into the Necessity of the work, the Junior Plan of the work and the Methods of the work, showing how much had been done with the children at the age when impressions were so easily formed and knowledge so readily retained, stating that at this special time no more patriotic thing could be done than to instill the missionary spirit and fervor in the hearts of the young.

### Ordinations in Nebraska

At the annual Convocation of the Clergy of the Diocese of Nebraska on November 11th, held at Christ Church, Beatrice, the Bishop of the Diocese advanced to the Priesthood the Rev. Messrs. Roy H. Fairchild, Charles E. Brown, and Eratus S. Darling, M. D. The preacher was the Rt. Rev. the Bishop of Milwaukee, who gave a course of lectures ad clerum to the members of the Convocation. The candidates were presented respectively by the Rev. W. W. Barnes, the Rev. V. A. Mulligan, Rector of the Parish, and the Rev. J. E. Darling, brother of the last named candidate. The Litany was read by the Rev. George St. G. Tyner, and the Rev. J. A. Williams was master of ceremonies. The Rector of the Parish was the Deacon, and the Very Rev. J. A. Tancock was the sub-Deacon. The Chaplains to the two Bishops were the Rev. Carl M. Worden, and the Rev. James Noble. A large congregation witnessed the ordination, and the sung Eucharist was splendidly rendered by a large vested Choir. Ninety per cent of the active Clergy of the Diocese were vested, and in the procession. The Rev. Roy H. Fairchild is a son of the Diocese, a graduate of Seabury, and is now Vicar of the Missions at Fairbury and Wyomere. The Rev. Charles E. Brown was formerly a Congregational minister, and becomes Vicar of the Missions at Tecumseh and Auburn. The Rev. Dr. Darling some years ago was for two years in the General Theological Seminary, then became a practicing physician, and now returns to his first love, the Sacred Ministry. Dr. Darling becomes Vicar of the Mission at York.

### Diocesan Chaplain for West Texas

The Rev. Lee W. Heaton, acting as Diocesan Chaplain, Diocese of West Texas, under the direction of Bishop Capers, whose appointment has been confirmed by the War Commission of the Church, announces that "We have opened an office at 424 Gunter Building, San Antonio, where we are endeavoring to keep a record of all Churchmen in the service of the Nation stationed within the borders of the Diocese. My field covers Camp Travis, Fort Sam Houston, the Kelly Aviation Fields, Camp Stanley, Fort Clark, Fort McIntosh, Fort Ringgold and the border camps. We are prepared to receive communications regarding men stationed in these places and will make an earnest effort to keep them in touch with the Church and minister as far as possible to their needs.

May we ask that in addressing inquiries, specific directions be given as regards the number of the regiment, number or letter of the squadron or company and such other information as will assist us to locate the person whom it is desired for us to reach. This is very necessary inasmuch as there are about one hundred thousand men now in the service in this Diocese.

We are providing through the Clergy of the City of San Antonio for a weekly celebration of the Holy Communion in all of the camps located near the city, and are visiting regularly the Base Hospitals.

A neat form of bulletin is being used in the camps to announce the services of the Church, and such other information as it is desired to place before the men. Cards are posted upon the bulletin boards of the regiment interested by the courtesy of the Commanding officer. Larger posters are used in the Y. M. C. A. buildings where the services are held."

### Death of the Rev. James Avery Skinner

The Rev. James Avery Skinner, who has served sixty-five years in the ministry, died of pneumonia in St. Luke's Hospital, New York, on Sunday, November 25th. He was born in Oswego County, N. Y., and was a graduate of Hamilton College, the Union Theological Seminary and the DeLancey Divinity School. He served in the Presbyterian ministry for a number of years, was ordained a Deacon in 1888 and advanced to the Priesthood in 1889 by Bishop Cox. During his ministry in the Church he was Assistant Rector, Missionary and Rector in a number of New York state Parishes. At the time of his death he was Missionary-in-charge of the Chapels of the Atonement, the Good Shepherd and Emmanuel, in the Bronx.

### Clerical Changes in District of Asheville

The Rev. Francis B. Boyer, Ph. D., formerly an assistant at the Church of the Advent, Boston, Mass., has become Rector of All Souls', Biltmore, succeeding the Rev. Rodney R. Swope, D. D., who is in a very precarious state of health.

Te Rev. Arthur Wadsworth Farnum has come from Minnesota to succeed the Rev. Reginald Norton Willcox as Rector of St. James', Hendersonville. Father Willcox assumed his new duties as Rector of the important Parish of St. Luke's, Watertown, N. Y., last month.

The Rev. Floyd W. Tomkins of Valle Crucis, after a period of faithful and zealous labor, has withdrawn from the jurisdiction.

The Rev. John C. Seagle, formerly of Yonkers, N. Y., has succeeded the Rev. C. D. Chapman, the venerable and much loved Rector of Brevard.

The Rev. Wm. B. Allen, Missionary at Salinda, is recovering from a severe attack of rheumatic fever.

The Rev. J. Norton Atkins has been transferred to Blowing Rock, one of the picturesque stations of the district and plans are under consideration for the erection of a new Church.

The Rev. Albert W. New, of Waynesville, has gone to Florida for the winter.

The Rev. J. D. C. Wilson has been appointed to Wilkesboro, which has been vacant for some years.

Shelby is still without a Rector.

### Itinerary of Missionary to Deaf Mutes

The following are the appointments for the month of December, for the most part in Pennsylvania, made by the Rev. Franklin C. Smielau, Missionary to deaf mutes:

1. St. Luke's, Scranton, 8 p. m., Lecture.
2. St. Luke's, Scranton, 3:30 p. m., Holy Communion.
3. St. Stephen's, Wilkes Barre, 7:30 p. m., Lecture.
4. Grace and St. Peter's, Baltimore, 8 p. m., Lecture.
5. Washington, D. C., 10:45 a. m., Grace and St. Peter's, Baltimore, 3 p. m.
6. Church of the Mediator, Allentown, 8 p. m., Lecture.
7. Trinity, Easton, 11 a. m.
8. Church of the Mediator, Allentown, 2 p. m., Holy Communion.
9. Christ Chapel, Reading, 7:30 p. m., Holy Communion.
10. Christ Chapel, Williamsport, 8 p. m.
11. St. Andrew's, Harrisburg, 8 p. m., Lecture.
12. St. Luke's, Lebanon, 7:30 p. m.
13. St. James', Lancaster, 9:30 a. m., Holy Communion.
14. St. James', Lancaster, 10:30 a. m.
15. St. Andrew's, Harrisburg, 3 p. m., Holy Communion.
16. St. John's, York, 6:30 p. m.
17. St. Paul's, Erie, 8 p. m.
18. Trinity, Rochester, 8 p. m.
19. Trinity, Pittsburg, 10:45 a. m., Holy Communion.
20. Christ Church, Greensburg, 2:30 p. m.
21. St. Mark's, Johnstown, 7:30 p. m.
22. St. Luke's, Altoona, 8 p. m.

### Bishop Anderson and Griswold Strongly Favor Prohibition

The Chicago Tribune, in commenting on the observance of the Sunday next before Advent as Temperance Sunday by the Church in the United States, credits Bishop Anderson with having said, "For years I have publicly and privately indorsed the entire dry program. I am in favor of a dry Chicago and a dry nation, and I believe in supporting the national administration to the utmost of my ability." Suffragan-Bishop Griswold, in giving his endorsement of making Chicago and the United States dry, said:

"My head, heart, both my hands and feet are committed to the cause of prohibition of the liquor traffic. I have lived in Kansas, where I have seen the benefits of prohibition, and I want every state to enjoy the same advantages."

### Tribute to an Iowa Clergyman

The Council Bluffs, Iowa, Nonpareil, pays a high tribute editorially to the Rev. Wilford E. Mann, Rector of St. Paul's Church, in that city, in commenting upon a farewell sermon preached by Mr. Mann to enlisted men

before their departure for the front. "Clearly and with unanswerable logic Mr. Mann elaborated the thought that love is the essence of Christianity. It was a noble message with which to send forth men to battle. It came from a heart filled with love and gratitude. It moved the hearts of men and inspired them to respond to their best impulse. Mr. Mann has been in charge of his present Parish for a number of months and his work has been splendid. He does not depend upon word pictures for his success. His great reliance is love, which was the vital and essential element in the life and teaching of the founder of Christianity. This he preaches from his pulpit and practices assiduously in his conduct with his fellow men. He is a great citizen as well as a great preacher. And his greatness in both directions is due to his manhood qualities. What the Nonpareil wishes to make clear in this brief appreciation of a man who makes no claims for himself is that Council Bluffs has in the person of Mr. Mann a scholar and a Christian gentleman who by virtue of his work and worth is entitled to a place in the ranks of the best and strongest men in the country."

