

The Witness

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

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PLACE OF WOMEN IN THE CHURCH

Her Work is Now Big, Broad, Strong, But Not Big Enough

Miss Mary Bosworth

At a time when woman is pushing her way to the front lines in the commercial world, in the professional world, even in the political world, it is wise and right to consider what should be her place in the biggest of all big businesses—the Church. Woman has succeeded as doctor, lawyer, manager, bank director and member of congress in the so-called secular world. Her very success in these various departments of the work-a-day world proves she is capable—proves that great possibilities are within her, ready to burst forth into a song of service in any world that is made attractive to her, and at the same time allows an opportunity of attaining the heights to which her spirit soars. Capabilities she has—opportunity she wants!

In considering this question, let us first look at woman herself—let us stand her before a mirror and see a few of the great secrets it has to tell!

We see a brilliant reflection. We have to wait until our eyes grow accustomed to its wonders to interpret it, but as the vision clears we see what caused the illumination over all—woman's love, her central characteristic! It is powerful, all-absorbing. It takes different ways of showing itself: Sometimes it gives itself to the home circle; sometimes to strangers; sometimes to great uplifting movements, and many other things; but no matter upon whom or what, the point is, woman has this tremendous force—this greatest of assets, love. Far and wide it reaches, and generates into gentleness, patience, unselfishness, and all these splendid serving qualities. These are like the petals that grow from the heart of the rose, out of which only sweetness comes to enrich the lives of others. Love is a power, and is well expressed in these words: "The reign of love is mightier than the reign of law. Law touches the actions only; love touches the springs of action." Because this is true—because love is the pivot upon which woman's life moves, and because she possesses such an abundance of it, she is prepared to meet the issues of life in a peculiarly effective and valuable way.

But now the picture in the mirror has changed, and we see the words, "Advanced education" in large, brilliant letters grasped tightly in woman's uplifted hand. On her face, satisfaction—victory! She has been tried and found not wanting! Colleges and special training schools are open to her, and woman's mind makes them proud to hand her their diplomas! Her intellect is recognized!

Again the reflection changes, and we see woman's physical nature. This is a divided picture—one is woman in the home, the other woman out in the business world. As we glance into the home side, we see her busy from early morn to late at night, with all the petty annoyances and necessary duties that are entailed in managing all departments in the home and the bringing up of a family. This doesn't mean one concentrated thought, but various lines of thinking and doing. Woman not only stands up under it, but makes a success of it. The other side—the business world picture—shows even a harder life, as through long, hard hours, and all that goes with such conditions, woman works. Big demands are here made on her physically. Besides the natural strain on the nervous system, caused by the effort to get the task finished, and the energy expended, there are woman's constitutional changes and adjustments, which add to the burden, yet she meets it all and holds out in a most remarkable way. Thus

we see, physically, woman is strong, and has great powers of endurance.

But the mirror is changing, and the last picture is reflected—woman on her knees, communing with her God. She knows wherein lies her power to do, strength to endure, and light to see aright. She lives close to Him—He is her friend.

Through the secrets of the mirror we see woman and her great working tool—Love; woman and her intellectuality; woman with great physical endurance, and woman, co-worker with God. Equipped in this way, she is ready to go forward, to carve an upward path, to lead the way to newer and better things.

Was woman always so rich?

Turn back the pages of history, and there you will see the answer in the negative. The status of women before Christ's coming visibly on the earth was extremely low and humbled and wretched. This was so true that His followers were greatly surprised at His friendship with women. The idea of a religious teacher talking to a woman was appalling! It was considered a disgrace! Woman was decidedly looked down upon and given a place at the back; but Jesus came to establish freedom, and this meant of mind and body, as well as spirit. Woman being bound by more chains than man, had more to be liberated from, so there is a greater difference in the woman of yesterday and the woman of today than in man, then and now. Her gratitude is everlasting to Him. He freed her when He chose to be born of a blessed Virgin! He pointed the way to her when He appeared first to her after the resurrection, and bade her go tell the Apostles! He chose woman for His work. As somebody said: "Jesus consecrated woman's service."

The early Church recognized this, and gave woman a decided place to fill. The office was that of a deaconess, with the simple duty of caring for the wants of the body, and in a broader sense they rendered spiritual service also. Later, the deaconess' duties were restricted to a set form of ministry. Woman's service to the early Church was extensive. The Acts of the Apostles and writings of the early Bishops show that most of the large Church centers had women workers. They seem to have prayed, prophesied and taught in public, so their ministry was very valuable to the Church.

Realizing, then woman's emancipation, her part in the life of the early Church, her splendid tools, as shown by the mirror, then facing the Church of the present time, the world and its need, the question arises, "What is the place of woman in the Church today?"

Because nineteen hundred years have passed by with great mental development, progress in handiwork, inventions and discoveries, expansion of habitable areas of territory, increase of population and growth of Christianity, life is now much more complex, and demands more, yet there are more openings for woman now than ever before. Woman, on the other hand, has had nineteen hundred years of Christ's revelation, and is now prepared to take her rightful place—the foremost row!

As we glance over the Church's field of work, we hear woman's voice in the school room, home and abroad; we see her in many parts of the world in our hospitals, at the bedside of the sick, tending the patient tenderly and scientifically; we hear the clicking of the typewriter, as she does her secretarial work; we see her busy in social service centers; we read her opinions in books and magazines; we

imagine her soft tread, as she walks as a sister; we watch her with interest and praise as she uses the surgeon's knife; we see her in the Sunday schools; we know her as General Educational Secretary; and we hear her sweet message as she takes the Christ into the homes of the heathen and the needy ones. Her work is now big, broad, strong, but not big enough, not broad enough, not strong enough!

After hearing the foregoing words, it would seem that there is nothing except the priesthood that woman is not in. Partially this is true, for what she is not decidedly in she influences. But a more positive force is necessary than that which is carried through others. Woman should represent herself.

(To be continued)

The Most Wonderful Organization in the World

The Rev. Samuel Tyler, Rector of St. Luke's Church, Rochester, N. Y., gave a series of very interesting talks at Sunday evening services on "The Soldier in the Melting Pot", based upon his experiences at Camp Sheridan, where he was engaged for some time in Y. M. C. A. work. Referring to the issuing of naturalization papers to a number of men who had been in the army for some time, but were not full-fledged American citizens, he stated that for the first time in the history of the nation a United States federal court was convened in a camp, and the men of eighteen nationalities took the oath of allegiance after their character and work had been vouched for by their officers, and they had answered the regular questions.

In this company, Mr. Tyler said, there were three Swiss, three French, one Brazilian, twenty-five Greeks, six Swedes, one Roumanian, one Servian, three Hollanders, seven Turks, one German, eight Danes, one hundred and twenty-five Russians, one hundred Italians and sixty-five Austro-Hungarians.

"These have passed into the great melting pot of our nationality and today are standing between us and we know not what," said Mr. Tyler. "It is typical of the great nation to which we belong. In camp also were Indians from Oklahoma who had an income of \$2,000 a week from oil lands, but were serving Uncle Sam for \$1 a day. There were found, too, men of the highest moral and intellectual character, and 'the rounder', who was being swept into a realization of the necessity of obeying rules."

"All these are being rapidly fused into the terrible machine of which we have need. It is the most wonderful organization in the world; no other nation could give it birth. It represents and reflects our nation, but its very existence presents a number of problems for the future."

"We talk of democracy, and thank God we do; but a democracy that is built entirely on education will not be the power we want in coming years. Education is necessary, but more is needed. One of the best educated nations in the world is Germany. The hope of the future is in religion, a democracy of God, in which the worth of the individual soul will be made known in the work of reorganizing the world; and in this way the kingdom which we believe is coming will be made manifest. Great responsibility rests on the Church and religion now, and it will be increased when the war is brought to its close."

"I won't force religion on my boys when we get to France," an Indiana chaplain is reported to have said when he was sworn in; "it's all up to them. If they can fight Germans and get away with it, that will cover a multitude of sins." Here is the Church militant with a vengeance, comments the Cleveland Plaindealer.

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

The Synod of the Province of New England will be held at New Haven, Conn., October 22-23.

Bishop Brent and Dr. Macfarland of the Federal Council of Churches of Christ in America conducted a memorial service beside the grave of Lieut. Quentin Roosevelt, near Chamery, east of Fere-en-Tardenois.

St. John's Church, Elkhart, Indiana (Rev. William Wesley Daup, Rector), received \$2,000 from the estate of the late W. G. Hill, who passed away on August 16. Mr. Hill was a leading merchant and honored citizen, and a member of the Congregational Church.

There are 3,294 chaplains in the British army, 1,844 of whom are clergymen of the English Church. Bishop Gwynne is in command of the Church of England chaplains in France, with the rank of major general. Dr. Sims of the Presbyterian Church of Ireland, who has been graded to the same rank, is in charge of chaplains belonging to other Churches than the Church of England.

The towns in Colorado that depend on gold mining have suffered heavy losses in population, due to the unprofitableness of mining gold, which is the only commodity which has remained fixed in value. Parishes in these towns have also, in consequence, suffered unusual losses, and it has been found advisable to change the status of the congregation in Cripple Creek, as at Leadville, from a parish to that of a mission.

Governor Edge of New Jersey has issued a proclamation suggesting that on the first Sunday in each month lodges, patriotic societies and citizens of the state in general be extended an invitation to churches of every name for prayer "for the men in the military service, and for the fathers, mothers and others of kin who are grieving for them, who have been left behind in body, but who are marching away step by step with them in heart."

One hundred of the British chaplains have been killed in action or died in war service, and many have been wounded and contracted diseases while in active service. Others, and not a few, have been made prisoners of war, most of whom have been released under the provisions of the Geneva Convention. Two clergymen have been decorated with the Victoria Cross, sixty have received distinguished service badges, two hundred and sixty have been given military crosses, and eleven have been honored with foreign orders. The army chaplain at the front is in a most hazardous service.

Bishop Williams of the Diocese of Michigan, in a strong declaration published in the daily papers, supported for the mayoralty of his See City, Detroit, Mr. James Couzens. In a series of reasons, the Bishop stated that "Mr. Couzens is precisely of the type of citizen whom we are all seeking for public life, and we ought to be thankful when we find them, namely, men whose character and ability have been thoroughly proved in private life and business, and therein crowned with a success and achievement, universally recognized as justly gained. Thus they turn from private pursuits and well earned leisure to devote themselves to public service. Such citizens make our best public servants."

St. Chrysostom's Church, Chicago,

was honored by a visit, says the Parish Herald, from the Rt. Rev. Dr. Tuttle, Presiding Bishop of the American Church, "who stopped over while passing through Chicago to administer the rite of confirmation to a young lady who is leaving in the early fall to attend college, and wished to be confirmed before she left home. Bishop Tuttle, now more than fifty years a Bishop in the Church of God, and eighty-one years of age, was as hale and hearty as we found him during the General Convention of the Church in St. Louis two years ago, when he was the guest and host of honor of the whole Church."

Miss Eleanor J. Ridgway, writing from the Mission of St. John's-in-the-Wilderness, Allakaket, Koyukuk River, Alaska, says that her fellow worker, "Miss Koster, received a badly lacerated lip from the paw of one of our dogs, and went into Tanana the first day of May, after the trails were supposed to be closed. She was afraid of tetanus. I went with her to within 36 miles of Tanana, but there we found so much overflow water that I felt it was best for her to go on alone, and I came back. We had left here with two dog teams and two of our boys, so it was easy for her to go on with one. She was showing no signs of poison, so I felt she could go on the last day alone with the one boy, for that was the safe end of the trail. She went to the post surgeon, Dr. Leonard, and he took stitches, and she has come home very well indeed, and rested. Miss Rountree took very good care of her at our hospital in Tanana."

The Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, recently officiated at three ordination services, in all of which the Ven. F. B. Wentworth, Archdeacon of the diocese and secretary of the Standing Committee, was the presenter, as follows: At St. Andrew's Church (colored), Lexington, Mr. Egerton E. Hall was ordained deacon. Mr. Hall will have charge of St. Andrew's Mission. At the Church of the Nativity, Maysville, Mr. W. B. Dern, graduate of the Virginia Seminary, was ordained to the diaconate. The Rev. George H. Harris, dean of Margaret College, Versailles, was the preacher. Mr. Dern will be general missionary of the diocese. At Christ Church Cathedral, Lexington, the Rev. Thomas L. Settle, deacon in charge of St. Mary's Church, Middlesboro, and of the mission at Pineville, was ordained to the priesthood. The preacher on this occasion was the Rev. J. J. Gravatt, Jr., Rector of the Church of the Ascension, Frankfort.

When the Rev. E. A. Edwards, Rector of Trinity Church, Lawrence, Kansas, was called to Camp Doniphan as chaplain, the vestry promptly granted him a leave of absence for a year, says the Gazette of that city. Later, when he was sent to France with the 149th Missouri Regiment, and it became evident he would not be able to return to his parish in a year, the vestry extended his leave of absence for the period of the war, and generously asked Mrs. Edwards to occupy the rectory with her boys until Mr. Edwards' return. The vestry declined to accept the resignation of Mr. Edwards, presented to take effect at the end of the first year.

Every Church family in Evergreen, Colo., is a subscriber to THE WITNESS.

If any project in your parish drags heavily or languishes, there is a weak spot somewhere. Find out that weak spot and change it into strength. That is your work.