### An Unusual Bible Class

St. John's Church, Hampton, Va., has a large, well organized Bible Class in the Church School, conducted along unusual and very effective lines. The class publishes a four-column quarto monthly bulletin, larger than the average Parish paper, containing excellent matter and news, inclined to arouse the enthusiastic interest of the members. The last number contained suggestive and encouraging letters from the Rector, the Rev. Edwin R. Carter, and the Superintendent, Mr. John Weymouth. In the "Mail Bag" are letters to the Class Leader, Mrs. Frank W. Darling, from young men who have gone out of the class into the service of their country. Enlistment cards for service in the different departments of the Parish work are provided with the request that they be taken to friends, neighbors and strangers and "have them signed up for SERVICE spelled with capital letters."

S Stands for "Send me on some errand for the Church.  
E Stands for the energy I will devote to the Church.  
R Stands for the right royal record I will make in Church work.  
V Stands for the victory over the selfishness that prevents my doing my part.  
I Stands for my interest that will increase as I work more industriously for the church.  
C Stands for the Church I am humbly trying to serve.  
E Stands for the effervescent spirit of helpfulness that comes up again after discouragements and failures.

Let us have no slackers. Let all enlist in the service of our Church, which has already stood staunch and true through four wars. So let each one of us do our duty fighting for the Cross as those in our country's service are fighting for the flag.

A neatly printed folder has been arranged by the leader for members of the class in the service of the country. Under the title, "For God and Country" the Cross and Flag appear, with the suggestion "Let us not for one second forget the power of prayer." There are appropriate Bible texts and prayers for the use of the men.

### Minneapolis Parish Mobilized

Sunday, November 25th, was observed as mobilization day at St. Mark's Church, Minneapolis, Minn. In the afternoon committees made a canvas of the Parish, visiting every home, in order to secure a complete record of the people and the resources of the Parish. The purpose of the canvas was to secure such data as would enable the Rector, the Rev. Dr. Freeman, and his coworkers to mobilize the forces of the Parish for a more effective and far-reaching service in meeting present-day problems and to share in the work of the reconstruction period that will follow the war. In explaining the movement, Dr. Freeman pointed out that the modern Church must be a seven instead of a one day institution to fill its obligations in the community. He said the larger conception of religion recognizes the Church as an agency vitally related to everything that has to do with human life. Ministering to the bodies as well as the souls of men, he said, is essential if the Church is to keep abreast of the times.



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## ETERNAL VERITIES

An Indian has recently said that our boasted civilization with its schemes of business, diplomacy and education has broken down and has been replaced by a savagery more brutal than any ever exercised by the Red man.

There is no one who can say this with greater sincerity than an Indian, because no race has suffered more in its fibre and virility by contact with this same civilization than the Red man.

And in truth why should it not be so? Every other civilization has failed because of its inherent selfishness and godlessness.

As one reads the records of the past—the boastful arrogance of the Assyrians; the cruel brutality of Egypt; the spectacular vanity of Greece; the sodden indecency of Rome—have left their mark upon the unhappy millions who groveled under the pride of Nebuchadnezzar, or the anger of Pharaoh, or the caprice of Alexander, or the lust of Nero.

“The whole creation truly groaneth and travaileth in pain together.”

And then Christ came with His message of liberty to those who had abandoned hope; to the victims of unbridled power; of wickedness in high places; captives fast bound in misery and iron. But it was not a terrestrial freedom.

The inhuman vices of Constantine, slayer of his own wife and son, were no better than those of Herod. The malice, hate, lying, murder, of the dynasty of Clovis was exceeded only by the grandsons of Charlemagne.

The greed, lust and malicious cruelty of a Frederick of Germany, a Philip of France, a John of England, were more than matched by the same qualities in those Princes of the Church, Balthasar Corsa or Alexander Borgia, which in turn were repeated by those defenders of the faith, Henry VIII of England, Francis I of France, Charles V of Germany, and the still more cherished son of the Church, Philip II of Spain.

The situation was not improved under the Rule of the Saints in England, nor the brutal demand of Luther that men were “to stab and kill the revolting peasants of Germany as one would destroy a mad dog.”

Nor was life brightened either by the brilliant indecency of Charles II nor the besotted stupidity of the Georges, duplicated in France by the lustful cruelty of the Louis or the bloodthirsty terror of a Robespierre.

Napoleon, the most admired of men, the household deity of many an American financial freebooter, was faithless to his wife and selfishly indifferent to the sufferings of the army that he immolated in the snows of Russia, while Frederick the Great was greatest in his brutal treatment of those of his own household.

By what baptism of the Holy Spirit or by what veneering of a cultured hypocrisy have those in control of the happiness of the millions in the last century changed their spots?

The studied indifference to the slavery of women, the exploitation of children, the moral leprosy of tenement districts, the hopeless monotony of workers in mine and factory, the graft of public funds, the ostentatious display of those who had in abundance, and the sodden drunkenness of the children of despair—all alike have indicated that man being in honor has no understanding and no mercy, but is compared to the beasts that perish.

And in our own time the Holy Cities of the wise and the efficient were Berlin and Vienna. And now comes Lo, the poor Indian, and tells us that this war has stripped the mask of hypocrisy from the face of our much-vaunted civilization and disclosed the fact that underneath the velvet and the kid are still claws and fangs—an indifference to human suffering, a malicious cruelty, a fiendish hate that for barbarity and ferocity out-rivals the deeds of Tamerlane or Genghis Khan.

Surely a child may read the signs of the times that the natural man is the same brute that he always was, and that no dress suit can alter the evil heart of man.

For what then may we give thanks—as we stand beside the pitiful ruins of modern Europe? So much greater than anything that is past, just in proportion as we have trusted in ourselves that we were righteous and despised others.

For what shall we give thanks as we stand beneath a crucified Christ, or the butchered martyrs of the Roman arena, or the flames that consumed Savonarola, or Huss or Cranmer?

For what shall we give thanks as we stand over the graves of our Revolutionary patriots or the tomb of a martyred Lincoln, or the millions of graves in France and Belgium?

Shall we utter the well known platitudes of false prophets—“Peace, Peace” when there is no peace, or shall we sing the virile words of David, “Blessed be the Lord our God who teacheth our fingers to fight.” Shall we be glad or sorry that Christ resisted unto blood striving against sin; that the martyrs fought with dogged persistence; that the heroes of history have resisted tyrants and that men have risen up in every age that hated a lie.

But why fight when out of the smoke of victory comes only some new form of tyranny; some new expression of human meanness? Why fight when even the Church itself is the victim of an Amos or Caiaphas?

Because we seek no earthly Kingdom of compromise and selfish indifference, but a heavenly city whose foundation is truth and whose walls are righteousness.

“By faith Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.”

“By faith Gideon, Barak, Sampson, David, subdued kingdoms, waxed valiant in fight, turned to flight the armies of the aliens.”

“Women received their dead raised to life again.”

Why? Because they looked for a city which hath foundations, whose builder and maker is God.

War is an incident and so is peace. The world was full of pacifists in the days of Nero, and our nation was full of warriors in the days of Washington.

The realities lie beyond, and it is the business of Christ to “spoil principalities and powers, and to make a show of them openly, triumphing over them in it.” In what? Why in His Cross and Resurrection.

The Christian who suffers martyrdom for truth or fights for truth, as the circumstance may be, lays down his life for a principle, because they have a city whose builder and maker is God, and whose foundations are truth and justice, and which they may attain only as they are willing to hold their lives as offerings to God, for the end they have in view.

## THE STORY OF THE CHURCH

### The Babylonian Captivity

The XIII century marked the victory of the Papacy over the Imperial power; the XIV marked the subservience of the Pope to the French King.

The XIII marked the zenith of the Pope's temporal power at Rome; the XIV marked the depth of its degradation as a tool of France.

When Philip had accomplished the humiliation and death of Boniface VIII he succeeded in having elected, after a year of intrigue, Bertrand Du Got, a Gascon, who in return for the favor, had his coronation in France and took up his residence at Avignon on the left bank of the Rhone, where from 1305 to 1378 the Pope resided.

This period was called the Babylonian Captivity by the Italian faction, not merely because the Pope had left the Holy City and for seventy years the curia had resided in a strange land, but because the habits of the Papal Court while at Avignon resembled in morals that wicked city.

It was rumored that Bertrand Du Got had agreed to file articles in order to satisfy the King of France; to restore Philip to the communion of the Church; to dishonor the memory of Boniface; to restore the family of the Colonnas, who were the bitter enemies of Boniface; to promote certain friends of the king to the College of Cardinals, thus giving him control of future elections and to give the king certain ecclesiastical tithes. Whether Pope Clement agreed to this or not, he carried out four of the five articles, and only escaped dishonoring Boniface by putting the burden on the Council of Vienna, which in turn refused to condemn a Pope who had been a good Catholic.

But this omission of Clement was more than made up by his complicity in aiding Philip to annihilate and pillage the medieval order of the Knights Templar on the grounds of immoral and heretical practices.

This Philip did with great brutality, extorting confessions by torture and putting to death the leading officials of the order.

The need of the order had ceased with the breakdown of the Latin Kingdom at Jerusalem, and the order had grown rich, arrogant and secular, but it was little, if any, worse than the Court of either Philip or Clement, and there is no proof that it was guilty of the crimes ascribed thereto.

It was the first of a long series of uses to which the kings of France put the Papacy while in their control, until the Papacy, already hated for its greed and loose morality, became known as a French institution and lost prestige with the other nations, especially in England, whose ecclesiastical revenues to the Pope were given or loaned to France for the purpose of making war upon England.

It was a saying of the English peasants that “Christ was English and the Pope was French, and they would now see who was the greater, Christ or the Pope.”

During this period when the glamor of the City of Rome was so entirely separated from the office of the Pope, men began to question the whole position of the Papacy, and a notable treatise by Durantis, Bishop of Mende, urges a thorough reform of the Church, “from the head downwards,” which phrase became a favorite expression up to the time of the Reformation.

Another phase of this century, and one to be reckoned with, was the rise of literature. Petrarch, Dante, and Boccaccio in Italy; Chaucer and Wycliffe in England, mark a new epoch in human intelligence and in the protest against gross abuses in high office which made spiritual progress impossible.

When the head of the Church was using the revenues of the Church to enrich his favorites and to provide luxurious debauchery for the satellites that surrounded him, the sheep were naturally unshepherded, and honest worth in the Priesthood was set aside in favor of worthless favorites.

It was no wonder that the rise of learning should find its mark in the grave inconsistencies at the Papal Court.

The shameless conduct of the Papal Court was its own greatest enemy.

Another potent factor in the overthrow of the great delusion was the rise of national feeling. Prior to this society was divided into

classes rather than into nations. A French Knight had more in common with an English Knight than he had with a French peasant under the feudal system.

But when the Kings of England and France summoned the commons to assist them in their struggle with Papal aggressions, they created a new order, and English yeomen were destined to join with English Knights in defeating the flower of the French nobility. And this national unity was sure to result in ecclesiastical power that used political difficulties to increase its own power, and did not hesitate to employ English money to defeat English armies.

There was a devout party who saw the decadence of Papal power who were constantly working to bring the Pope back to Rome, chief among whom were those two remarkable women, Catharine of Sweden and Catharine of Vienna, who finally succeeded in gaining their point, but only to aggravate the problem and to create a new cause for the decadence of Papal power. For while Gregory XI, acting under their enthusiasm, and against the will of the contented Cardinals, did go back to Rome, he found it in ruins, and died as a victim of his own enthusiasm.

The selection of his successor and the repudiating of that selection by the French Cardinals, created the Great Schism, in which for more than a generation two Popes claimed the allegiance of Christendom, the one at Rome, the other at Avignon, each supported now by this nation, now by that, until the Papacy became a matter of political expediency, and Christendom was edified by their mutual recriminations and excommunications, for no other principle than that each one had the job and proposed to keep the same.

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

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# THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

## "OLD SYRIANS"

### GENERAL STATEMENT

The Syrian Christians belonging to the "Old Syrian Church", and most commonly but erroneously called Jacobites, are among the most recent immigrants to this country. Most of them are young unmarried men. In some cases women have come with their husbands, but, generally when married men come, their wives and ed, to develop schools in Syria.

Soon after their arrival these Syrians establish themselves in business for themselves. They are most industrious and thrifty, the object of their thrift being to better the pitiable conditions of their suffering brethren. It is a fact that to this end large sums of money are forwarded regularly by the Syrians in America to the ecclesiastical authorities in Syria for distribution.

Throughout the United States and Canada "Old Syrians" are scattered in large and small groups. Within the province of New England there are several colonies. At Worcester, Mass., there are over two hundred men. In Fitchburg, Springfield, Boston, Providence and other places there are colonies varying in numbers.

Having had few educational advantages in Syria these people have formed educational organizations throughout this country to promote the interests of education among themselves, and when opportunity is afforded, to develop schools in Syria.

### HISTORY OF THEIR CHURCH

"The Old Syrians" regard their Church as the ancient Church of Antioch. Their Patriarchs, believing themselves to be the legitimate successors to that See, assume at their elevation, the name of "Mar (Saint) Ignatius" in honor of the famous martyred Bishop of Antioch.

In the sixth century, the "Old Syrians" were threatened with extinction by the brute force of the Emperor Justinian. The Church was saved from extinction and its work revived through the efforts of the monk, Jacob Baradeus,—Al Bardai— "the man in rags." Jacob or James was given this name because he wore a horse blanket as clothing until it fell apart. Although he was of a retiring disposition, and apparently unqualified for the episcopate he was forced into the office by the Empress Theodora, the wife of Justinian, who was anxious for the preservation of the very Church her husband was seeking to destroy. It is said that Bishop James covered Asia Minor, Syria and Mesopotamia as far as Persia, mostly on foot. Through his indefatigable labors the Church grew very strong. It was from this Bishop that the "Old Syrians" were named Jacobites.

After the death of Jacob Baradeus, the "Old Syrian" Church began to wane, and as a result of governmental disorder, these people became widely scattered throughout Asia.

### PRESENT CONDITIONS

Prior to the present war there were about 200,000 "Old Syrians" in the Turkish Empire. The larger part of these inhabit Mesopotamia; about one-tenth of their number live in Syria proper, and a few hundred souls in Palestine. On the Malabar coast in India, in the island of Ceylon and throughout the United States and Canada there are several thousand more. Their ecclesiastical language is Syriac. By reason of their being so widely scattered, the "Old Syrians" have adopted the language in use in the communities in which they have lived. Consequently today "Old Syrians" coming to this country from different parts of Asia cannot understand each other, excepting when they meet in Church to worship in the Syriac language, and then usually they are limited to the Lord's Prayer, the Creed and the Sanctus. There is only one "Old Syrian" priest in America, therefore these people are left to spiritual starvation.

### RELATION TO THE EPISCOPAL CHURCH

To the "Old Syrians," both Roman and Protestant Churches are equally objectionable. For the former they retain an historical hatred because of its attempts, from time to time, to usurp the authority of the "Old Syr-

ian" Patriarchs; and the latter because of its doctrinal negations and, to these people, its cold, barren and unexpressive forms of worship. In the Episcopal Church they see a sister to their own mother-church, free from ecclesiastical tyranny, yet holding fast to "the faith once delivered to the saints," and using such forms of worship as those to which they have always been accustomed. This statement is verified by the testimony of leading men among the "Old Syrians" in America.

### SUGGESTED HELPS

The first problem one encounters when endeavoring to minister to the "Old Syrians" is the lack of a common language. As yet most of them have but little command of the English language. Colonies are very often divided in the use of language, and quite often serious difficulties arise because of the misunderstandings which naturally come from such a condition. Through patience and deep sympathy our Clergy can be of real service to them in unravelling such problems. Where fifty men are divided up into four groups, each group using a different language and unable to understand but very little of the language of the other groups, one can readily imagine the difficulties to be encountered.

These people have been neglected for some time because of wrong religious classification, and because the Church has not been awake to the problem at its doors. In order to reach them we must first see that they fully understand that the ministrations of the Church's local clergy are at their disposal; secondly we must provide for them regular services that they can understand and enter into, that their souls may be strengthened and made glad by being privileged to express their spiritual life in ways that are understood of them. As sheep without shepherds they are crying for spiritual guidance. A prominent denominational missionary who has worked in their midst for years, in Syria, recently declared to the writer that the Episcopal Church must meet the needs of these people as in our Church alone they can find spiritual satisfaction.

In addition to our spiritual ministrations, we should be opening our Church rooms for their use. It is a golden opportunity to shepherd a poor forsaken flock of Christ, cut off from contact with their own pastors, and wandering in a new country.

### THE ITALIANS

The people of Italian nationality resident in the Province of New England offer to our Church one of the greatest opportunities for Christian service that has ever been presented to it.