THE MISSIONARY MESSAGE AND THE MESSENGER

For Those Who are to be Admitted Into Holy Orders

By the Rev. Francis S. White

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

The stated Times of Ordination are the Wednesdays, Fridays and Saturdays after the First Sunday in Lent, the Feast of Pentecost, September 14th and December 13th. They are "days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion". So reads the rule of the Church on page 24 of her Book of Common Prayer, calling these seasons "Ember days", and the days "Ember days". The clergy of the Episcopal Church average well, and as a class grade high among religious leaders. There are black shepherds, as there are black sheep; there are also some very weak "sisters" among the brethren of the clergy, and there are, alas! some of whom it can be said, "It were better for them if they had never been born"; but take them all in all, they are a class whom the laity can respect, and follow, and learn to love, and be proud of. And if they are not all that they should be, let us remember "the pit from whence they are digged and the rock whence they were hewn". A boy gets his ideas of the clergy from his home folks. The laity have the responsibility cast on them of furnishing the material out of which the Holy Spirit is to produce their priests. I used to think the prophet should have said, "Like priest like people"; but I was wrong. It has to read, "Like people, like priest". With this thought in mind, let us answer these questions: How many of us fast on Ember days in order that our spirits may be more strong to supplicate God for our priests? How many parishes keep the Ember days with self-denial, in order to have more time and money to help the Church choose proper messengers of the Master's message? At how many homes do parents let their children hear them plan for the Ember meals, so that there shall be saved enough and to spare for the fighters of the Christian army, far from the base of supplies, or busy at the front, or learning at the cantonments, or in peril on land or sea, or recovering from wounds gotten in actual conflict with the powers of darkness, and with spiritual wickedness in high places? How many parents would let the Church conscript their sons "to publish glad tidings, tidings of peace, tidings of Jesus, redemption and release"? How many parishes are recruiting stations for officers' training camps? How many of you who read this could tell where your Bishop and your priests were trained, and how many training camps we have in our Church? And how many of us ever think of the training camps for women in the deaconess schools or the sisterhoods, who have proven their right to exist within the life of the Episcopal Church? "Holy Orders" there are, too, even if we seem to play upon words. God grant our laity may realize what a most important part they have to play in the development of that morale which will make for an army of officers who will not be "ashamed of the Gospel of Christ". When that day comes, our priesthood will become still more worthy of the phrase which was once applied to them, "stupor mundi", the wonder, the admiration of the world.

Let us see now what messages are hidden for us, parents of prospective priests, or candidates for Holy Orders, or priests after the order of Melchizedek, in these two collects for those who are to be admitted into Holy Orders:

"Hast purchased to Thyself." The Church belongs to God. It is His blood-won Kingdom on earth looking for that which needs Him; it is not a company of select people on earth

looking for God, "if haply they might find Him". The Church is a "universal" Church: It holds all sorts and conditions of men; it publishes a message which includes all who will listen; it draws no color line; it has its ranks and orders, but on their crests are graven deep the words, Not to be ministered unto, but to minister. Men who are ranking officers have not chosen Him, but He has chosen them, and they are His ambassadors, His servants—a peculiar people, but only peculiar in that they recognize that they are feeble human instruments of a Divine, eternal, immortal Being, and that they have to give their accounting to Him, and not to those to whom they are sent to minister, for which reason they magnify their office and make it always evident that they have to obey God rather than man.

"Guide and govern the minds of Thy servants the Bishops and pastors of thy flock." Our Bishops are not irresponsible beings—they are part of a system which realizes that God guides and governs, through the "common" sense of the flock, which includes the laity as well as the clergy. Would that our Standing Committees took their duties toward candidates for Holy Orders more seriously, and made it a matter of conscience to meet and know those whom they recommend to the Bishops for ordination; and would that our vestries would have the same attitude towards the sons and daughters of their parishioners.

Meditate on these words, "suddenly", "faithfully", "wisely", "fit", "serve". "Suddenly" does not refer to the time, but rather to the preparation for ordination; "faithfully" and "wisely" are attached to the verb "make choice". Our poor Bishops have about as much "choice" in the matter of ordination as they have in the matter of appointments to parishes or missions. Most of our Bishops, priests and deacons are "fit" men; but many of them would "fit in" better if the Bishops of a Province and our Diocesan Bishops, with their Standing Committees, were given the power to place and replace men in parishes and mission stations where often now they are misfits, because some parish or some individual vestry stood on technical rights, and left the Bishop out of their counsels altogether. "Fit persons" has reference not only to the character of the candidates and their ability, but more particularly to their adaptability. Always have this in mind when you are urging people to consider whether they have a vocation to the religious life in the technical or formal meaning of that word "religious".

"Ordained to any holy function" would indicate that the Church is not a machine, but an organism. No machine can "function". Therefore those who are ordained must be led to recognize the fact that their duties are not mechanical nor perfunctory, but vital and vitalizing. Hence the necessity that "life and doctrine" be held together in a union which is not mechanical and arbitrary, but simply human and "holy".

"Show forth and set forward" indicates that the Church expects her ordinands to be continually "on the job", as the modern slang puts it. "Showing forth God's glory" is not the work of a Sunday morning sermon, or a beautifully ordered occasional ritual; it is a matter of constant reflection by life, a daily life, which is the same on the street, in the study, by one's self, as it is at the altar, or in the pulpit on the wonderful feast days of the Church's year. And "setting forward the salvation of all men" is the acid test of a clergyman's service. When a parson tells you that his parish is peculiar and different from any other parish, find out what kind of "salvation" he is setting forth, and you will be on the trail of that "Godly admonition" which will set his people free from their "peculiar differences", and make of the parson a man after God's own heart. God purchased His Church by blood, which means that He holds the Church as very much worth while as the big thing in a man's life. But the Church is only valuable as it makes men love God and live the Godlike life. Therefore her clergy are only valuable when they realize that their whole life is to be given over to

showing forth God's glory, and setting forward all men's salvation. And the clergy who do this best will come from the ranks of that laity who have fasted and prayed and sacrificed to develop a set of men who can make real the ideals God planted in their hearts through Jesus Christ. Is that the kind of lay person you are? Is that the kind of laity you are striving to develop. Are the verbs and adverbs and adjectives in this first Collect vital and pulsing words for you? Try to make them something more than beautiful rhetorical phrases.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

This prayer turns the whole ardor of supplication to God for those who are on the eve of ordination. The clergy are to be reckoned among God's good gifts, and the divers orders have their place not simply for efficiency's sake, but for the development of good in the world. How terrifically solemn is the import of this thought! No wonder St. Paul was inspired to write, for the comfort of those who feel they are called of God to be His messengers, this heartfelt cry, "Who is sufficient for these things?" Somehow the average youth who enters the ministry does not have this phase of things brought home to him or, if he does, his youthful enthusiasm carries him over the depths of their solemn import. It will be a good thing for the Church when Godly laymen will talk and pray with young men who are to be candidates for the ministry, using this Collect as a basis for their reflections and advice. The clergy need the point of view of the layman to save them from class consciousness and prejudice and shortsighted optimism. But the laity who give advice must be lovers of God, and also be able to appreciate "the truth of God's doctrine", as well as to insist on "innocency of life". The laity, to be helpful, should be intelligent as well as sympathetic. An uneducated laity, that is to say, a laity ignorant of the Church's teachings, is largely responsible for those inefficient clergy whom the laity are so fond of criticising and so unwilling to listen to on widely separated occasions.

"Those who are to be called" reminds us again that the ministry of the Church is not primarily a profession which a man adopts to earn a living. It is to be considered as a vocation to a life of service, the purpose of which is not gainful. The so-called non-productive / classes have to make good the reason for their existence today, or they will eventually go into the discard, or, as the business world puts it, "be scrapped". The ministry of the Church, which bases its claim for recognition on the lines of a profession, such as law or medicine, will find difficulty ahead in this age, when preaching can often be better done by a layman than by a so-called "preacher". But the ministry which bases its claim for support, both moral and financial, on the ground of vocation can only maintain itself when the truth of the doctrine preached is identified with that innocency of life which is not silly, like a sheep's, but "wise as a serpent's and harmless as a dove's". The priest who faithfully serves God rather than mammon will make "his calling and election sure". He will not be a time-server nor a hypocrite; he will be a type whose daily life is adding to the glory of God's great name, and at the same time is an asset to the community where he lives, and therefore a benefit to the Church.

"Replenish" and "endue" indicate well the mind of the Church that her clergy are not infallible, and that they have this treasure of God in earthen vessels. The laity are reminded to "humbly beseech" God for their clergy. The clergy are reminded by these verbs that ordination does not "seal", in the sense of hermetically stopping up, their lives in the odor of sanctity, but that their usefulness and power lie in the ability and desire they disclose to be "replenished" and "endued" with the Word of God rather than the wisdom of man.

God help us to meditate often on the life and meaning of the priesthood. God help us to obey with wise and understanding hearts the directions of our dear Mother Church con-

FORMS OF CHURCH GOVERNMENT

The Presbyterian Policy

The Rev. J. H. Young, D. D.

The Presbyterian polity is held by the twelve Presbyterian bodies, the Presbyterian Church North, the Presbyterian Church South, Cumberland Presbyterians, who recently merged with the Northern Church, and also by the Reformed Churches, four bodies, and, in a modified form, by the various Lutheran bodies, 24 in number, and the Methodist bodies. It would seem that American Protestantism was divided between the Congregational and Presbyterian polities into numerical equal parts.

In this form of polity the Presbytery rather than the congregation is the unit, as the power of ordaining ministers lies with the Presbytery. There are two classes of ministers—ruling elders and teaching elders. The ruling elders are chosen by the congregation for a definite term, usually a year, and are ordained by the teaching elder or pastor, yet the ministerial office is regarded as indelible, and after his term is up he remains an elder still.

The teaching elder, with his ruling elders as a council of advice, form the sessions, which is the source of all authority. It is the sessions which passes on all applicants for Church membership and holds the power of discipline.

The deacons are laymen, who have charge of the collections. In modern practice, these have been displaced by trustees.

Among the Reformed bodies the sessions is called the consistory, while among the Lutheran bodies it is usually called the Church council.

The Presbytery, from which the polity gets its name, is composed of the teaching elder (or pastor) from each congregation in that district, and one ruling elder from each congregation. The latter is chosen by the sessions and not by the congregation. The powers of the lay members of the congregation are strictly limited to choosing the ruling elders and the trustees.

The presbytery has power to ordain, install and judge ministers, supervise the business which is common to all the congregations, review the sessions records, hear and dispose of cases coming before it on complaint or appeal, and to have oversight of general denominational matters, subject to the authority of the synod. Among the Lutheran bodies, the presbytery is called the conference; in the Reformed Church it is called the classis.

The highest body is called the general assembly among Presbyterians, general synod by the Reformed Church and synod by Lutheran bodies. Its membership, among Presbyterians, who hold this polity in purest form, is strictly ministerial, consisting of one minister (teaching elder) from each presbytery and one ruling elder for each 24 members of that presbytery. There are no lay representatives in this body, as there are none in any governing body from the sessions upward.

In the case of the Methodist Episcopal Church decided modifications have been introduced into the polity. In place of the sessions is the official board, which meets in quarterly conference. This board is composed of the minister and all local preachers who may be in the congregation, together with the class leaders, superintendent of the Sunday school and trustees. Thus there are lay members on this board. The annual conference takes the place of the presbytery. In this there are only ministers. But in the general conference, which meets every four years, lay and ministerial members are in equal number. The Bishops are not regarded as a separate order, but as a separate office. They are pastors, with the power of ordaining, which power is given by the conference. It has never been asserted that the office is for life. In early days the title was superintendent instead of Bishop. It is because of the doctrine of the ministry that we class this body among the Presbyterian rather than the Episcopal bodies. The rule for ordination of a Bishop is that he

must be ordained by three Bishops, or by one Bishop and two ministers.

The Presbyterian polity recognizes an authority higher than that of the congregation. Ordination is not from the congregation, but from the presbytery; the ministry has a larger than congregational authority. The idea of succession is emphasized; the ministry can be handed down only by those who have it; there is even the idea of tactual succession. Some ministers under this polity regard their office as the same as that of our Bishops, an elder over a council of elders.

The polity is a more strongly organized and centralized one than the congregational, and would be expected to preserve unity much better; but for some reason it does not seem to have done so; the divisions are as many under this form as under the other.

It has had, however, a profound effect upon the theory of the ministry among congregational bodies. The prevailing view today, among even bodies which hold to the congregational polity, is of a denominational ministry. The congregational polity, except as it lingers in lay representation, may be expected to die out under the pressure of stronger forms and need of unity.

The Necessity of Teaching

The other Sunday, at a visitation, Bishop Hall began a simple sermon on Grace by saying:

"It is a common report from army chaplains, in camps and at the front, that the soldiers, while often well-disposed, are as a rule shockingly ignorant of the Christian religion, its rule of faith and its rule of life. This complaint applies to many who are at least nominally Churchmen. Now, just so far as this is true, the men are ignorant because they have not been instructed. The fault must lie largely with the clergy, who, with all their preaching, have neglected to teach. Exhortation has been substituted for instruction, without which it does not seem that exhortation could have any base. I can honestly say," the Bishop went on, "that, with whatever success or failure, I have tried during my ministry in Vermont to teach, and I have begged others to make this the groundwork of their exhortation. With such reports or complaints as I have referred to, one must be all the more careful in expounding the elementary Christian truths for faith and for life. As I have frequently said, what is A, B, C to the clergy and a few instructed people may very likely be X, Y, Z to the mass of the congregation. The better instructed people must bear with the repetition of simple truths. They may learn to see them more clearly in their relation one to another. People commonly know only fragmentary truths. They must be taught their religion as a whole in systematic fashion."