There is not a Diocese in our Province where there is not a substantial number of these people. The largest Italian communities at present are in the Diocese of Massachusetts, Rhode Island and Connecticut. These communities vary in size from a few score up to fifteen or eighteen thousand. A large proportion of the Italians have come to stay. The intellectual, moral and religious status of the Italian immigrants is varied, because they come from various provinces in Italy, sharply contrasted in social and political life, standards of living, education, and also in dialects. This presents a difficulty to our American born clergy, but not to one who is a native Italian. However, each community in America is fairly homogeneous, its members coming chiefly from the same or closely related provinces in the old country.

### THEIR NEEDS AND LONGINGS

The Italians have three great needs, which in each community our Church should and can meet. The fulfillment of these they earnestly long for. They are: 1, Knowledge of the real American ideals; 2, A Church of God-given authority and sacraments, yet free from the abuses which have driven them from their Roman Catholic allegiance; 3, Pastoral care.

To know America is their first necessity, and almost equally it is their keen personal desire—socially, politically and religiously. Socially and politically they are all too likely to get their first and continuous impressions of American life and ideals from the professional politician and

from other individuals and organizations of small calibre and low motive.

Religiously a great proportion of them, owing to persistent teaching in the Roman Church in Italy, assume as an axiom in their life that they have no choice except between the Roman Church on the one hand and deliberate infidelity on the other. Even those of their number who are better informed and who recognize the good and sincerity among Protestants, have not the least idea that there is a Church essentially and thoroughly sacramental and authoritative and at the same time completely American. To them, the Church of Rome is the one representative of Catholic religion. When they feel bound, as great numbers of them do, to leave the Roman obedience for economic and moral reasons, they feel they have nowhere to turn. They are pathetically ignorant of the fact that there is, close at hand, a Church which has preserved intact the truth and beauty of Catholic faith and worship which they believe in and love, but which is free from those abuses on account of which they have severed all connection with the Church of their fathers.

Pastoral Care for the individual and the family is a fundamental need of the Italian immigrant in our midst—a shepherding of souls. Those who are definitely and actively loyal to the Church of Rome have it; those few who are positively Protestant-minded and in personal touch with Protestant missions have it—in so far as pastoral care is possible without the sacraments. But outside these two classes there is a great contingent of Italian immigrants in every community in New England that is utterly unshepherded, and that never will be shepherded, until our Church seizes her manifest opportunity and begins to perform her duty in a thoroughgoing way. These unshepherded thousands have a Catholic tradition back of them, many having been personally connected in a formal way with the Roman Catholic Church, but are entirely alienated from her with no hope of reconciliation. A fearfully large proportion of these unshepherded ones have come to no higher ideal in their lives than the pursuit of the "almighty dollar."

### WHAT HAS BEEN DONE

The settlement houses have done and are doing substantial things both in Americanizing and in some degree idealizing these immigrant groups, but the thousands of unshepherded individuals are feeling after a clear and adequate religious nurture which only the American Episcopal Church can give them. Occasionally our clergy reach individuals as in hospitals and Sunday Schools. Some two or three of our English speaking priests with women lay helpers are ministering well to Italian communities. The two Italian Clergy of our Church in Hartford and Boston are doing splendid growing work and reaching out beyond their own missions. But what can two do for the many thousands in seven Dioceses?

### THE IMMEDIATE SOLUTION

Connecticut needs certainly two more native Italian priests—the kind of men that know both their own people and our American Church intimately. In Boston alone two more at least are needed. Two other such clergy should be at work in other cities of Massachusetts, Rhode Island should have two at work, one in Providence, and one, at least, in the outlying towns. Each of the other Dioceses ought to have at least a resident Italian general missionary.

Such vital and immediate needs mean financial support, and in some of the instances mentioned the Province will have to take the initiative, if the already over-ripe opportunity is not to be passed by. So many times in the past have we missed this opportunity—to our indelible shame as a Church calling itself American in spirit and purpose.

### Church Finance Committee

This Committee, which was authorized at the last General Convention for the purpose of improving business methods throughout the Church, has established its office at 289 Fourth Avenue, New York. Its membership is as follows: The Rt. Rev. Bishop Lawrence, Chairman; the Rev. Dr. Henry Anstice, Mr. Arthur Newbold, Mr. Alanson B. Houghton, Mr. Robert C. Pruyn, Treasurer. The Secretary is Mr. F. F. Bartrop, an expert accountant.

The first work of the Committee in its efforts to systematize Church Finance and business Methods, is naturally to secure a uniform financial year, which under the Canon is now the Calendar year. Already a number of Dioceses have made this change, the latest being New York which fell into line at its recent Convention.

Recognizing that those who give to the Church are entitled to an accounting, the Committee is urging the putting into effect by all Dioceses and Parishes of Canon 50, which requires that all accounts of all Church organizations shall be audited by outside accountants. When this is accomplished, the perfunctory audit by well-meaning but, in many cases, inexperienced Vestrymen will no longer be possible, and an important step will have been made toward the abolition in the Church of carelessness and dishonesty.

At present the Committee is chiefly engaged in planning a simple system of accounting for the smaller Parishes and Missions.

In a number of Dioceses, Finance Committees whose first function is, in part, "to maintain a general supervision of the financial affairs of the Diocese or District," are already in existence, but a number of Dioceses have still to appoint Committees.

The new form of the Parochial report is already in general use. It is thought probable that improvements in this form can be made, and with this end in view the Committee is seeking suggestions and criticisms.

As a result of its investigations, the Committee has found that Trust Funds, the property of Dioceses and of Parishes, are in some instances held in the name of an individual, or are in the possession of an individual, and in order properly to safeguard the Church's assets, the Dioceses are being urged either to deposit securities with Banks or Trust Companies, or to organize in the Diocese a corporation for the purpose of holding all securities.

The adequate insurance of Church property is frequently overlooked, and the Committee is urging upon the Diocesan Finance Committees the importance of proper insurance. It has been found that, especially in smaller Parishes, Church property is entirely uninsured, and when a fire occurs, it is very difficult to secure funds for rebuilding.

The Committee hopes to receive suggestions upon any subject that may tend to increase its usefulness.

### Deanery Meeting in Iowa

The annual meeting of the Dubuque Deanery was held in Grace Church, Charles City, Iowa on Thursday and Friday, November 8th and 9th, with Bishop Longley, the fifteen Clergy of the Deanery and over forty delegates to the Woman's Auxiliary in attendance.

The first service was held on Thursday evening at 8 o'clock—the preacher being the Rev. John S. Cole, of Waverly. On Friday morning the Holy Eucharist was celebrated at 7:30 and 9:30. The Rev. Wm. Pence was celebrant at the first service and the Bishop at the latter; the Bishop being assisted by the Rev. Wellington McVettie of Decorah.

The quiet hour for the Clergy was conducted by the Bishop, and this was followed by the business session.

The following resolution was ordered to be sent to the Rev. John C. Sage, D. D., Missionary Bishop-Elect of Salina, who was at one time Dean of this Deanery.

"The Dubuque Deanery convening in Grace Church, Charles City, Iowa, on November 8th and 9th, desires to express to the Rev. John C. Sage, D. D., Missionary Bishop-Elect of Salina, its hearty congratulations and felicitations upon the distinguished honor which has thus been conferred upon him and to assure him of its earnest prayers for God's blessings upon his efforts, and that his life will be one of far reaching influence in the upbuilding of Christ's Kingdom in general, and especially in the Missionary District of Salina."

At noon the Clergy and the members of the Woman's Auxiliary met in the Church, and prayers for Missions were offered, after which all adjourned to the handsome new Guild Hall where luncheon was served by the Woman's Guild. During the luncheon hour splendid addresses were delivered by Bishop Longley, Mrs. M. L. Tate and Dr. Charles Ramage. At 2:30 a joint conference of the Clergy and the Woman's Auxiliary was held.

At 3:00 o'clock the Deanery recon-

vened. Reports from the field were given, the reports for the most part being very encouraging and showing that the Deanery is in fine condition.

At 7:30 p. m. the concluding service was held and addresses were given by Bishop Longley, the Rev. H. C. Boissier of Maquoketa, the Rev. John Dysart of Dubuque, and the Rev. M. L. Tate of Waterloo.

### Preaching Missions in West Virginia

The Church News announces that it has been decided to hold a series of simultaneous Preaching Missions during the week of December 2nd to 9th inclusive, under the direction of the Northwestern Convocation of the Diocese of West Virginia. Arrangements have been made for about twenty Missions. "The Missions are to be directed towards the very definite end of stirring up the Church people all over the Convocation as they have never been stirred before. The facts which give rise to the plan for these Preaching Missions were presented through a survey made by a committee appointed at the previous Convocation. These facts were so startling, not to say alarming in nature, that it was decided to take immediate steps to counteract them.

### Bishop of the Trenches

The Rt. Rev. John N. McCormick, Bishop of Western Michigan, who is now in France representing the Church at the front by appointment of the House of Bishops, before sailing, Oct. 29th, spent some time in New York where he took advantage of his opportunity, so he states, "to go thoroughly into all the increasingly interesting and important work of the War Commission, and also to consult with the leaders of the War Commission of other Churches, and of the Red Cross and the Y. M. C. A." While in New York he preached at Trinity Church, and at the Chapel of the Intercession and addressed a "Fathers and Sons" dinner, and was an invited guest at the re-Christening of the German U-boat, now in Central Park. The New York Herald spoke of him in head-lines, as "The Bishop of the Trenches."

The Church Helper of Western Michigan, says:

"We are deeply thankful that our Bishop has safely arrived in France. We are very proud that of all the Bishops in the Church ours was the one best fitted, and chosen for this important work.

"We as individuals, as Parishes, and as a Diocese, pledge him our loyalty, love and prayers. We all miss him. We pledge him zealous, conscientious work. Let us take as our watchword while he is away the thought so admirably expressed by Kipling: "It ain't the guns nor armament, nor funds that they can pay, But the close co-operation that makes them win the day.

It ain't the individual, nor the army as a whole, But the everlasting teamwork of every blooming soul."

### Ordination in Wyoming

At St. Mark's Church, Cheyenne, Wyoming Sunday, November 11th, 1917, the Right Reverend N. S. Thomas, S. T. D., ordained to the Diaconate Morten Joslin and Rowland Frederick Philbrook.

Mr. Joslin comes to us from the Presbyterian ministry and as a student minister he has served his postulancy under the Very Reverend D. W. Thornberry, in the Cathedral and rural Missions. He will serve his Diaconate in charge of Kemmerer. He was presented by Dean Thornberry.

Mr. Philbrook, who is a graduate of the University of Iowa and the Philadelphia Divinity School, was presented by the Reverend S. A. Huston. He will continue as minister at Glenrock, where he is building a Church.

The Reverend Paul James preached the ordination sermon. The Ogilvie Conference being in session, nearly all the clergy of the District were in the Chancel and Choir.

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

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





## THE FAIRY CAP

Once, long, long days ago, there was a naughty little fairy who was playing truant down by the riverside. This fairy wore a little cap, and on the cap was a bright gold feather that shined and sparkled when the sunlight fell upon it.

This was such a wild free day for the truant fairy. He laughed, and sang, and whistled, and ran through the fields just as happy as a fairy could possibly be. He chased the butterflies, blue butterflies and golden, red and orange, some with spots on their wings and some with stripes, jewelled butterflies, and butterflies that looked like filmy lace. When he caught one that he wished to keep, he bound it up with ropes made of cobwebs so that it could not move nor fly away again.

While he was laughing and singing, and running and playing, he lost his little cap with the golden feather on it. But he was so happy and gay that he did not care, thinking he could find it again when the sun was going down and it was time for him to go home. By and by when the sun did go down, and it became so dusky that he could run and play no longer, he thought he would find his little cap. But search as he might, he could not find it, and the tears came into his wee bright eyes. He puzzled for a long time as to just what he should do, and then a very happy thought came to him. He had lost his cap with the golden feather, but he would take in place of it a golden dandelion. This he did with all speed, and placed it upon his head and there it stayed. Now he runs around through all the fields among all the dandelions, but we cannot tell which one he is.

## American Students Share in the War

The first thought in reading this headline is that the colleges have given largely of their students to the military service of the country. Such is indeed the case, but there is another way in which they are sharing. The leaders of the North American Student Movements (Y. M. and Y. W. C. A.'s and Student Volunteer Movement) decided in September that college life must not be characterized by its usual activities and extravagances. The students now at their studies must be made to feel the call of sacrifice which the war is sounding to every nation.

It was decided therefore, that an appeal should be made to the students of North America for at least a million dollars to be used for the war work of the Y. M. C. A. and the Y. W. C. A. for the relief of prisoners of war, and to help other branches of the World's Student Christian Federation. This sum has already (November 21st) reached the startling amount of \$1,146,000, and but a small fraction of the colleges have been so far reached. To quote the words of the great student leader, John R. Mott:

"The very many illustrations of generous and sacrificial giving in these institutions in the interest of the prisoners of war, as well as of the millions of men in the American and allied armies, and likewise on behalf of the Christian Student Movements which have been seriously affected by the war, show that our educational institutions, the fountains of light and leadership, are truly responsive to the highest ideals and purposes which are moving the present generation."

It is difficult in brief space to give any adequate conception of this great spiritual movement. The largest sums have come from the following institutions: Yale, \$39,000; Harvard, \$35,000; University of Minnesota, \$27,300; Iowa State Agricultural and Mechanical College, \$22,000; Universities of California and Illinois, \$20,000; Ohio State University, \$21,273; Purdue University, \$18,000; Wellesley and Vassar, about \$16,000 each; and Columbia (all departments), \$44,550. Cornell is aiming for \$30,000.

The heart of the story lies, however, in the cases of individual sacrifice. Thus, at the preliminary meeting at Teachers' College, New York, 148 campaign workers pledged \$3,407. A Colorado student, who was leaving College for lack of funds, gave his cadet suit for \$22, to be used for the Fund. At Wheaton College, Mass., we are told, there are no definite ways of earning money, so the girls are washing clothes and giving up refreshments at their parties. At McMinnville College, Oregon, the Seniors voted to omit their class gowns. More than one man working his way through Lehigh University pledged \$50 at the organization meeting of the campaign. In sending a report from the Industrial Institute and College, Mississippi, the correspondent says: "The amount pledged is exclusive of jewelry which girls have asked to have sold for the Fund." Kansas Agricultural College students have decided to give up their

College Annual, contributing the amount thus saved to the Fund. Many other institutions are voting to do the same.

The indomitable spirit of the Kansas students is shown in the following telegram: "Crops a complete failure in this section. The Fund is still going. Over the top in every school."

In many co-educational institutions girls are refusing treats from men, saying to them that they couldn't eat unnecessary sweets when the money could be put into the Students' Friendship War Fund.

It is my desire that our Episcopal colleges and colleges of Episcopal tradition should share in this great spiritual movement. In its behalf I visited the University of the South, where 154 students, with the co-operation of the Faculty, gave over a thousand dollars. At the same time the Sewanee Military Academy gave over a thousand dollars. Two hundred dollars of the gift of the University of the South came from the Theological Department of fifteen men and their professors. Equivalent to their gift is that of the Virginia Theological Seminary, where approximately thirty men and the faculty gave \$400. The Episcopal High School of Virginia, which I visited the same time as the Virginia Seminary, gave \$410, although they were already pledged to \$400 in support of a Chaplain.

Mr. Herman Lum conducted the campaign at Trinity College, Connecticut, where \$700 was subscribed. At the present writing, Hobart College has not set a date for a campaign. Kenyon College, Ohio, did not enter the campaign because of the necessity of raising \$600 in support of the Kenyon ambulance in France. Only in case this sum comes entirely from the students and faculty, without appeal to the Alumni, can Kenyon claim to have sacrificed to the degree that the other colleges have done.

In the face of such an account as we have just given, we will all be inclined to echo the words of the Executive Secretary of this War Fund:

"Every hour that the campaign is on makes us thank God for a movement which can summon the colleges to any common cause. Still more do we praise Him for calling into being an agency which is able to make such an appeal as this in His name and for His purposes."

PAUL MICOU,

Secretary Department of Collegiate Education, General Board of Religious Education.

## Sexton Fifty Years, Found Dead

The body of Wm. A. Earl, sexton of the Church of the Incarnation, Brooklyn, N. Y., for fifty years, was found in the Parish House by the Rector, the Rev. A. W. E. Carrington, on Monday, November 12th. Death, caused by apoplexy, came while he was performing his duties. He was seventy-five years old. The burial service took place from the Church on the following Thursday, the Rector and the Rev. Dr. John Bachus, Rector Emeritus, officiating.