Let Us Not Grieve

Let us not grieve that lives so young
and brave
And precious talents for the truth
are spent;
What fitter sacrifice could one present,
Oppress'd humanity to serve and save,
From lies and death in life—worse
than the grave?
Each proud immortal spirit will resent
Our selfish mourning. They who
gladly went
To fight truth's battles, and, unmurmuring,
gave
Their all upon the torn and bloody
field,
Fought a good fight, bold with a noble
zeal,
Yet yearning for the day when wars
shall cease.
They ask that we complete their
work, nor yield
Till selfish force gives way to common
weal,
And men shall freely choose to
dwell at peace.

J. H. B.

Let us not forget that life is brief; that time hurries, and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

cerning the best way to keep the Ember days. When the faithful will keep these days with all their hearts' best devotion, the reaction on the lives and teachings of their clergy will again become evident in Apostolic fervor, sacrifice and power. "Brethren, pray for us!"

THE AMERICAN CHURCH IN PARIS— ITS MEANING—ITS NECESSITIES

The Rev. George P. Atwater

(Continued)

But the question will be asked—That rich American Colony in Paris, surely they can and ought to provide for their Church, even though the war has driven them away from Paris for a time; surely they ought to care for it now, above all, when it is in need, and surely they will come back again and care for it after the war: for the Church must still be there after the war. And the answer is easy: They will not come back, for they would have too far to come, most of them—most of them have joined the "Silent Majority." There is now no rich American Colony in Paris, and it is long enough since there has been one. Even in Dr. Morgan's time it had begun to disappear, and one of his heart-breakers was to see the Church steadily nearing the financial shoals; and the majority of those who were left were laid to rest early in the administration of Dr. Watson, who was Dr. Morgan's successor in office. There are a few Americans who still keep a residence in Paris, who are people of some means above the average of men, and they have been generous to the Church beyond their measure; but they cannot maintain it alone, least of all now, when all Americans "Over there" are bearing double burdens. It is from America, not ravaged by war, and not from those who are bearing the burden, the Church in Paris must claim her support; and that, not only for today, but for a long time to come. For it is true, the Church must be in Paris after the war, and there will be an American Colony again in Paris after the war, but it will not be the Colony of other days to whom the Church was endeared by manifold association; rather, it will be a new people against whom the Church must create her clientele—the old are gone; those who are now in America, will hardly go back; the old ties are broken. And again, a new Colony like to the old Colony will not build itself up again in Paris after the war because life is different everywhere, and life will be throngs of sight-seers in Paris be more than different there. There after the war; there will be hosts of people on business errands of one kind and another, there will be thousands of students there who once went to other places in Europe, and the Church will be infinitely needed; it may be needed more than ever: but the building up of a Colony of retired, conservative, well-to-do, gentle people such as was that older other Colony—that will not be. They came in other days to seek a well-earned ease where life was gentle and manners gay; they brought their families with them; travel was not easy; they stayed in Paris long enough to acquire the taste for Paris, for one must really learn to love Paris. There were no automobiles, and after a time, staying was easier than going, and they stayed and became a part of permanent life. But life does not move by such a measured pace nowadays, and it is easier to flit than to stay, and the restless fit is upon us all; and again, the same class of people will not come.

But as was said, the Church must be there. It used to hurt us deeply in the earlier days of the war, when some one would coldly write: "It is my opinion that if you cannot afford to maintain that rich and costly church in Paris, which spends such an awful sum of money when everyone is suffering, then you ought to shut it up." The Church in Paris was not a waste of money then and it is not a waste of money now, and it will be more than ever worth while in the days that are coming. First, for the days that are gone: It is infinitely worth while that the Church should have been there, all these war days, a corporate expression of our American Christianity, so that it could be said to the Church's representative after four years of war—word—Tell your people in America that Christianity will never be the same here again because of what you have done; we could never go back to our old narrow ways again, Catholic or Protestant or any of the rest of us; even if we wanted to we could not, the people would not let us. They have seen the visions of the largeness of the American Christianity. It is infinitely worth while that the Church should be there today, ministered to by our own clergymen call-

ed there by service, and where the congregation, now that the civilians are gone, is almost all in uniform. But, it will even more than ever be needed, more than ever worth while, this American Church in Europe, and above all, in Paris, after the war—after the war when the re-construction work commences. For re-construction work "over there" is not going to stop with houses and villages and men's and women's ways of gaining a livelihood; there is a re-construction of outward methods of the expression of an inward faith which is coming at the same time,—indeed, it has long since begun, and the war is, and has been, a potent factor in clearing men's vision as to non-essentials and of riveting their attention to the essentials.

God did not save this Church of ours with its unique heritage of the simplicity of the faith and the fullest Christian liberty, with a wholesome reverence for the past and a dignity in outward expression free from superstition, for no real purpose. We have a mission, as the Church of the Reconciliation, if we will live up to our opportunity. And it is in France that the problem of Christian Reconciliation is seen in its simplest terms, because in France there are really but two categories of Christians, French Catholics and French Protestants, and the issue is not confused by hundreds of sects as it is here in America. There also, religion partakes more of the character of a national expression than it does here, or can; in France patriotism unites all with its own glowing hue. They are French Catholics and French Protestants, and for France's sake they want to understand each other; they want to find some common medium of expression.

You must have lived amongst them intimately, to realize all the meaning of it; you must have known what the strivings of scholarly men like Fonges were for, and others like him, who were trying so beautifully to interpret the soul of France to herself: you must have talked with the Cure and the pastor in the country village; and with the peasants by the roadside; and above all, you must have been part of their life and so comprehensively use their language and their tongue that they will know that you know them and will give you their confidence, so that there will be said to you as was said more than once to the present rector emeritus of Paris by representatives of the strongest religious faiths of France, "Monsieur, nothing could be such a blessing to France as to have in her life something which corresponds to your American Church of the Avenue de l'Alma; a worship rendered in the language of the people, with dignity and beauty and with reverence, yet all of it inspired with the free spirit of a free people. We do not have it in France, any of us, either Catholic, or Protestant; yet, it is only so that the Catholic and Protestant can speak in common terms.

But outward evidence of the same longing is open to all. The leading Revue of its class in France is the Revue Hebdomadaire; its editor is Fernand Laudet. It recently contained an article by Julien de Narfon, and Fernand Laudet and Julien de Narfon were colleagues as the secretaries of the last French legation to the Vatican while France was still represented at home. Fernand Laudet publishes in the Revue an article which Julien de Narfon writes, and in this article, four pages are given to the explaining of just what this American Church of ours is; to the end that this also might be said "Evidently Rome cannot speak to Protestantism directly, but we have, occupy a medium position between the two and stretching her hands in both directions, the American Episcopal Church. Let us serve ourselves of this intermediary."

It is not a chimera, this faith of ours, that there shall be a Church of the Reconciliation. Rome has seen the meaning of its coming. "Family of Nations" is the watch-word of civic peace and mutual understanding between peoples; it shall not be that the State outdistances the Church in a real progress toward Brotherhood; toward Peace amongst men on the Earth; and preparing its coming this Church of ours may have a very real part, if we will. Toward this end

there is no more necessary impulse than the placing on a basis of full-vitality and efficiency, our American Church in Paris. It must be made possible that this Church and its ministers be given the power to represent in France and to the French people, and to other peoples,—for France and Paris will be the Mecca to which their eyes will turn; the largeness of the vision of our American concept of Christianity; and to so interpret it as to show in a manner they cannot mistake, our sympathy and our intelligent understanding of that is ever burning on the Altar of the intensely vital religious faith which Soul of France. If we miss the seizing of this opportunity in the largest possible way, we will be defaulting of our most blessed heritage. We have not our freedom as a gift for ourselves, but rather we would keep it, as a trust for others.

The rector emeritus of the Church in Paris will be in America for some months at least. The date of his return to Paris is undetermined and will depend largely upon two things: the obtaining the necessary rest and renewed strength to take up the work there again, and also, the obtaining of an assurance of ample financial support for the Church and for the large French and Belgian relief work which was created by himself and Mrs. Watson when the war began and which they are still carrying on by the help of groups of French and Belgian colleagues with whom they have worked from the beginning. Dr. Watson will be glad to give any added information needed to persons interested in the causes he represents here, and he makes an earnest appeal to all who believe in these causes, to make early and definite response, for the needs of the Church in Paris are immediate.

Dr. Watson may be addressed either care of the Church Missions House, 281 Fourth Avenue, New York City, or, Care of the National City Bank, Akron, Ohio.

The Blue Ridge Missionary Conference

Those who are watching the development from year to year of the Blue Ridge Missionary Conference in the South are more than ever convinced that it means mightily in furthering the Kingdom of God. The 1918 Conference was nothing short of wonderful. Some good work was done, but, better still, greater desire was expressed for more Normal training—the training that shows how to do the things we would do. It was no small thing for a Conference to "capture the imagination" of some of the leaders of the largest Episcopal Church School for Girls in America. This was done, and other things, far-reaching, perhaps, were set in motion. But greater than anything yet accomplished by far are the possibilities bound up in the Blue Ridge Missionary Conference.

Dr. W. C. Sturgis led the intercessions each day, using a Book of Prayers and Bible readings of his own arrangement. Those who were willing to take part used, as each preferred, one of the prayers in this booklet or his own. The thirty minutes set apart for this daily intercessory service was not sufficient time for all who seemed to desire to pray aloud to the Eternal Father for the Church, the coming of His Kingdom, the nation, our enemies or as the topic for the day happened to be.

The addresses of special interest were by Dr. Sturgis; the Hon. T. W. Bickett, Governor of North Carolina; the Bishop of Asheville; the Rev. Mr. Derbyshire of the A. E. F.; the Rev. Dr. Brown of the Philippine Islands, and Dr. R. W. Patton, on "The Nation, Church and Negro".

The Episcopal Church delegation was the largest. Many were there with marked qualifications for leadership, and almost half of our enrollment was young enough for foreign missionary service. Two of them were volunteers, and several others left the Conference thinking seriously of enlisting.

The classes attracting most of our Church people were: The two-hour normal class, with practice teaching by Miss Bertha Richards of our own communion; the one-hour normal class, led by Dr. H. H. Horne of New York University; the missionary education of children, by Mrs. E. C. Cronk, and the class on "The Negro in the South", led by Dr. Archibald Trowick.

Among the young women in attendance, there were ten from St. Mary's School, Raleigh, chaperoned by the wife of North Carolina's Governor.

THE BROTHERHOOD CONVENTION AT NORTHFIELD

Vivid Descriptive Impressions of Western Massachusetts, the Leaders and Events

The Rev. George P. Atwater

From our Summer Conference at Racine, Wis., I went to the Convention of the Brotherhood of St. Andrew at Northfield, Mass. It was a long jump, physically, and it brought me into an entirely different atmosphere. In the first place, Western Massachusetts differs from Wisconsin in its geographical features. Wisconsin is beautiful, and its rolling country and many lakes are charming. Our Northeastern Ohio presents the intermediate features of hilly country, with most attractive valleys and numerous lakes. But Western Massachusetts is truly splendid, with its mighty hills and sunlit valleys. It is no wonder that Bishop Davies calls it the most beautiful diocese in the world.

Northfield itself is a place to delight the soul. I do not care to describe it, but I wish I might give an impression of it. I reached the Northfield Academy grounds about dark, after a long drive through the dust of the roads that led my venturesome spirit eastward in my automobile. I was directed to Gould Hall, and made my entrance thereto at the rear of the building, where all parcels are to be left. Every automobilist will applaud this arrangement, for no matter how attractive are the scenic effects of Bishop Davies' jurisdiction, the dust thereof ruins one's personal scenery to such an extent that to sneak into Gould Hall by the back door, and later to emerge from the front, somewhat cleansed, is a most satisfactory plan. By the time I was ready to be seen publicly, night had fallen. So when I stepped forth from Gould Hall to find my way to the Convention Hall, I was in a strange world—a most impressive but totally uncharted world. Before me was a panorama whose details were not easily assorted and distinguished in the darkness. I could see the dim outlines of the hills on every side, and had an impression of distant buildings scattered about, but the great impression was of lights. Not a great burst of lights, or any white way effect, but just interesting lights. Holding sway in this kingdom of light was the well-known moon, which, like myself, had attended the Racine Conference (but for a different purpose); the stars shone discreetly, as if willing for a time to be eclipsed by the speakers of a convention; a clock tower peeped above the trees, pointing an admonishing finger to all idlers, and isolated lights about the grounds prompted curiosity as to their purpose. To add to the beauty of the hour, the northern lights began to flare up in long, broad streamers of radiance.