## The Community of the Transfiguration

Aims and Ideals of our Sisterhoods By a Sister

The Community of the Transfiguration was founded on August 6th, 1898, by the clothing of two Novices in St. Luke's Church, Cincinnati, by Bishop Vincent in the presence of a large congregation. At first Parish work in Cincinnati took up the time of the Sisters, but out of this the need of the children of the poor was brought home to their hearts. In those days there were no public play grounds for children whose only refuge from the close tenement rooms, dark and narrow, was the streets and alleyways of the city. So the first of their work for children was started in the establishment of Bethany Home for girls on St. Michael and All Angels' Day of that year, in the rural suburb of that city—Glendale, and this became, in the course of time, the Mother House of the Community. After nineteen years the Sisterhood counts twenty-one members of whom fourteen have made it their life profession. There are five houses under their care, all connected in some way with children, and one of which is in China. This sisterhood had the honor of being pioneers to carry the religious life into our Foreign Mission work. They have been closely followed by the Sisters of St. Anne in Wuchang, and the Sisters of St. Mary in Sagada, but the Sisters of the Transfiguration in Wuhu raised the standard of the Religious Life in China. It is their hope to win vocations to Christ in that land where Buddhism now has so many votaries, and already one Buddhist nun has come to them having "eaten bitterness" in the pursuit of Nirvana. The Sisters have had their office book translated into Chinese and say their offices daily in that language, and they have the inestimable privilege of the Reserved Sacrament, making their little Chapel a shrine of the Indwelling Presence of God in a land full of shrines to devils.

The Mother House of the Community is in Glendale in connection with the Bethany Homes, for girls and for boys, which makes the practical training school for the Novitiate. It is a beautiful country estate of about twelve acres and here the younger members are trained in the life and work of the Community, before being sent out to the branch works. Rising at 6 a.m., a half hour is allowed for dressing and putting rooms in order. Then the Lauds Bell at 6:30 a.m. calls them to the Chapel where offices are said followed by the Holy Eucharist and after a short interval breakfast, which is treated as in itself a service, begun with prayer, eaten in silence to reading, and closed with thanksgiving and the usual commemoration of the departed. The silence continues until after Morning Prayer, which closes at nine, and which is followed by an instruction to the Novitiate lasting half an hour, closing with Conference, in which directions for the day's work are given and requisitions made for such things as are needed by the Sisters. There is busy work in all departments until the hour of noon, when the Angelus calls the Sisters to their Meditation in the Chapel, which is followed by Sext and dinner, also with reading. Nones follows hard on dinner at two o'clock, and at three the noon silence is broken by a bell calling the Sisters to their afternoon work. Evensong Choral at 5:30, followed by supper, an hour of social converse in the Community Room, a half hour of preparation for the next day's meditation in the Novitiate and Compline at nine o'clock, complete the Sisters' day of work and prayer. Happiness is not the object, it is the atmosphere of the Sisters' life; and it flows forth from the Presence of God, the unfailing Source of all the happiness of the world as the sun is the source of all its light.

## Notes on the War Commission

The War Commission is on the job every minute providing equipment for Chaplains, backing up, in their work the Brotherhood of St. Andrew, the Girls' Friendly, the Mission of Help, and other Church agencies. Last week, at its meeting in New York it endorsed the appointment of thirteen new lay Brotherhood of St. Andrew workers in the camps and provided for their support. It also endorsed the plan of the Girls' Friendly Society to open a house at Camp Dix, Wrightstown, and has also

given appropriations to the Bishops in various Dioceses where the Church is weak and the cantonments are strong.

Subscriptions to the War Commission of more than \$50,000 have been received from a comparatively few individuals. Preparations are quietly going on to launch a campaign for the full half million dollars by the first of the year. Bishop Lawrence and Bishop Berry are meeting weekly similar commissions in the various Christian bodies and Bishop Berry is serving on a very important committee whose Chairman is Father Burke of the Roman Catholic Paulist Order.

The Social Service Commission of the Church, under the direction of the War Commission, is taking charge of the Food Conservation campaign. Bishop McCormick with a layman as secretary has just arrived in France. The Order of the Holy Cross has asked the consent of the War Commission to send over three priests of the Order, together with three priests associate. The War Commission has given this consent, subject to the recommendation of Bishop McCormick.

At the office, 14 Wall Street, New York, the Committee on Survey has gathered and is gathering information as to religious conditions in every camp and cantonment throughout the country and registrations are being made of every communicant of the Church who has enlisted or is serving in the army. This registration is in charge of the Rev. Lester Bradner, D. D. The War Commission urges every Diocese to keep its Honor Roll strictly up-to-date and to send a copy of all changes or additions to the Bureau at 14 Wall St.

## Notes on St. Luke's Parish, Evanston, Ill.

St. Luke's, Evanston, has added to her staff the Very Rev. Bernard I. Bell, Dean of Fond du Lac, who is representing the Parish as Chaplain at the Great Lakes Naval Training Station. St. Luke's is paying his salary and is also furnishing him with a discretionary fund. On Sunday afternoon, November 11th, Dean Bell preached at St. Luke's, Evanston on "Fighting without Hate and Forgiving our Enemies." This was the sixth address in the series on "The Lord's Prayer and the World's War."

A large service flag carrying seventy-five stars has been presented to St. Luke's by Mr. A. P. Bowen, one of its Vestrymen. The flag now hangs on the west front of the Church.

The first man on St. Luke's Honor Roll to be wounded and invalidated home is Robert Lamont, nineteen years old, who lost a hand while driving a munitions wagon at the front a few weeks ago.

The Rector of St. Luke's, Dr. Stewart, attended the meeting of the War Commission in New York on November 7th, and returns to New York for the next meeting on December 11 and 12th.

The Diocesan Social Service Commission will hold a dinner for the Social Service workers of the Diocese at the School of Domestic Arts and Sciences, Tower Building, Chicago on the evening of December 6th. The speakers will be Rev. George Craig Stewart, D. D., the Rev. Frank E. Wilson, the Very Rev. Bernard I. Bell and the Rev. J. B. Haslam.

An appeal is being sent out this month to every communicant of the Diocese asking for a contribution of at least \$1 to the Forward work of the Board of Missions. The Committee in charge (Dr. George Craig Stewart, Chairman) is seeking to raise \$10,000 for this new work.

St. Luke's Parish House, Evanston, was packed to the doors on October 25th, when Anthony Czarnecki addressed the Men's Club on the "Prussianization of Poland." The meeting on November 27 is to be addressed by Mr. A. M. Simons, a distinguished Socialist who broke with the Socialist party when it adopted a pacifist and really pro-German policy.

## Preaching Missions

In response to the recent publication in the Church papers of the names of those who had volunteered to serve as Missioners of the Church for Preaching Missions, I am in receipt of communications from the Clergy in various parts of the country asking me as to why they had not received the questionnaire, the answer to which constituted the basis for the recently published list of preachers. In some instances there seems to be

a feeling that the Commission has neglected to properly advise the Church at large concerning this important undertaking. In answer, may I venture to say that the Chairman of the Sub-Committee on the Questionnaire of the Commission very properly sent these questionnaires to the Bishops of the several Dioceses, and they in turn undertook to see that they were duly forwarded to such of the Clergy as in their judgment could and would undertake a Preaching Mission. It was in response to this questionnaire that information was received upon which the published lists were based.

It is the purpose of the Commission to publish subsequently a full list of the names of the Clergy, signifying the period at which they would be willing to preach such a Mission, and, as Secretary of the Commission, I beg to say to the Clergy generally, that if they feel a desire and willingness to be included in such a list, I shall be glad to have them forward their names to me. Of course it is assumed that those who do forward their names and volunteer their services, feel that they have qualifications and fitness for such work.

JAMES E. FREEMAN.

## Go Up and Down the Streets Extending Invitations

At the close of the Sunday afternoon services at Christ Church, Baltimore, members of the congregation in automobiles and on foot, says the Maryland Churchman, go through the streets extending an invitation to supper to the men in uniform whom they meet.

The same thing is done at St. Paul's on Saturday evenings. These invitations are gladly accepted and the men are taken to the Parish House where a supper is served by the women of the Parish. There is music, patriotic songs are sung, and genuine Southern hospitality is in evidence. The number of men entertained has been large and there is every encouragement to continue the arrangement.

## Diocesan Church and Headquarters to be Built in Philadelphia

Plans have been approved by Bishop Rhinelander and the Architectural Commission of the Diocese of Pennsylvania for the proposed new Diocesan Church to be erected eventually in Philadelphia when labor conditions and the price of material are more favorable. The location of the new buildings has not yet been determined. It has not been decided whether to tear down the Church of the Ascension and erect a new edifice on the site or to remodel the present building. The Diocesan authorities have under consideration the removal of the headquarters of the City Mission, and the offices of the Bishops, the Diocesan Treasurer and other officials and institutions to the Diocesan Church when it is erected. The Church of the Ascension will take the name of St. Mary's Church, under the will of Mrs. Henry Watson, who bequeathed \$100,000 to the Diocese to erect a Church bearing that name.