I tried to visualize the nature of the country and the contour of the land. Judging as best I could in the darkness, it seemed to me that nature had made a great level valley, surrounded by sentinel hills, and then in the heart of it some mighty force had lifted up a broad ridge, and on this ridge a great soul had builded the spiritual and material structure known as Northfield. And later on I went to Round Top, a little crest in the midst of the grove, and stood beside the grave of Dwight L. Moody. I realized that all Northfield gave evidence of at least one interpretation of the words, "Though ye are dead, yet shall ye live".

A Convention of the Brotherhood of St. Andrew is always an inspiration. This Convention was of unusual excellence, because of the place in which it was held. A convention in a city is nerve-exhausting, but here it was refreshing. There was a concentration about it at every hour that was impressive. I have always felt a little confused by the sight of a group of Church leaders standing about for hours in the lobby of some modern hotel. It was much more pleasant to see them amidst the quiet beauties of Northfield.

I do not wish to report the sessions. That has been done fully in the Church papers; but I do wish to give some of my impressions. In the beginning, I might say that the arrangements for the Convention were splendid, and the program was carried out with vigor to its very end. The ones responsible for the selection of speakers and for the plans of entertainment, and all the rest of it, are to be

heartily commended and congratulated. Every session was interesting. No session was what Dean Hodges so deliciously calls a "figure", which, interpreted, is "an arrangement in which the voices, one by one, come in and the listeners, one by one, go out". One of the most interesting features was the large attendance at all of the sessions of the summer colony of Northfield, many of whom, no doubt, received their first knowledge of the ideals of our Church from this Convention.

Northfield was hospitality itself. The authorities seemed to greet us as personal guests and friends, and they co-operated in every way to make us comfortable. I have been to many a summer school and to many a convention, but I never had such comfortable quarters as the ones provided at Gould Hall. An Episcopal Convention was something of a novelty at Northfield, too, and the kindly people were interested in our "ways". The very accommodating and efficient young woman in charge of the office at Gould Hall said to me: "You men stay up later at night and get up earlier in the morning than any other people who come here." They were interested, too, in the fact that some of our laymen and an occasional clergyman smoked. Deplorable as you may consider it, it was the first time that smoking had been seen on the campus at Northfield. (What an ambiguous sentence! What is deplorable—the fact that we began it, or that it had not been begun before, or the fact that no one had seen it? But THE WITNESS stands to please, so let the sentence stand.) This rather impressed the night watchman, who was of the invisible smokers, as he beguiled the midnight hours, because he confided to the management that "the Episcopalians were a bunch of regular fellows".

The sessions of the Convention were marked by deep spirituality, and an emphasis upon personal religion and personal service. It was a crowded program in some respects, as the morning session lasted four hours, which was somewhat too long for continuous attention. But the matter of it was varied, and interest did not lag. The afternoons were given over to recreation and special conferences. The evening began with a gathering and address at Round Top, which corresponded somewhat with the sunset service at Racine. Then followed a great meeting in the Auditorium.

I hesitate to speak of individual speeches or speakers. It would mean too long an article were I to attempt to refer to the men or their subjects. No doubt St. Andrew's Cross will publish full reports. Every Churchman should read those reports. I shall confine myself to general impressions.

(To be continued)

The Bishop of South Dakota on Church Unity

AN EXCERPT FROM HIS CONVENTION ADDRESS

"Out of the struggle there must come the consolidation of the Church of God. Already gracious overtures are being made by individuals and bodies of Christians, conspicuously that of the Presbyterian communion, recently passed by their General Assembly. It was a cause of regret to me and to many others that the House of Bishops felt compelled to act negatively upon the memorial sent to it by Dr. Newman Smythe and other distinguished clergy among our fellow Christians. Doubtless a positive acceptance of their suggestion at this time was not possible; but it would seem that when our brethren of other names are asking for our leadership and co-operation we should at least have some constructive suggestion to advance in reply to their overtures. This conviction is burning itself deeply into the minds of many Church people, and is being voiced by leaders of the stature of Bishop Brent. I hope that we may soon see real progress in the drawing together of Christendom for its common task in a world which so sorely needs 'the unity of spirit and the bond of peace.'"

JAPANESE SURPRISE A MISSIONARY

Dean Smith Meets With a Happy and Unexpected Reception

A little while ago, when Dean Smith of the West Coast Convocation was making one of his monthly visits to one particularly hard part of the field, plans were made to hold a little meeting in a hotel room and show some pictures with a radiophone. This would give the opportunity for a little sermon and bring the workers into contact with some of the local people. There was one Churchman in the town, a very unobtrusive man, but no one else that could be counted on to help, though there were plenty who would probably try to hinder. Word had been sent to this Churchman that the dean and a Japanese deacon were coming, so he was at the station when the train arrived along about noon. The first surprise he sprang upon the party was in the shape of a neat post-card size invitation to the meeting, over his own signature and that of the head teacher in the local boys' high school, a former student of the dean's, though not a Christian. These had been printed and had been delivered in person by these men, in order to get out just the men that were wanted.

The next surprise came when it was

announced that the meeting was to be held in the town primary school, an almost unheard of thing. It seems that the principal of this school had been invited, and had offered his school as a better place than the hotel. A few old foggy officials raised a feeble protest, but the permission was granted, with the result that they preached and showed pictures not to a handful of people in a little room in a hotel, but to 150 or more people, all that could crowd into the largest available room in that school.

More than this, almost as soon as they had settled in their hotel, a telephone call came for the dean, asking him to come and address the boys in the high school. He went, and tried to give the 500 or more youngsters something to think about at least. He also invited them all to the evening meeting. The principal, six or seven teachers and fifty odd students came, and when the meeting was over the principal and the teachers came to the hotel and stayed till midnight, asking questions and discussing those great problems of life that every thinking man must try to solve, and which Christ alone can fully answer.

accomplished by two Bishops, and we owe him all the assistance in our power. A committee from the Woman's Auxiliary approached him to inquire his attitude in regard to the matter. He was much pleased, and thought he could manage the upkeep should a car be given him. But the men wanted a finger in our pie, too, so the closed car about to be decided upon will be the gift of the entire diocese."

Announcement

THE WITNESS is gratified to announce that about the middle of September it will open a Chicago office, and that our Managing Editor, the Rev. Charles J. Shutt, will have charge of it.



THE WITNESS feels certain that its readers will recognize that this action is a real advance, and will understand it makes for the betterment in every way of a Church newspaper which so quickly and positively has met with the favor and support of Church people everywhere.

Beginning publication in response to a real need, the Editors' venture of faith has justified itself, and within twenty months THE WITNESS has met with such popular favor that this advance step has become not only necessary, but imperative.

The Editors have been widely separated, performing the duties of their various ministries far apart. Because of this we have worked under a great disadvantage. But now, with the opening of the new office, and the devotion of his whole time to our affairs, and the management of The Parish Leaflet Company, our Managing Editor will co-ordinate the work of the other Editors, and the result will be a vastly better paper.

None, more than the Editors, realize how far short of our ideal we have come. Yet, notwithstanding the limitations under which we have labored, we believe the principles upon which THE WITNESS was founded are true, and that a popular-priced, non-technical newspaper is what the Church has long demanded. Our rapid growth in circulation, the commendation of thousands of readers, the co-operation of leading Churchmen, both clerical and lay, freely giving their services, convince us that THE WITNESS occupies a unique and necessary place in the Church's life.

The Editors, without the consent of the Managing Editor, desire to place on record our personal satisfaction that the Rev. Mr. Shutt has consented to this new arrangement, made possible through the co-operation and enthusiasm of our publisher, the Rev. L. W. Applegate. For Mr. Shutt is not only a successful parish priest, as the record of his ministry testifies, but he is a born newspaper man. The son and brother of newspaper men, he has had many years of training for this particular field of labor. Enthusiastic, yet conservative, he, with the other Editors of THE WITNESS, has long had a vision of a Church newspaper for the people. Since his connection with THE WITNESS he has justified the high opinion his brother Editors held of him.

As News Editor, and later as Managing Editor, he has brought to his work a finely trained mind, peculiarly adapted to this purpose. Now that he is to give himself to this work, freed from parish duties, the Editors can assure our readers that the ideals with which we started will be more largely realized, and THE WITNESS continue in its course as the Church's most popular and helpful newspaper.

THE EDITORS.

Date Set for Consecration of Suffragan Bishop-elect Demby

Wequetonsing, Mich.,
August 31, 1918.

THE WITNESS:

The postponed consecration of Suffragan Bishop-elect Demby will take place (D. V.) in all Saints', St. Louis, on Sept. 29, 1918.

Faithfully,
DANIEL S. TUTTLE,
Presiding Bishop.

Boston is Not so Bad

P. W. Wilson, a correspondent of the London Daily News, has been amusing the British public with an account in his paper of the mental and moral peculiarities of the people of Boston, Mass., says Nomad, in the Transcript of that city. He makes them out to be rather a queer lot. Not half bad, you know, since they recently forgave the Archbishop of York his being a Bishop! "I can pay his grace no higher compliment," says Mr. Wilson "than to say that Boston almost pardoned his prelacy." He credits the whole thing to the goodness of the Archbishop, and never mentions that Boston has really grown quite accustomed to Bishops, and since Phillips Brooks has actually been able on occasion to hold them in affection.

He tells, however, how nearly Lord Bryce came to being mobbed once here in Boston because, at a luncheon, he referred to Bishop David A. Greer of New York as "my lord". Perhaps there are readers who can remember Lord Bryce, with hat lost and white hair disheveled, rushing wildly across the Common toward the security of Chestnut Street, with a howling mob of State Street Magnates after him, all yelling: "Down with the prelate!" Perhaps—but the Nomad's memory is so short for public events like that, the incident has entirely passed out of his mind. If it had been the fight of a saucy dove across his nose, the Nomad would have remembered it.

OUR CHRIST

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger-Child
Has brought God's life to me.

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's Tomb
Could solve Death's Mystery;
I know there is a Living Christ,
Our Immortality.

—Harry W. Farrington.

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Personals

The Rev. Wm. Porkess, Rector of Grace Church, Pittsburgh, Pa., who has been enjoying a vacation at East Norwich, L. I., returned to his parish on the 5th inst.

The Rev. Joseph Gunn of St. Bartholomew's Church, Ely, Nev., has accepted a call to Emmanuel Church, Kellogg, Idaho, and entered upon the new duty September 1st.

The Rev. J. F. Hamaker has resigned the Rectorship of St. Paul's Church, Greensboro, Ala., and accepted a call to the Church of the Holy Comforter, at Gadsden, in the same diocese.

The Rev. G. M. Royce has resigned from the Rectorship of St. Thomas' Church, New Windsor, N. Y., and will retire from active service in the ministry. He will continue to reside in New Windsor.

The Rev. Roland J. Bunten has accepted a call to the Church of the Holy Innocents, Highland Falls, N. Y. For several years past he has been a teacher at the Pawling School, Pawling, N. Y.

The Rt. Rev. Dr. Wm. P. Remington, Bishop Coadjutor of South Dakota, and chaplain of the base hospital, Mayo Unit No. 26, has reached France, according to announcements received by Bishop Burleson.

The Rev. John S. Littell, D. D., has resigned the Rectorship of St. James' Church, Keene, N. H., and accepted a call to St. James' Church, West Hartford, Conn. Dr. Littell is the well known author of "George Washington, Christian", "Some Great Christian Jews", "The Historians and the English Reformation", and other pamphlets and books.

The Rev. Gerald Lewis, for the past two years librarian of the Church Missions House, New York, has been appointed acting Rector of St. Andrew's Church, New Platz, N. Y., and will enter upon his new work the first of October. Mrs. Lewis has been on the staff of the Educational Department of the General Board of Missions for four years.

Miss Sarah E. Conway of Liberia has returned safely to her station at Cape Mount. Last autumn Miss Conway was obliged to leave the field on account of ill health. She spent a few months in the Canary Islands. Much difficulty was experienced, owing to German submarine activity, in getting a steamer for the mainland. Finally, on March 4, Miss Conway secured passage on a Spanish boat for Fernando Po, a small island off the west coast of South Africa, but about 1,000 miles east of Liberia. After making this long detour and waiting several weeks for a northbound boat, Miss Conway finally sailed for Freetown, about 250 miles north of her destination. From there she made her way inland to Cape Mount, arriving there five months after sailing from the

Canaries. She was obliged to travel about three times the distance of the islands from Liberia, and twice steamed past Cape Mount and Monrovia without being able to land.

W. Loyall Gravatt, son of the Bishop of West Virginia, has enlisted, and is at Camp Lee, says the Church News of that diocese. He had been in the Dupont Powder Company before the breaking out of the war, and when we entered the conflict he resigned and enlisted, and was in training last winter at Camp Lee. The President of the United States, however, at the request of the Duponts, ordered him back to the factory. He has been at work there ever since at a good salary, but was restless and so anxious to enlist that his repeated applications finally obtained for him leave of absence during the war, and he entered as a private at Camp Lee on August 8th.

Pueblo Will Entertain the Synod of the Sixth Province

The parishes at Pueblo, Col., will entertain the Sixth Provincial Synod (Province of the Northwest), October 13th to 16th, inclusive. The indications are, owing to war conditions and the fact that Colorado is on the extreme edge of the province, that the attendance of clerical and lay delegates may not be large, but it is expected that most of the Bishops in the province will be present. The province includes the Dioceses of Duluth, Minnesota, Montana, Nebraska, Iowa and Colorado, and the Missionary Districts of North Dakota, South Dakota, Wyoming, Western Nebraska and Western Colorado.