## How to Hold the Attention of a Restless Class

A teacher in the Church School of St. John the Evangelist Parish, St. Paul, Minn., suggests the following plan to hold the attention of a restless class of youngsters: Form the whole class into a vigilance committee on the guard against breaches of order. Try the scheme of making one member of the class (preferably the president) responsible for order. Give that member the right to put a demerit mark against the name of any pupil who introduces an alien topic of conversation or otherwise misbehaves. Let the president say, "John (or Mary), you get a mark." Let it be understood that so many marks (say three) in the course of the month reduce the conduct grade of the pupil from E to G; so many more (say six), from G to F; and so many more (say ten), from F to P. This will remove from the pupils' minds the suspicion that you are marking arbitrarily. And if we mistake not, it will improve the deportment of the entire class.



## The Church in Wyoming

### From Bishop Thomas' Address The Bishop Randall Hospital

The report of the Superintendent, which will be presented in full before this Convocation, shows total receipts of \$111,101.35, an increase of nearly one thousand dollars over last year; \$8,466 of this representing earnings of the Hospital, as against \$5,110 last year. The number of patients admitted is 231, against 185 last year.

Three notable gifts have added greatly to our comfort and efficiency. First, the gift of a flight of stone steps in the place of the earth incline.

Second, the gift of a much needed laundry apparatus, including washing and ironing machines.

Third, the gift of a complete X-ray machine, with all the accompanying apparatus. No expense was spared in the purchase of this machine, and friends of the Hospital may well feel proud over the acquisition of this instrument, than which no finer is to be found anywhere.

All gratitude and appreciation to the generous donors.

### The Cathedral Home for Children

It comes within my knowledge to report that the Bishop, for the Board of Directors, purchased from the Ecclesiastical authority of the Roman Catholic Church the fine old St. Joseph's Hospital, two squares from the State University, on the main street of the city of Laramie, for the sum of \$4,620.

Circulars have already been sent out, in which the following statement appears:

The Cathedral Home for Children is and has been the only Children's Home in the State. It has been in existence since 1910. During that period it has cared for 130 children, many of whom remained in the institution several years. One child came at ten years of age and left at fifteen, practically equipped for her life work. Another came as a little child, and likewise left similarly equipped, and is now living a useful and self-respecting life in one of the larger cities of our state. Some of the children have been sent to us by order of the Court; others have been left with us by widowers, who had no means of caring for their children, and others by widows, who, to free themselves for service, placed their children in our care, and have paid what they could upon them in self-respecting fashion, only to take them when their circumstances permitted. Twelve children have had homes found for them throughout the State; fifty returned to parents or relatives; two sent to schools; one to work on a ranch, while twenty have been cared for temporarily under instructions from the Court or parents. So fully has the Home commended itself to the charitably minded people of Wyoming that from the first year of its inception it has completed each year without debt.

Its Board of Managers, consisting of some of the ablest women of Laramie, represent most of the religious denominations of the city. From twenty-eight to thirty-one children have been continuously cared for in what was the Bishop's House in Laramie, but the building is utterly inadequate to hold the number of applicants. Larger quarters are imperative if the children in need of such an institution are to be accepted.

St. Joseph's Hospital is in excellent repair, so far as the constructive portions of the building are concerned, but in addition to the modification in the building made necessary by its added function, a new roof, new floors, a new heating system, new bathrooms, a new kitchen and dining room and new servants' quarters are absolutely necessary. New porches and an iron fire escape must also be added. The old brick-work, though sound and substantial, is defaced in many places, and should be covered with stucco. The premises have been allowed to run down, and the outhouses are in a veritable state of decay. These must be removed and new buildings erected. The old fence must be repaired and new and appropriate gateways added.

The cost of accomplishing this, the largest public charitable venture within the State undertaken out of private contributions is as follows:

Advanced by Bishop Thomas for the purchase of the property .....	\$ 4,650.00
Architect's fees, already paid .....	652.20
Cost of completing the building in accordance	

with architect's estimate as set forth in the pamphlet .....	26,300.00
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Total .....	\$31,602.10
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I sincerely trust that each member of this Convocation, on returning home, will make the campaign for the erection of this building a first charge upon his time, and do all within his power to assist the local committee to raise the quota assigned to his community.

## The World Conference on Faith and Order

The work of issuing invitations to the various Communions throughout the world to co-operate in the World Conference on Faith and Order has been prosecuted as far as the war permitted. Sixty-one such Commissions have now been appointed, representing almost all the leading Communions of the world, and, more or less completely, every country in the world except the continent of Europe.

The Commission of the American Episcopal Church had expected to send a deputation in August, 1914, to explain the matter to the European Communions, including the Roman Catholic and the Eastern Orthodox, and ask their co-operation. The war prevented the Deputation from sailing, but correspondence has been continued and extended with eminent individuals in every country which could be reached, and very many cordial letters of approval have been received.

It had seemed possible to send Deputations last summer—one to Russia and one to Rome—each to approach such Communions as it could reach in other countries. The Deputation appointed for Russia was in position to act quickly and had, as its members thought, arranged for their passports and had engaged passage, but, at the last moment, the State Department expressed a strong wish that the Deputation should postpone its visit, for fear that it might be misunderstood as having some pacifist motive which might interfere with the prosecution of the war. At that time, it was supposed that the two Deputations should start as nearly simultaneously as possible. At the time of the suggestion by the State Department that the Russian visit should be postponed, Dr. John R. Mott was on his way back from Russia, having been sent there by the President of the United States as a member of a mission to express the sympathy of the United States with the new Russian Democracy. Dr. Mott was seen as soon as he arrived in Washington, and reported that he had found the World Conference very generally understood in Russia and meeting with cordial approval, many eminent members of the Russian Church having assured him of the co-operation of that Church as soon as the official invitation could be issued. Dr. Mott, however, advised waiting for some months until the Russian Church had settled some, at least, of the numerous and difficult problems arising out of its new relation to the State, and he was quite confident there would be no jealousy on the part of the Russian Church if the formal invitation were issued first to Rome. The visit to Russia has therefore been postponed.

It seemed wise to write to Rome to a very eminent Roman Catholic, who is deeply interested in the question of reunion, and who is familiar with the World Conference movement and thoroughly in sympathy with it, and ask his private and unofficial advice as to whether or not it would be expedient for the Deputation to proceed to Rome the coming winter or next spring. That letter has been written and an answer is expected this month.

So far as possible, correspondence will be continued with Roman Catholics in various parts of the world and, especially, in Italy with members of the Russian and other Eastern Orthodox Churches, and of Protestant Communions in all the countries which can be reached, where Commissions have not yet been appointed.

## Charges the Vatican With Aiding Austria

The London Morning Post, in an editorial cabled to the New York Times, under date of November 23rd, says:

"The time has come when it is necessary that the Allies should consider with some care what is their position in relation to the Vatican. That the recent Italian reverse has been largely due to the influences of treacherous representations disseminated among the Italian armies is

known; that the Vatican was implicated in that propaganda is also known, and the result was a disaster so grave that its effects cannot yet be measured.

"If we are to come to the plain truth, the Vatican has leaned from the beginning to the side of Austria, in which country, out of all Europe, the Holy See retains its strongest remnant of political subservience, and late events have shown that the Vatican has gone further and has furiously, but actively, espoused the Austrian cause.

"We cannot afford at this point of the war to preserve the attitude of profound innocence of foreign affairs which is the foible of the British Foreign Office. \*\*\* The British public, the French public and the Italian public are under no illusions on the subject of the Vatican. Either of these political intrigues and machinations are a danger to the cause of the Allies or they are not; and if the Secretary of State for Foreign Affairs assures us that there is no reason for misgiving we regret to say that misgiving will not thereby be removed.

"The country is entitled to demand of the Government what in their view is the attitude of the Vatican, and if any protest has been addressed by them to the Holy See. As the matter stands, we cannot but conclude that there is in Italy a center of disaffection in secret league with Italy's mortal enemy."

## Western Michigan Notes

Grace Church, Grand Rapids, (The Rev. G. P. T. Sargent, Rector) showed its spirit last Sunday, when, at the close of the service, one of the Vestrymen announced that the Church and Parish House Furnace consumed over two hundred tons of fuel per year. The year before last it cost about \$600, but last year owing to the increased cost of coal, the expense amounted to \$1,200. He stated that the Vestry would greatly appreciate the help of the extra \$600, or better still the whole amount of the winter's fuel cost. Roughly estimating the cost of a ton of coal at \$6, a half-ton at \$3, and a fourth-ton at \$1.50, cards giving the choice of pledging any one of the three amounts were handed about among the congregation. Inside of fifteen minutes half the amount, or about \$725, was pledged. During the following week the Vestry distributed cards among those who had not yet pledged, by this method expecting to raise the sum needed for the winter's coal.

## South Dakota Notes

On Tuesday morning, November 20, the Woman's Auxiliary opened a training school for Church workers. The Institute was held in Calvary Cathedral Parish, Sioux Falls and was conducted by Miss Frances Withers of Yonkers, New York, and Miss Mary Smith of Minneapolis. Each of the leaders had a class each morning and afternoon. Miss Withers gave us splendid help in Sunday School work, in which she is an expert, dealing especially with the Christian Nurture Series, its purpose and possibilities. Most of those who attended had never had such an opportunity for instruction before and they were greatly helped by the conferences.

Miss Smith led the classes in Mission Study and the Woman's Auxiliary, and gave to the members of her classes a vision of service that they will long remember and that will be of great help as they go back to the problems of their work.

About fifty attended from all over the state, largely from the eastern part, and it was felt to be one of the greatest helps that had come in many years to the workers in South Dakota. In the Dioceses of the east such training is more easily available, but with our great distances in this western country, and our separation from the centers of Church life and strength we greatly need, but seldom receive such an opportunity. Our problems are those of a country with a weak Church, and a small equipment, and we greatly need just such inspiration and help as Miss Withers and Miss Smith so splendidly brought to us.

During the Institute the new Suffragan Bishop-elect of South Dakota, the Rev. W. P. Remington, was present, accompanied by his wife. They came out to see South Dakota, and to come into touch with its people and problems. They won the hearts of the Church people of the state completely, who feel that a deep debt of gratitude

is due the House of Bishops for sending to this District in her need such splendid helpers. Their future place of residence has not yet been definitely decided, but they took a trip to the Black Hills to consider that as a center of their future work.

The Rev. F. D. Evenson, who for the past few months has been Rector of the Church of the Redeemer in Flandreau was in attendance at the Institute in Sioux Falls, but while there was suddenly taken ill and was removed to the hospital for treatment. The doctor has decided that he must give up his work for the time being and take a complete rest.

The District Board of Religious Education met with the Bishop and took steps to better systematize the Sunday School work in the District, both among the whites and the Indians.

## Nevada News Items

The Bishop is making visitations for confirmation in the southern part of the state. He will visit Tonopah, Goldfield, Manhattan, Beatty, Las Vegas, Caliente, Pioche, Searchlight and Goodsprings. The last six places are in the care of the Archdeacon of Las Vegas, the Ven. Percival S. Smith.

The Roman Catholic Bishop has given to Bishop Hunting the Church building at Rhyolite which cost about \$2,000. This will be cut into sections and moved to Goodsprings and put together on a lot given us by the Yellow Pine Mining Company. There are no strings attached to the gift, it is really an out-and-out sale for one dollar. The Roman Priest who occasionally visits Goodsprings has been invited to use the Church and has said he will do so. It will be fitted up according to the usage in our Churches. The Roman Priest who visits Pioche uses our altar and its furnishings. In Nevada we have mutual understanding if not unity.

The whole of the fund for the endowment of the Episcopate has been invested in Liberty bonds. It is not enough to finance the war, but like the widow's mite, it is our all.

After eleven years of faithful service in Nevada the Rev. Lloyd B. Thomas has resigned charge of St. Peter's Parish, Carson City, and charge of Missions at Virginia City, Dayton, Silver City and Genoa. He will be locum-tenens at Trinity Church, Oakland, California, for a year.

## Spokane Notes

### DISTRICT OF SPOKANE TO CELEBRATE ITS SILVER ANNIVERSARY—OTHER NOTES

The Twenty-fifth Anniversary of the founding of the Missionary District of Spokane will take place December 2 and the two following days. Invitations to attend and to take part in the celebration are to be sent to the seven neighboring Bishops of the North West. One of the sermons to be delivered of special interest will be that of Bishop Lemuel H. Wells, who will relate experiences of the early days in the District, on the evening of December 2nd, on which occasion the rest of the Churches of the city will unite in a service at All Saints' Cathedral.

All matter intended for the Secretary of the District of Spokane should be sent to the Reverend H. H. Mitchell, Colfax, Wash.

The new officers of the Spokane Clericus are Archdeacon Lockwood, President; Rev. M. J. Stevens, Secretary; and the Rev. W. A. A. Shipway, Treasurer. The meetings are held on alternate Mondays.

An interesting group of Missions have recently been placed in charge of the Rev. C. M. Budlong, who will minister to our people at Colville, Kettle Falls, Meyer's Falls, Valley, Northport.

The Rectoryship of St. James' Church, Pullman, has been accepted by the Rev. Gilbert Laidlaw, formerly of Chicago, and he is also to be the new editor of the Diocesan Monthly, "The Church News". Pullman is quite an important center of activity, the Washington State College being situated there.

The Rev. W. A. A. Shipway completed four years of service as vicar of St. Matthew's Church, Spokane, the first Sunday of November and took as his theme, "The Practical Man and the Unseen World." and "The Spirit of Optimism."

The Church Home for children at Lidgeewood, Spokane, has a new matron in the person of Miss Jessie H. Hicks, under whose direction a substantial progress is being made, and debts reduced. A new building is sadly needed to accommodate the increasing needs of the institution.

## New Jersey Notes

The Bishop of New Jersey has appointed a War Council Executive Committee for the Diocese. The Bishop and the Archdeacon of the Diocese, the Ven. R. Bowden Shepherd, are members ex-officio, the remaining membership comprises the Rev. Charles S. Lewis, Rev. W. S. Baer, and Rev. E. Vicars Stevenson, and Messrs. Bayard Stockton, M. Taylor Pyne, Geo. L. Babcock and B. F. Haywood Shreve, together with the Rev. R. E. Brestell of Camden and Thomas A. Conover of Bernardsville as Executive Secretaries.

The Council had its first meeting recently at Princeton, and started the work of co-ordination and unification.

It is proposed to arrange for the ministrations of the Church at Camp Dix, Wrightstown, Camp Vail, Monmouth Park, the Fourth Naval Base at Sewell's Point and Camp McClellan at Annapolis, Alabama where the Diocese is largely represented.

Money will be raised by the Council for the support of this work, and the Diocesan contribution to the General War Commission.

## New Hampshire Notes

On Sunday, November 18th in St. Paul's Church, Concord, Rev. Hubert S. Wood and Rev. Sheafe Walker were ordained to the Priesthood. Bishop Parker preached the sermon and the candidates were presented by Rev. Howard F. Hill, D. D. Mr. Wood will continue in charge of St. Mark's Church, Groveton, and Mr. Walker as Priest-in-charge of the Church of the Epiphany, Newport.

A change of considerable importance in the work of the Diocese is planned to take effect January 1st. Rev. J. C. Flanders, who for ten years has had charge of the work at Rochester and the rural work in forty-five towns in southeastern New Hampshire, with two hundred scattered communicants and about five hundred adherents is to leave Rochester and take up the work at St. James', Laconia, and build up a large rural district with Laconia as a center. This work is done by automobile and the Woman's Auxiliary pays for the expense of maintaining this Diocesan car.

The work at Rochester and in the rural district will be carried on by the Rev. W. E. Soule from his home in Exeter. Mr. Soule has been trained in this rural work by Mr. Flanders whom he will follow.

By the will of the late Mrs. Harriet B. Murgatroyd of Nashua, N. H., the Church of the Good Shepherd, Nashua, will receive \$225 a year for ten years for charitable purposes.

## Loyalty of Church People Aroused

St. Paul's Church, Newark, N. J., under the leadership of the Rev. Rowland C. Ormsbee, Rector, made a vigorous campaign last month to increase attendance of the people at Church services and subscriptions for Parish support. Letters were sent to the members of the Parish urging them to show their loyalty to the Church by increasing their subscriptions or by signing a duplex envelope pledge, and by being present at the services on Sunday, November 18th, the day on which an every-member canvass was to be made in the afternoon. At the eleven o'clock service the subject of the Rector's sermon was, "The non. There was a celebration of the Holy Communion at 8 a.m., at which the members of the Parish were asked to make their corporate communion. Church's Power." Old people, in-Christian's Great Opportunity," and in the evening he preached on, "The valid and babies were all included in the Rector's special appeal for a full attendance of the membership. Infants and young children were cared for by nurses in the Parish House during the morning service, and persons too old or too feeble to walk to the Church were called for in automobiles and conveyed back to their homes after the services. The income of the Parish was increased \$1,000 by the canvass.

Nor love thy life, nor hate; but what thou livest,  
Live well; how long or short, permit to heav'n.  
—Milton.

By the shame of the Cross Christ descends to the depths of our shame.  
—Ex.