Minnesota Will Present a Car to Bishop McElwain

In a statement bearing upon the presentation of a car to the Bishop of Minnesota, Mrs. Goldsmith, a deanery secretary of the Woman's Auxiliary, says:

"This is the age of wonderful opportunity. We give of our time, our means and ourselves to the great cause of helping. The time has now come when we of the Diocese of Minnesota can not only show our love for our dear Bishop, but manifest it in a material way. Those in closest touch with Bishop McElwain's work realized some time ago what a great help in the conservation of time and energy a car would be to him. The discontinuing of many local trains by order of the government has caused this need to become imperative, and an automobile is now an absolute necessity. This is true especially in regard to the rural work, and will also greatly expedite his keeping his many appointments in the cities. We must take into consideration the fact that our Bishop is doing all the work formerly

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NOTICE

Our Chicago office will be opened in the course of a few weeks. In the meantime, all news and other matter intended for publication in THE WITNESS should be addressed to the Rev. Charles J. Shutt, Managing Editor, Hobart, Indiana.

EDITORIAL

Blood-Guiltiness

What the Church needs today, and what the Church is going to need more and more, when the boys come back, is a body of consecrated laymen, who take seriously their vows as soldiers of Christ, and who realize that to fight the world, the flesh and the devil requires something more than a languid interest in the battle line.

I am met, frequently and everywhere, with the statement, more or less politely stated, that the fault with the Church lies in the ministry and its serious limitations. I am in a position to know the ministry and its limitations, and I have already conceded in these columns that the ministry has about the same percentage of failures as any other business or profession.

But there is another side to the picture which is not ordinarily dwelt upon, and which I see also, and that is that when the laymen get a live and energetic minister, they proceed to kill his enthusiasm by their failure to respond to his charms, charm he ever so wisely.

The poor minister is simply an alibi for the failure of laymen, who only fancy that they would work under a live wire. I want to say a word about the laity as soldiers who have sworn to fight manfully under Christ's banner until their lives end, and to whom there belong certain duties and responsibilities which have nothing to do with the character or calibre of the parish priest.

In the first place, it is the duty of every layman who has a family to be the priest in his own family, at his own hearthstone, which should be the family altar.

If the layman neglects his priesthood there, it is humanly impossible for any rector, however rare and able he may be, to repair the damage done by this neglect. It is the duty of a man to provide his own family with the food for his body, to see that his children are educated, and, if they have souls, to see that the children of the family are fed and trained in the fear of God. It is here that the weakness of the Church lies, in that the average man neglects the first and most important duty of life.

Historically, religion had its origin in the family. It was Abraham and his family who broke away from the vile religion of his day and set up a family altar, at which he worshiped the Lord God.

It was the devotion of that family that lay at the foundation of the religion of Israel. It was out of thirty years in the family life at Nazareth that Christ came to found the Christian faith.

It is in the family life of the nation today that its strength or weakness lies, and it is out of that family life that our young men and young women, who are to be the parents of the next generation, get their inspirations for good or evil.

The Church and the Sunday school are all right in their several functions, but neither one of them can be expected to be a substitute for the priesthood of the father whose moral cowardice or spiritual indolence has neglected to care for the souls of his own children.

"But how," asks the conscientious father, "can I exercise the priesthood of which you speak? I acknowledge," the man may say, "that I am not fulfilling an obligation that I cannot dispute. But I have never been told how to exercise that priesthood which is ordained of God."

This is a fair question and demands a plain answer.

What can the head of a family do by which he may discharge his obligation to those whom he dearly loves?

I would say that the first duty of a father is to bear testimony to his faith in God in his family.

It is like this: The village church is open each day for a daily service. Only two or three ever come. The bell rings; the pastor is there, and perhaps one or two of his flock. What is the value of that daily service to the community?

That service, too often neglected, is a daily testimony to the community that Christ is the Son of the Living God. If there be a bell that rings, it reminds the people that God reigns in heaven.

In the same way, there should be a daily recognition in the family life that God lives and that we are dependent upon Him. In some families this takes the form of family prayers, but the habits of the family may be such that this is scarcely practical.

I would suggest, then, two things which will be perfectly feasible, and which will be a daily reminder that God lives in that household:

The first is that the head of the house say grace at meals. It is very well to delegate this duty from time to time to other members of the fam-

ily, but the father should not habitually neglect doing it. The sound of the father's voice addressing God is a direct testimony to the family that God is a reality to him. And the second is that the father say his own prayers daily in his chamber, and that this habit is especially valuable on such occasions as when the father may be in the same room with his children.

The fact that they know that the father of the family is in the habit of praying for them, and sometimes with them, makes the boy who respects his father respect his Heavenly Father also.

Then in the matter of Sunday worship: The father who puts the Sunday newspaper, golf or business before worship on the Lord's day may be able to preserve his own faith, but he is deliberately undermining the faith of the young that he may be brought in contact with.

The prayers of the Church are so solemn, and the atmosphere of God's presence in His sanctuary is made so real, that it is a distinct shock to his faith to discern that golf or business is really placed before them.

No amount of talking can overcome the force of example with the child. The boy thinks straightly. It is only when he becomes a man that he is deceived by camouflage. And the boy whose father says one thing and does another is a far worse example to the son than a poor minister. If you love your boy, do not rob him of his faith, that you may have a good time.

Do not misunderstand me. I do not presume to say that a father may not play golf on Sunday—I merely say that he cannot substitute golf for worship without teaching his son that God is not a reality, and that golf it.

The third duty that a father owes to his son, besides that of testimony and example, is the duty of interest.

The father who fails to take an interest in his son's education misses two things: first, the great joy which he will find in it, and second, the great stimulus that it will be to his son.

It is equally true in religion. Most fathers would learn much themselves, help their sons tremendously, and get joy out of the process, if they would make it a rule once a week to do something of a specific nature with his children. Sometimes this duty can be delegated to the mother, who may have more aptitude for it. But to read over the Sunday school lesson or a chapter in the Bible each Sunday with the boy would stimulate his interest, and also your own in your religion.

And may I suggest, in conclusion, that before you call the minister a poor stick, ask yourself this question, and answer it honestly: Isn't the minister doing his work in the parish for other people's children better than I am doing my work in the family for my own flesh and blood? And isn't my priesthood to my own sons just as sacred, and ought it not to be far more obligatory than any duty which he may possess as priest in the parish?

If you want an example in the Bible of the failure of a father to do his duty, read Exodus iv, verses 18-26.

To neglect the spiritual nurture of one's own children is to be guilty of their blood, in the language of the Old Testament. It is this which David means when he prays, "Deliver us from blood-guiltiness, O Lord", for he who through neglect encourages his children to sin is guilty of their blood at the last day.

A STUDY IN THE ACTS

By Bishop Johnson

St. Luke was a Christian who was probably an intimate friend of the Virgin Mother (for he records matters about the birth of Jesus which only an intimate friend and a physician would be apt to know).

He was probably a native of Macedonia, and Prof. Ramsey thinks he may have been the man of Macedonia whom St. Paul saw and recognized, and whose cry to "come over and help us" he heeded.

Macedonia is just north of Greece, and we know that, when St. Paul crossed over from Asia to Europe, St. Luke substitutes the first personal pronoun "we" for the third personal pronoun "he". (See Acts xvi: 9-11.) Moreover, we know that St. Luke was very familiar with Macedonia and the sea, but does not go into such detail in his description of Jerusalem and Palestine. Therefore scholars have supposed that he was a devout Jew from Macedonia who was a disciple of Jesus from the earliest days, having probably heard the Messiah on some of his pilgrimages to the Holy City.

It was no doubt an intimate knowledge of the Holy Family that caused him to write to Theophilus the story of Christ's life, and it was his intimate friendship for St. Paul that caused him to write the life of that great Apostle. At any rate, it was the same Luke, the beloved Physician, to whom we are indebted for the Gospel, and are also indebted for the Acts.

How faithful and true a friend of St. Paul St. Luke was we also know, from St. Paul's testimony, for he bore the supreme test of a friend, that, when all others had forsaken St. Paul, the latter writes, "Only Luke is with me".

St. Luke was a friend that stuck to St. Paul in season and out of season, and to that fact, and his great love for St. Paul, we owe it that we know what we do know about the early Church, for without the Acts of the Apostles we would be hopelessly at sea on that subject.

Now the reason why we should study this record of the early Church is in order that we may ascertain for ourselves how much of modern religion that calls itself Christian is really a part of that religion which Christ founded, and how much of it is utterly foreign and alien to the faith once for all delivered to the saints.

For I am convinced, and I think

you will be, if you stop to think (which I regret to say few people do) that everything essential to Christian faith and practice, and necessary for man's salvation, would be there where the Christian Church began its life, not only because Christ would not leave out anything necessary for their salvation, but because their wonderful progress and success seems to indicate that they knew the things pertaining to the Kingdom of God in a way that we do not know, and were able to produce a form of virile Christian living that is well worth our study and emulation. The story of the Christian Church begins where the story of Christ's life and death, His resurrection and ascension, leaves off.

(Acts i:1-3.)

The first verse of the Acts refers to St. Luke's friend, Theophilus, which name is very probably not a cognomen, but a name of endearment in Christian fellowship, for the word means "a lover of God".

It also refers to St. Luke's Gospel as the account of all that Jesus began both to do and to teach, and these words form an excellent introduction to this "Lives of the Apostles", for that was what it was their labor of love to carry on, just that and nothing else.

"Of all that Jesus began to do and to teach until the day that He was taken up." Here the teaching and the doing would seem to have stopped, were it not for the fact that St. Luke goes on to explain, "after that Christ, through the Holy Ghost, had given commandments unto the Apostles whom He had chosen, speaking of the things pertaining to the Kingdom of God."

Now this modification deserves our attention, for it intimates that Christ had, during the days following His resurrection, known as the great forty days, taught the Apostles explicitly what they were to do in planning and organizing His Kingdom.

The author also emphasizes that Christ was seen of them during these forty days, demonstrating the fact that He had risen from the dead "by many infallible proofs".

Now, back of this special training which the Apostles enjoyed during these forty days is a particular background, which it may be well for us to study.

The Idea of the Kingdom

People think of the Christian re-

ligion in such different ways. With some it is merely an abstract philosophy; with others, an internal emotion; with others, an ethical culture.

Up to the time of Christ, from the days of Abraham, it was a definite institution—first the family of Abraham, then the tribes of Judah, then the kingdom of Israel.

Those to whom St. Luke was writing were familiar with the kingdom of Israel, and to those who first read these words, the phrase, "Kingdom of God" or "Kingdom of Heaven" would be at once associated with the other phrase, "kingdom of Israel" of which the earliest Christians were all members.

People interpret words and phrases in the light of previous association.

Today the argument rages fiercely as to whether Christ founded a visible institution, with definite marks and characteristics, or whether He merely "was a teacher come from God", who set forth certain chains of ideas. Whatever the argument may be now, there was no argument then, for to be a follower of Christ in the Pentecostal days was to be baptized into the fellowship of the saints and the household of faith.

The Old Testament teaching of the character of the Messiah's work in its relation to other kingdoms is well set forth in the Book of Daniel (ii: 44). "And in the days of these kings (i. e., the Roman kings) shall the God of Heaven set up a Kingdom, which shall never be destroyed." It is interesting to compare these words of the prophet with Christ's own words:

"Upon this rock I will build my Church, and the gates of hell shall not prevail against it." It may be well to say a word about our Lord's use of the word Church, in St. Matthew xvi:18, because He has not used the word before, and only uses it once again. Still, He uses the word, and we cannot, therefore, ignore it.

Christ uses the word Church for the first time when He has brought the Apostles to an acceptance of His Divinity, and, taking this declaration of St. Peter's faith, He makes the man and his faith the rock upon which he will build a definite something, which He calls "His Church", and which shall be eternal.

Having reached this point in His ministry, He at once begins to "show the disciples how He must be killed and raised again the third day" (verse 21). His active ministry has accomplished its work, and He begins His passion.

If Christ were going to found an institution, this would be the exact time when He would most likely mention it. For until the Apostles acknowledged His Divinity, the Church would have no reason for its existence. Having, therefore, stated upon St. Peter's confession that He would build a Church, He begins to prepare for that supreme sacrifice, which St. Paul so beautifully describes in Ephesians v:25-27: "Even as Christ also loved the Church, and gave Himself for it, that He might present it to Himself, a glorious Church."

Whatever Christ and St. Paul mean by their use of the word "Church" in such sentences as these, I am very sure that they do not mean—nothing.

The preaching of John the Baptist, and of the Apostles, and of Christ Himself, in the parables of St. Matt. xiii, and the conversation of Christ with Nicodemus, in St. John iii, would seem to indicate that Christ was not content to be merely a prophet or teacher, but claimed to be the founder of an institution that should prevail over all other institutions in the earth—an organism which should be the climax of all organisms—a kingdom which should absorb all other kingdoms. And so, when Christ, during the great forty days, was speaking to the Apostles of the things pertaining to the Kingdom of God, He was speaking to them of something. What that something was it shall be our aim to show in these sketches in the Acts of the Apostles.

(To be continued.)

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"THE NEW DEATH"

A Beautiful Re-emphasizing of the Christian Idea of Death

Book Review by Bishop Mikell

It was Christ who "brought immortality to life" by His own resurrection. He made man certain for the first time of the immortality of every man. He was the first-fruits, but not the whole harvest, of them that slept. Just as death was the common lot of every man, so the resurrection from the dead was now known to be the lot of every man. But it needed the almost universal harvest of death which the present war has reaped to impress anew on man's mind the hope and knowledge of a universal harvest of life after death.

This new hope, or rather renewal of the old hope, of immortality is a common thought in many writings concerning the war. But nowhere is it more beautifully expressed than in a recent volume by Winifred Kirkland, called "The New Death". She first brings before us the universal experience of death today:

"Never before in history has death been so prominent a fact. Always before it has been possible to avoid thinking about it. Today no one can escape the constant presence before his mind of dissolution. No one can forget them, no one can get away from them—those boys dead upon the battle fields of Europe. We are used to speaking of this or that friend's philosophy of life. The time has come when every one who is to live at peace with his own brain must possess also a philosophy of death."

To make clear the idea of the new aspect of death, the author considers it in relation to the idea of death that has characterized older generations. She reminds us of the Greek idea of a personal survival of the human personality in a region that was not heaven or hell, but in a region of pale, sunless existence, which was merely a lifeless reflection of earthly life. The ancient world rejoicing in sunshine and strength had only pity for the poor shade who had now "no steadfast strength nor power at all in moving, such as was aforetime in his supple limbs". As one reads, he remembers Alkestis going down into the gloom of the under world; he thinks of Antigone, as she bids farewell to the sun, and of the shades as they gather around the figure that has come to give them their relief, in Stephen Phillips' "Christ in Hades".

The next view of death Miss Kirkland considers is what she calls the medieval standpoint. "The life after death, instead of being a denuded reproduction of previous existence, was a glorious realization of it, reflecting in its imperial hierarchy of spirit the worldly hierarchy of Church and state. The Greek exalted the present at the expense of the future; the medieval man exalted the future at the expense of the present."

It is when Miss Kirkland speaks of the modern view of death that one for the first finds one's self in disagreement with her. The modern view of death, she says is the scientific and agnostic; it refuses to believe at all in life after death, or at best says that we can know nothing of it. Has the modern view of death of the average man been so materialistic and agnostic? Has not this been only the view of a few intellectuals, who indeed may think themselves the leaders of modern thought, but who have never really been able to convince themselves, and certainly have not been able to convince others, that this life is all and death the end of it all? Have these modern Athenians, who, "when they heard of the resurrection of the dead, some mocked"—are these modern Sadducees, who believe that there is no resurrection, been numerous or had great influence on thought? We acknowledge, indeed, that the average man has not always lived in this world as though he really believed in a life to come. But at the same time we wonder if Miss Kirkland really knows what the Christian Church has been teaching, and multitudes of Christians have believed of life after death? She says: "Before 1914, we have seen the disestablishment of the Church as an unquestioned arbiter." Perhaps she has dismissed the Church too summarily. Certainly we find nothing in her beautiful teaching on the spiritual aspect of death which the Church has not thought and been teaching for generations.

But if our author has given too important a place to the teachings of science or to the thinking of a few

agnostic scientists, on the subject of death, when she says that "science has been an unquestioned arbiter", she goes on to say that since 1914 we have seen the disestablishment of science. We have seen what happened to people whom science commands, so that we can never again feel our old trust in its dicta. What has science to say about our young men dead? What comfort does it offer for their extinction or our own? Only the hideous revelation that it is science itself that is destroying the civilization which science itself built up." While we cannot agree that science has entirely built up our modern civilization—if it had, there would have been no people left with soul enough to hasten to the warfare against humanity—we are grateful that we may conclude from what Miss Kirkland says that after all not the failure of Christianity, but the success of science is responsible for the war.

It is of the new aspect of death which Miss Kirkland writes so beautifully, and whether it is as new as she thinks it is, we are glad to hope with her that it will have a more potent influence than ever before in our thoughts and lives. Of this she says: "The new death now entering history as an influence is not Greek, nor mediaeval, nor modern. It is so far mainly an immense yearning receptivity, an unprecedented humility of both brain and heart toward all the implications of survival. It is a great intuition entering into the lives of the simple, the sort of people who have made the past and will make the future. It does not matter in the least whether the intellectuals share this intuition, and it does not matter whether or not the intuition is true, or whether future generations returning to the lassitude of peace shall again deny the present perception—what matters is the effect upon emergent public life and private of the fact that everyday men and women are believing the dead alive."

The new thought of death is marked by a great humility. It is not that we think we know all about death and the life into which it leads, but that we no longer shun knowing or thinking; that we are no longer afraid to let our thoughts dwell on death; that we are willing to accept any teaching and any experience of death, and so rightly is our thought directed to the young men who are dying. Many quotations are given in this book from what the boys who have gone have said and practiced in regard to dying. This from Donald Hankey: "Never was such a triumph of spirit over matter. As for death, it was in a way the greatest joke of all. In a way, for if it was another fellow that was hit, it was an occasion for tenderness and grief. But if one of them was hit, Oh, death, where is thy sting? One by one death challenged them. One by one they smiled in his grim visage and refused to be dismayed. They had been lost, but they had found the path that led them home. And when at last they laid their lives at the feet of the Good Shepherd, what could they do but smile?"

Again, the new death is marked by a new sharing of sympathy. "The cry of a mother echoes from stricken Serbia, 'O if I were the only mother who is weeping now, it would be nothing, but there are a million mothers weeping today'. It is from the sharing of grief that has sprung the new helpfulness that is expressing itself in every line of endeavor and activity in our life today. Again, the new thought of death has given men and women a new strength to bear sorrow and bereavement." One's own serenity in suffering must be the only sure way of helping one's neighbor. Our boys have died, therefore we must live, is an arresting and illogical conclusion; but surely it is the one that has long actuated both the armies and households of Europe, and must now support us of the United States, a nation still new to anguish."

The new thought of death impresses us anew with the thought of a spiritual growth of the soul after death, and the vivid life of immortality. This is beautifully expressed in these two quotations from Miss Kirkland's book:

"Ghosts do not say, 'Come, what was your record when you drew breath?'

But a big blot has hid each yesterday,
So poor, so manifestly incomplete.
And your bright Promise, withered long and sped
Is touched, stirs, rises, opens, and grows sweet,
And blossoms, and is you, when you are dead."

"But now my nights are filled with flowered dreams
Of singing warriors, beautiful and young;
Strong men and boys, with whose eyes there gleams
The triumph song of worlds unknown, unsung;
Grim Death has vanished, leaving in its stead
The shining glory of the living dead."

The whole aspect of the new idea of death which this beautiful book unfolds is a spiritual aspect, and therefore it is with a sense of disappointment that we come to Miss Kirkland's ideas of the religious views which she thinks will be the outcome of this attitude towards death. Of this she says: "The new religion, which expresses itself in purely moral performance, is not a religion, it is a system of ethics; it leaves out the spiritual element and gives itself only to practical good work. Moral performance must be the outcome of any true religion, but the motive power of that moral performance must be a spiritual force which can only come from worship of God. The worship of the person of Christ, which Miss Kirkland belittles, only can produce the copying of the character of Christ, which she exalts."

In her estimate of the religion of the future she says: "One cannot say whether the religion to come will clearly label itself Christian." If it does not, it will prove itself very ungrateful, for it is Christ who first brought immortality to light, and the idea of the new death is as old as Christ's resurrection.

Miss Winifred Kirkland's book is, however, a beautiful and thoughtful re-emphasizing of the Christian idea of death, and will bring peace and comfort to many bereaved hearts today. And therefore I thought it timely to write of it in our devotional column of THE WITNESS.

* I Will Do
*
* What I Can
*
* With What I Have
*
* Where I Am
*
* Now!
*
* —Galilee Mission, Philadelphia
*

The Most Religious Nation in the World

The Rev. Dr. Watson, Rector Emeritus of the American Church of the Holy Trinity, Paris, France, gave an address at a community service held in Akron, Ohio, on a recent Sunday evening, in the course of which he said that France is the most sincerely religious nation in the world. Not only those who stay at home are religious, but those going to fight, have developed a remarkable insight into the higher things of life. He predicted that the men returning from war would demand greater sincerity of the people at home. "The plight of the gentle-born is especially pitiful," Dr. Watson said, in speaking of the suffering in France. "They do not like to ask for assistance, especially for themselves. Very many of them were deprived of everything but their savings when the war broke out, and in the absence of the wage-earners of the family have had to spend that. The first two winters of the war they got along. Last winter it was a hard pinch, and this coming winter many of those women will die—too proud to beg of people who are also in hard straits."

The American Church is of great assistance to the French people. They do not hesitate to seek help there for those stricken by the war. Two hundred and forty thousand articles and about \$40,000 in money were given out the past year.

From the standpoint of work, Christ defines the great man as he who prepares the way of the Lord. A great man's work is preparatory, not constructive. Finality is not given to human achievement.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

The Boston Herald gives an interesting account of Leland Hudson, from Paxson, Alaska (200 miles north of Fairbanks). Thinking he must register from "the States", he gave as his address his mother's, in Seattle. On May 22, he was ordered by the board at that place to report for duty. He asked for a two weeks' extension, because a boat did not leave Fairbanks until late in June, but he received a reply to "take the first train, or be classed as a deserter". The nearest railway is at White Horse, more than 1,200 miles away. He left Paxson May 26th, going 42 miles by dog teams in two days, in which he went through a blizzard; then 72 miles by buck-board in two days, in which he had four relays of horses; down the Tannana river and through the Bates rapids for 100 miles on a mail barge, and arrived at Fairbanks June 2nd. He took a steamer for Dawson June 20, and went 900 miles down the Tannana and up the Yukon, arriving at White Horse July 5th. While on the Yukon, which makes a wide bend and goes north to the Arctic Circle, Hudson, with 30 other selectees, drilled on the upper deck of the boat, under the light of the midnight sun. He took the White Pass railroad from White Horse to Skagway, paying \$20 for passage of 110 miles, and arrived in Skagway in time to engage passage on a boat for Seattle, which left July 7th and arrived there July 9th. He reported for duty, and when he presented vouchers for expenses of nearly \$400, the officers became aware of the length of journey necessary to bring him there.

Somewhere about the date of Aug. 15, delegates from more than 50 theological schools in all sections of the country met at Harvard University for a three-day conference to discuss problems of theological education growing out of the war. Besides this, topics discussed included the causes affecting the number and quality of theological students, and measures to be taken to meet the shortage of ministers after the war. The delegates were addressed by President Lowell of Harvard, President Mackenzie of Hartford Theological Seminary, President Barbour of the Rochester Theological Seminary, Dean Bartlett of the Philadelphia Divinity School, and President McGiffert of Union Theological Seminary.

Accommodations for delegates and their wives were provided by the University in Gore Hall, one of the dormitories, and the conference sessions were held in the faculty room of University Hall. Many pleasant entertainments were planned as well.

The Literary Digest prints a poem by Thomas Maynard, which it describes as "an outpouring of a heart grateful for all the joy of living". Maynard is described as "having an honest interest in everything about him":

"God, who taught a lovely tune
To the lyric heart of June—
That fine tune she dances to
All the singing summer through;

Who makes the galleon clouds to swim
In the great skies bright and dim;
Who shows me as a flag unfurled
The gallant glory of the world;

Who leads me in His giant wars
To shout defiance to the stars,
And gives me, when we ride together,
A sword, a bugle and a feather;

Who calls my youthful throat to chaunt
When the specters, black and gaunt,
Straddle in my path, and fade,
To see me gaily unafraid;

Who set me singing from my birth
All the gladness of the earth—
All its joys and jollity
Singing in the heart of me!

In this chorus I have given
Praise to all that under heaven
Sweetly lives—and praise the most
To Father, Son and Holy Ghost!"

The Associated Press gives an account of the restoration of the parchment scrolls of the law to the various synagogues in Tel Aviv and Jaffa. "These scrolls of the law of Moses, all written by hand, and preserved in

magnificently ornamented cases, some of them in solid silver, are the most holy possessions of every Jewish community. So when Djemal Pasha, in his hostility to the Zionists, carried out the tyrannical evacuation of the bulk of the Jewish population of Jaffa, in April, 1917, the Jews carried their sacred Torah with them into exile, lest they should fall into the hands of the Turks. These sacred scrolls had been carefully guarded by the Jews at Petach Tikvah (Mulebis), and were brought back in solemn procession to Jaffa. A triumphal arch was erected at the northern confines of Tel Aviv, every house was decorated with flowers and bunting, and the whole of the Jewish population turned out. The chief rabbi of Jaffa invoked blessings upon the British government and the British army, and expressed the hope that success would crown the efforts of the Zionists' Commissioners. Then the shofar or ram's horn was blown and the scrolls were carried to the various synagogues to which they belonged. There were processions of school children crowned with flowers, the Yemenites carrying small lambs and bearing palms in their hands.

The Rev. Lyman Rollins of Marblehead, chaplain of the 101st Infantry, A. E. F., has been spending a few weeks in the United States, sent here by Gen. Pershing on war business. He preached in the Church of the Advent, Boston, and addressed a mass meeting in Faneuil Hall, Boston. Extracts from his address follow:

"A gross materialism, working since the Franco-Prussian war, laid hold of the minds of the Germans, and has been working out until it manifested itself in a war machine. The same thing laid hold of us not long ago, manifesting itself in a different way, not in a military system, but in a commercialism that was stamping out of our lives and our souls and our society the very best that God had put into them."

"If we let God's purpose work out in us, we are coming out a cleaner and a purer people; our individual souls will be cleaner, our nation will be cleaner, the world will be purer, after it is all over."

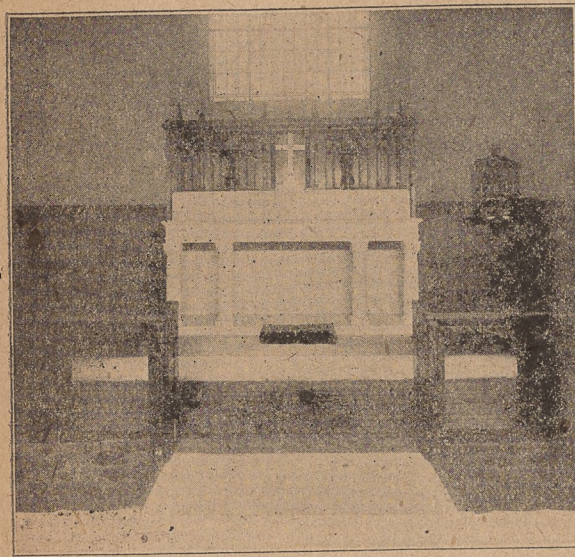
"God is showing the world how far it can get away from Him when it goes on its own hook and not according to His plan. Frightful as the cost may be, I feel that somehow we shall come to realize that the results were worth the cost. God is overruling the selfish passions of men to create within these men something new and grand. This war is furnishing an opportunity for the Church of God the like of which it never had before, and perhaps will never have again. Our men are looking at life from a different angle. Every American soldier I meet has the essentials of religion within his soul. The military authorities are doing everything possible to safeguard your boys. These boys are utterly unselfish. They share and share alike. What a pity it is that we need a war to get us to pray! What will the Church of God do when these boys come back? Help the Churches and the people at home to realize what these boys are facing, the change that is taking place in them, and prepare for their home-coming."

Carrying a trunk full of photographs of relatives for the boys at the front, Chaplain Rollins sailed from an Atlantic port the other night for the war zone, leaving behind a last word of comfort that our men were well fed and cared for, and to pay no attention to disturbing rumors, which were only German propaganda, and to "give, and give until it hurts".

From all we've heard and read of the demands upon Chaplain Rollins, individually and collectively, and the ground covered by him during his short stay, we would think being in the war zone much easier and less strenuous.

It is estimated that the enrollment of students at the theological seminaries of the country has fallen off 50 per cent this fall by reason of the war. This means a further shortage of ministers in every religious body, and this prospect calls for emergency effort.

A BEAUTIFUL RURAL CHURCH AT THE PLAINS, VIRGINIA



The most important event of recent years in the country parishes of Virginia was the consecration of the beautiful and ideally appointed church of massive stone construction—Grace Church, The Plains, Va., on Friday morning, June 28th, at 11 o'clock.

This "goodly parish church of rural Virginia" was commenced only two years ago, under the inspiration and splendid leadership of its present Rector, the Rev. Edmund Lee Woodward, M. A., M. D., supported by a loyal vestry and a people "with a mind for the work". It

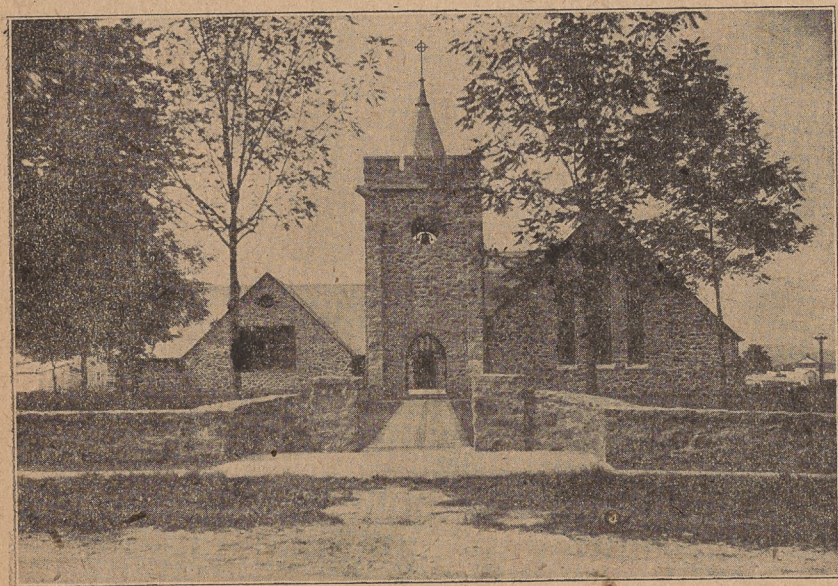
is a witness in stone of what great things God hath wrought where devoted hearts are united in His service. Here is a typical rural parish, which in four years has given a third

of its former bounds to strengthen a weaker neighboring parish, doubled its own communicant membership, quadrupled its gifts for current support and missions, provided the unprecedented sum of nearly \$50,000 for rebuilding the rectory and church and for a new parish house—an entire remaking of its equipment made the community life center about the church to a gratifying degree, and led its community and neighboring communities in patriotic endeavors which have received nation-wide commendation.

No wonder the hearts of many were full of thanksgiving to Almighty God for His good hand upon them in giving the opportunity and the ability to accomplish so great a work.

The happy day was all that happy hearts could wish in propitious sky and weather. In spite of busy harvest time, every seat was occupied, and extra chairs filled the aisles. The beloved Bishop of Virginia, the Rt. Rev. Robert A. Gibson, D. D., was consecrator, Bishop Brown being also present, with the Rev. Berryman Green, D. D., dean of the Theological Seminary at Alexandria, preacher of the day, and twelve other clergy, representing various parts of the diocese. The Rev. Dr. John McGill, former Rector of Grace Church, though too unwell to be present, sent a message of greeting, and similar messages were received from over fifty of the clergy and representative laity of Virginia and neighboring dioceses. The Revs. B. D. Chambers of Christ Church, Millwood, and Wilfred E. Roach of Trinity Church, Marshall, whose arrival was delayed by unforeseen contingencies, occupied seats in the congregation. The rest of the clergy were vested and took part in the service with the Bishops, as indicated below.

The Vestry receiving were: James R. Foster, Senior Warden and Treasurer; E. C. Turner, Junior Warden; A. W. Fleming, Register; N. L. Turner, J. H. C. Beverley, D. H. Meade, J. T. Cochran, A. E. Sinclair, R. R. Turner, R. Bland Beverley and R. M. Meetze.



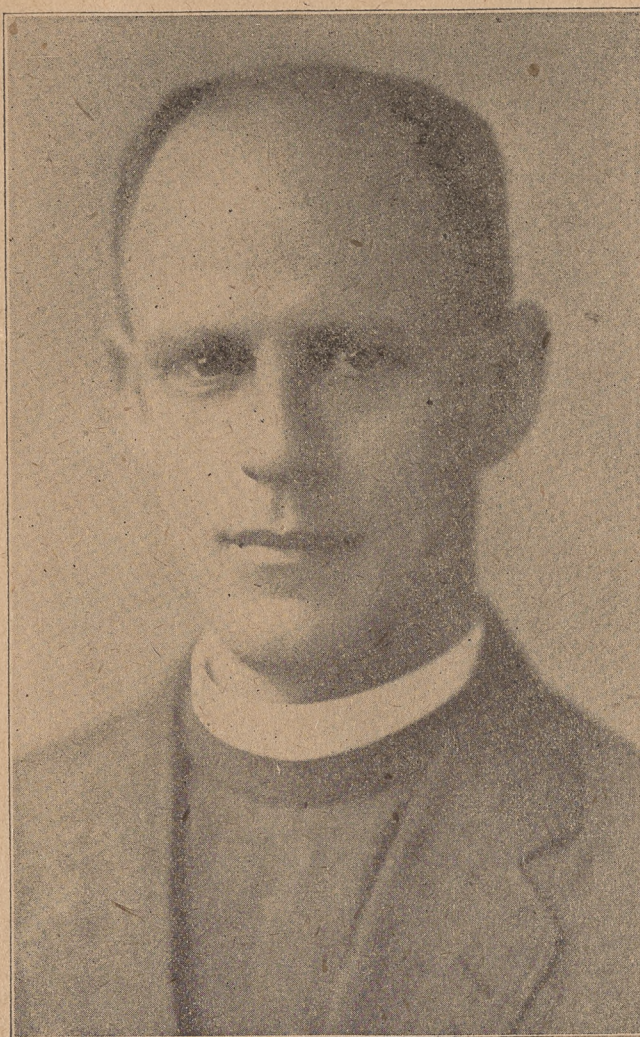
The noble parish church, seating normally about 300, with its parish hall, with 500 capacity, was designed by Mr. Irwin Fleming, the well-known architect of Washington, who has spared no pains to make it a peculiarly fine example of early English rural Gothic architecture of the Thirteenth Century, the age of the Magna Charta of English liberties in Church and State.

The holy table of white Indiana limestone is of chaste dignity. Its massive proportions and pillared columns suggest the famous painting, "The Vigil". It is surmounted by an exquisitely carved reredos of old English fumed oak, in harmony with the completely appointed furnishings of quartered oak, and with the wainscot and open woodwork ceiling. The sanctuary is paved with Gothic tiles of blended tints, with quaint insets of Christian symbolism, designed after the sanctuary pavement of a Fourteenth Century church in Wiltshire, England.

The windows are of cathedral glass, with one memorial window of stained glass, the figure of St. Luke, the beloved physician.

The massive walls and tower, built of 1,000 four-horse loads of local stone

hauled from the neighboring farms of R. H. Downman, Esq., and others, as a free-will offering of the farmer-owners, will stand for centuries to come. The variegated tints of green and brown in the rustic, unhewn stone give a rare charm to enhance the generally harmonious effect. The tower, Norman in its strength and proportions, is surmounted by a truncated spire, from which rises a beautiful Celtic cross of copper. The bell of the old church is at present hung in the tower, a prophecy of future chimes to peal forth in days to come rich harmonies to bid to the worship of the sanctuary.



The Rev. Dr. Edmund Lee Woodward

The cornerstone of the new church itself bears the date—1855—of the building of the former church, the name Grace and the date—1917—of the laying of the present cornerstone. Above it will be a tablet recording the fact that it was laid with the silver trowel used in 1793 to lay the cornerstone of the National Capitol by George Washington, the Father of his Country and the faithful son of a rural Virginia parish, in which he served as vestryman.

The model parish hall, built as an annex to the church, is of the same material, and in harmonious keeping.

Though the Church has been planted in Virginia since 1607, this is, so far as is known, the first time that a distinctively rural parish has attained anything like such a completeness of equipment for efficient work, in all its varied relationships of worship, teaching, social life, and general community helpfulness; or such a wealth of inspiring witness to the world-wide and age-long communion of saints whose lives give strength and beauty to that sanctuary not made with hands, eternal in the heavens.

Appreciation of Deceased Churchman

At dawn of July 10, the Rector of St. Mark's Church, Blue Rapids, Kas., was awakened in his tent at the Y. M. C. A. camp, southwest of town, by a stranger, who said: "Chan. Brown died suddenly this morning at 4 o'clock."

Three days later the body of Channing J. Brown was laid to rest from the precincts of the little church to which, for parish and Sunday school, he had self-sacrificingly given of his time and strength for many years. The church held hardly half the concourse of people that had gathered to honor his memory.

The death of Mr. Brown comes as a distinct and serious loss to town, county and diocese. Serving the state as an official for years, at Topeka, he later made his home at Blue Rapids, developing there a fine orchard, meanwhile giving of his rare executive ability for the development and upbuilding of many useful interests and institutions. As junior warden of St. Mark's, he made the interests of the Church unweariedly his own. As chairman of the County Y. M. C. A. Committee, he wrought a work whose possibilities are only just now becoming manifest. His Rector, coming back from the "Y" camp, where as director of nature study he came in touch, on two successive weeks, some forty boys and fifty girls, has become increasingly convinced of the high value of this work, which owes much to the executive ability of Channing Brown. In the counsels of the diocese Mr. Brown had long held an important part. It may not be widely known that he was a strongly formative element in the election of both of our present beloved Bishop and his equally honored predecessor; and representative people of the diocese will well remember how, a few years ago, when grave friction had begun to mar diocesan counsels, it was the diplomacy and tact of Channing Brown, quite as much as any other factor, that eliminated factional clashing and restored harmony. As a diplomat, Mr. Brown was rarely gift-

ed, and his rare good sense, his firm persistence in what he held to be a right course, howsoever much of personal disadvantage might accrue to himself personally thereby, and his far-sighted outreach into the future in his planning for community interests, have made him one whom a whole community mourns.

In the early morning of July 28 a commemorative celebration was held in St. Mark's Church. Despite intense heat, many parishioners gathered to express their gratitude to God for the life and example of one whose large place in the Church and the community it will be very hard to fill.

P. D. PEARODY.

Diocese of Vermont

The recent order abolishing all Red Cross chaplaincies was issued a few days before two clergymen of the diocese, the Rev. F. B. Leach of Montpelier and the Rev. A. C. Wilson of Bellows Falls, both nominated by the War Commission, were to report in New York for final instructions before sailing for France a few days later. They will continue their parish work.

The Rev. W. C. Bernard, who is secretary of the convention, leaves Newport for Brattleboro Sept. 1. The former Rector of Brattleboro, the Rev. J. F. Virgin, is engaged in Boy Scout work in Harrisburg, Pa. During the summer the Rev. W. F. Madeley of the District of Tokyo has been in charge of the parish, before returning to Japan at the close of a year's furlough.

Bishop Hall, in the August number of the diocesan paper, The Mountain Echo, published an article on "The Declining Birth Rate", which deserves wide reading and serious consideration. The Bishop quotes most alarming comparative statistics from an address by Mr. Louis L. Dublin, statistician of the Metropolitan Life Insurance Co., delivered before the American Association for the Advancement of Science, and printed as a Congressional pamphlet.

Eucharistic Hymn

To Thee, dear Lord, I come in memory
Of that last supper's eucharistic grace,
Where Thou wert host, as Thou art even now,
Although but dimly I perceive Thy face.

I come, for Thou canst water change to wine,
And dost dispense sweet hospitality
To all the saints who follow in Thy steps,
That also I win immortality.

I come to Thee, whose love my pride has shamed,
And in repentance drewst me to my knees;
As I confess my sins, absolve them, thou,
That white again my robe Thine eyes may please.

To fire my heart with love to all mankind,
I come to share in Thy communion's grace
With all the saints, insuring comradeship
Which lacking, no communion could take place.

Repentant and forgiving, thus I come
To Thee, supremely potent, kind and wise,
To solve my problems, and my griefs console,
For healing of my body and my mind.

Guidance I need, at parting of the ways;
Wisdom I need, with enemy or friend;
Counsel I need, my problems to resolve,
For these upon Thy mercy I depend.

I come, and ask Thee work Thy miracle
In cup torrential of redeeming grace,
Which whoso drinks shall never thirst again;
In bread which other hunger shall quench.

To feed the body of my inner man,
So consciousness at death he may retain,
Developing all senses spiritual,
Thy voice, Thy touch, Thy vision to attain.

When round Thy throne with angels I am bid,
To share immortal feasts viaticum,
I shall desire I had been prepared
By eucharistic habits, so I come.

I come to Thee, for at this sacrament
Through matters veil the spirit clear-est glow,
I apprehend the souls I loved that went before,
And join with them in prayers for their repose.

I come for strength, because Thou beconest
To follow to a distant Calvary, me,
And though I rise to make that pilgrimage,
'Tis but in faith that near me Thou wilt stay.

I eat and drink, for this is victory!
There is no pain, no doubt, it cannot cure;
Thy happiness is my immortal life—
Henceforth my joy of heaven is secure!

Kenneth Sylvan Guthrie
Rector of All Saints' Church, New York.

A story of the late Father Fulton of Boston College which will be new to many persons is related by a correspondent of the New York Sun. While riding in a car past the Cathedral, the witty Jesuit was addressed by a man, who said that Catholics, instead of building expensive churches, would better give the money to the poor. "I think," replied Father Fulton, "I have heard that remark made before."

"By whom?" said the stranger.
"By one Judas Iscariot," was the reply.

Repentance, faith, the trembling cry of the sinner for pardon, those glances toward heaven that tell of new-born hope of peace, all aspirations for a better life, all longings for strength in our weakness, and light in our darkness—all these are gathered and fused together in a way too great, too tender, for expression in human language, in the Sacrament of HOLY BAPTISM.

The hand that is thrust into every hole will somewhere find a snake to bite it.—Ex.

Religious Work at the Great Lakes Station

There are three agencies helping the "boys" with their spiritual training at the Great Lakes Naval Training Station, writes Mr. H. L. Choate, Brotherhood of St. Andrew secretary, who gives THE WITNESS the following interesting information. The first agency is the staff of official navy chaplains. In pre-war times, Chaplain Thompson, a clergyman of the Church, knew every boy on the station, when there were only 1,500 out there. But now, even with two assistants, what can he do with 20,000 men at a time? Counting that each man spends about four months on the station, 60,000 pass through it in one year. What can three navy chaplains do among so many? Then there is the Y. M. C. A. It has about 60 men on the station. Most of them are splendid men and are doing fine work. The station would be a barren place indeed without the Y. M. C. A. buildings and the secretaries who man them. But the Y. M. C. A. cannot take the place of the churches in military life any more than the Y. M. C. A. or Billy Sunday can in civilian life. It cannot speak to the Baptist boy with the same authority, and it cannot get the same response as a minister of the Baptist Church, so that Church sends its representatives to look after its boys. The Disciples, who have a great many men at Great Lakes, do the same. The Lutherans have two men, while the Unitarians and Christian Scientists have representatives who are on the ground part of the time. Our Church and the Roman Catholic have an additional reason for sending our own men to the Station, viz: to furnish the Holy Communion. The Roman Church has two priests on the ground, and we have Dean Bell, who was the first of all the civilian chaplains to arrive on the ground. This group of civilian pastors is the third agency. There is no attempt to proselyte on the part of any one, and we get along beautifully together. As an example of the way we look at things, I might tell you of Father Murphy's conversation with one of the jacksies. A boy told Father Murphy he wanted to become a Catholic. Father Murphy inquired the reason, which was that the boy's pal was a Catholic. Father Murphy next inquired what Church the boy belonged to.

"Methodist."

"Do your father and mother know that you want to join the Catholic Church?"

"No, sir."

"Do you often go to the Methodist Church?"

"Not very often."

"Well, I think you'd better remain a Methodist and work at it a little harder."

In telling the story, Father Murphy explained that if the boy was a poor Methodist he thought he would be a poor Catholic.

An Appreciation of Miss Noyes

One of the most interesting and instructive teachers and lecturers at the Ypsilanti Summer School for Church Workers, held at Ypsilanti, under the auspices of the Detroit Archdeaconry Sunday School Institute, was Miss Vera L. Noyes of Chicago, Ill. Miss Noyes is teacher of Christian Nurture in Christ Church School, Gary, Ind. She was a daily instructor in the summer school, and gave one public lecture in St. Luke's Church, Ypsilanti, following a Bible lecture by Bishop C. D. Williams of Michigan. Her subject was the celebrated "Gary Plan" in its relation to religious education. The plan involves a Church school in connection with the public school, where pupils receive regularly so many hours of religious instruction each week. The treatment of the subject was clear and expressed in a pleasant style. She has a charm that mirrors the natural realm of childhood, in which she spends her life, and she stands as a living exponent and repository of the varied child spirit which she leads in Christian nurture.

Miss Noyes has been an art student and teacher, but now dedicates her education, accomplishments and fine ability to the little child. To listen to this devoted teacher inspires others to do better service.

A tribute to the influence of Christian nurture was involuntarily paid by a mother when she said: "Miss Noyes, please don't teach my little

girl any more prayers, as I can hardly get her to bed now."

All true education is based upon right principles, and all right principles are so simple that a child can understand them. Truth, honesty, justice, love are the foundation stones upon which all the best of life must be built, and the idea of this Church school is that there is not a normal child of four or five that cannot be taught to understand them. The success of the "Gary Plan" is the best proof of the superiority of this ideal, and if at first this seems insignificant, let us be mindful of the child whom Sir Christopher carried over the stream, and which grew in force until it became a bulwark of strength.

Contributed by students at the Summer School.

Former New York Clergyman Dies in Virginia

The Rev. William Strother Jones, D. D., senior curate of St. Thomas' Church, New York City, until his resignation in June because of failing health, died lately at his home in Alexandria, Va., aged 66 years. He had been senior curate at St. Thomas' since 1911. He was a graduate of Washington and Lee University and of the General Theological Seminary, and was ordained to the priesthood in 1877 by Bishop Whittle. He had held parishes in Virginia, Maryland, Connecticut, New Jersey and Pennsylvania. He was deputy to the General Convention from the Diocese of Erie in 1904, 1907 and 1913. He is survived by his wife and three sons.

Study the Bible and Church History at Home

The trustees for the Anglican Library of the Society for the Home Study of Holy Scripture and Church History wish to extend and enlarge the work of the library collected by the late Miss Sarah Frances Smiley as a fitting memorial to her great life work. The trustees have issued an earnest appeal to all the old graduates, students and friends of the society to increase their support and interest in the society. The society hopes to have various branches of the library in different dioceses circulating from secretaryships in connection with the instruction papers, the sections moving annually. Three courses are under revision by the Rev. Dr. Easton, the Rev. Dr. Mercer and the Rev. Prof. Lewis of the Western Theological Seminary, Chicago. The whole of the revision of the library and its work is under the guidance of Bishop Matthews of New Jersey, Bishop Johnson of Colorado, the Rev. Dr. Fosbrook of the General Theological Seminary, and the Rev. Dr. Jenks. Additional courses of instructions can be outlined and lists of books supplied to readers, and books will be circulated from the library to members. Bishop Matthews is the president and Miss Gladys Baldwin of New York is the director and organizing secretary of the society. Subscriptions on the endowment and for membership should be sent to Mrs. Harlan Cleveland, treasurer, 125 East 38th Street, New York.

The second report of the Department of Army and Navy Work of the Brotherhood of St. Andrew, issued by the national headquarters at Philadelphia, covering the period from Jan. 1st to May 31st, 1918, contains 60 pages of very interesting information, including a resume of the work being done at army camps and naval training stations by civilian chaplains and Brotherhood secretaries, and a complete directory of the clergy of the Church and secretaries engaged in war work. When the report was closed, there were 63 laymen engaged in war work under the auspices of the Brotherhood—66 from the United States, representing 25 states, and two from Canada. In addition to these laymen in Brotherhood service, the department has secured the names of 125 Episcopal laymen in Y. M. C. A. camp work, and a smaller number in the service of the Red Cross. "We realize that this list represents only a small portion of the number actually engaged," says the report, "but of these laymen in war work, the Brotherhood secretaries have thus far located 27 who expect to enter Holy Orders at the close of the war. A search is being made for such men, and before the end of the war our

hope is to be able to report to the Bishops many additional men who will desire to become postulants."

Killed in Action

The Rev. Dr. James E. Freeman

"They counted not their lives dear unto themselves."

"What did the field marshal die of?" asked a French colonel of one of his colleagues. "He died, sir, of having nothing to do." "Ah," responded the colonel, "that is enough to kill the best officer of us all." The vast majority of us do not suffer so much from inaction as from purposeless action. Few men are killed in action in our humdrum, commonplace, everyday life, but many of us are seriously conscious of the fact that, so far as our usefulness in the world is concerned, we ought to be.

The saddest column in our daily papers is that which tells of the loss of our boys at the front, and yet there is something about the unrecorded valor of these boys that gives us a thrill and inspires us with a new confidence in humankind. The noblest character Dickens ever portrayed was Sidney Carton, and let us remember the words with which he went to his death: "It is a far, far better thing that I do than I have ever done. It is a far, far better rest that I go to than I have ever known."

We reckon life by human standards, we appraise it by the measure we call success. Are we right in this? Judged by these standards, the men and women who have made the largest contributions to life have been failures. Robert Burns and Oliver Goldsmith died in poverty, Victor Hugo was an exile from his beloved France for nearly twenty years, and Jesus Christ was despised and finally crucified by His own people.

The roll of those killed in action is a long one, and it is the most sacred annal the world contains. No one bids for martyrdom, and yet every one knows that the finest and holiest enthusiasms of life are generated by those who die in action. No truer word has been written than that ancient one: "The blood of the martyrs is the seed of the Church." The great periods of inspiration have been those when it cost something to be a Christian.

The weakness of Twentieth Century religion, as well as its curse, is its spirit of smugness and self-ease. Religious practice in our day is a sort of self-indulgence in a form of refined aesthetic, somewhat intellectual and eminently respectable Sunday entertainment; something that requires neither physical nor mental effort on our part, but rather a quiet, placid and oftentimes soporific occupation that society regards as one of the concomitants of good breeding. Heroic faith, the faith that is founded upon the eternal and unchanging principles of righteousness, that dares to live by its profession day by day, this is less conspicuous now than it once was.

What are we to gather from these heroes of the battle front? What is to accrue to American manhood and womanhood as the result of their supreme sacrifice? We say soberly and advisedly, no man is fit to live in this country as the beneficiary of those who died in action, unless he solemnly resolves that they shall not have died in vain. Lincoln's immortal words have a solemn message for this hour:

"It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last, full measure of devotion."

Our love of country, our devotion to its highest ideals, our determination to live less selfishly, our finer recognition of those finer ties that bind us in a great fellowship, to which each one of us must make his definite contribution, our hatred of those things in our industrial and social life that cause strife and division, all these and many more things that are just and fair, and true and righteous, must we do, if these boys of ours, killed in action, are not to have died in vain.

America can no longer live its old, easy, independent, care-free life; it is costing too much. In the future we shall have to get away from our flabby, insular and insolent habits, and play the game of life by new rules. If we do not, the finger of a just scorn and reproach will be pointed at us by those who were killed in action.—Courtesy of the Minneapolis Tribune.

If we hold on to sin for a day, we may have to hold on to it forever.

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