

# The Witness

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

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## MEETING OF THE BOARD OF MISSIONS

### New Members Welcomed--Important Appropriations and Appointments.

Twenty-three members were present at the meeting of the Board of Missions on October 2, 1918. It was found that several of the members were in war work; Bishop Perry and Dr. Stires in France, and Dr. Freeman in this country.

The President welcomed the new Domestic Secretary, the Rev. Francis S. White. Mr. White begins his work as a result of the request of most of the Domestic Missionary Bishops. This is the opening of a most important department.

The President also welcomed two new members on the Board: The Right Rev. John N. McCormick, D. D. of Western Michigan, in place of the Bishop of Marquette, resigned, and Mr. Mortimer Matthews of Cincinnati, Ohio, in place of Mr. Stirling, both representatives of the Province of the Mid-West.

Dr. John W. Wood, Foreign Secretary, was not present at this meeting of the Board, owing to his visit to the distant missions of the Church. This visit is made at the urgent request of the Bishops in the Orient, and is most important at this time.

#### Canon Smart of Newfoundland Visits Board.

The President introduced the Rev. Canon Smart of Heart's Content, Newfoundland. Canon Smart was visiting the Board to bear the greetings of the Bishop, clergy and members of the Church of England in Newfoundland. In July, at the request of the Bishop and clergy, a representative of the Board of Missions visited the Biennial Synod of the Church of England in Newfoundland, and was received with great hospitality. Canon Smart, in addressing the Board, spoke of the progress toward self-support in Newfoundland, having cut down their appropriations from the S. P. G. from 15,000 in thirty years to less than 1,200 this year. By 1919 the Diocese of Newfoundland will be entirely self-supporting. What impressed the members of the Board greatly was the amount of the first Sunday school offering at the time of the Synod meeting, when the children gave \$3,100 for the support of missionary work in the English Diocese of Shangtung, China.

Two of our Bishops in the Orient have lately celebrated the twenty-fifth anniversary of their consecration as Missionary Bishops. One was Bishop Graves of Shanghai, and the other Bishop McKim of Tokyo. The Board adopted resolutions of congratulation and appreciation for their long and faithful service.

#### Western Colorado First To Complete Its Apportionment.

It was reported to the Board that the Missionary District of Western Colorado was the first Missionary District to complete its apportionment for the present year, and, in fact, it had been overpaid. It was also noted that the District of North Dakota had asked for an increase in its apportionment from \$2,000 to \$2,500.

The Apportionment Committee reported, recommending an apportionment of \$1,590,000 for the year 1919, to be distributed to the various Diocese and Missionary Districts, on the same basis as heretofore.

The Fort Valley Negro School in Fort Riley, Ga., having become a Church school and the Diocese of Atlanta and the American Church Institute for Negroes each having appropriated \$2,000 a year toward the running expenses, the Board granted an appropriation of \$6,000 also for this purpose, in accordance with the previous agreement.

The Treasurer reported that the receipts to September 25th were \$11,793

less than last year. Gifts on account of the One Day's Income Plan amounted to \$94,240 Sept. 1st.

Several vacancies in the lay membership of the Board were noted, but the election of new members was laid over until a later meeting.

#### Appropriations and Apportionments By The Executive Committee.

The first meeting of the executive committee of the General Board of Missionaries after the summer vacation was held on October 1, 1918, at the Church Missions House, New York City.

Among the important things done in the Domestic Field, was the continuance of the appropriation from the Elizabeth S. Fowler Fund toward the education and support of eight daughters of deceased clergymen who have, at one time, been missionaries of this Church.

An appropriation of \$1,547 was made for Utah, to aid the Acting Bishop to pay necessary expenses connected with Rowland Hall and St. Mark's Hospital.

Provision was made to clear off the debt on the Chapel of the Redeemer and King Hall, Oklahoma, which has been worrying the Bishop for a long while.

A loan of \$10,000 was made to the District of Salina from the \$100,000 Loan Fund created by the Board from Undesignated Legacies, to enable the Bishop to purchase a piece of property next to the Cathedral.

In the Latin American Field, an appropriation of \$700 was made in order to keep Hooker School open for the balance of the year.

Mr. Thomas J. Ash, a lay worker, was employed at La Romana, in Santo Domingo, to carry on a work there which is giving great promise.

In the Foreign Field, Miss Virginia Thomas was appointed to go to Point Hope, Alaska. The Rev. A. E. Butcher was transferred from Alaska to the Hawaiian Islands, and the Rev. J. Lamb Doty and Miss Laura L. Baugh were employed in the missionary work of the Hawaiian Islands.

In Japan, an appropriation was made to provide for the publication of literature in the vernacular, a great need for which has been felt.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, Tokyo, has been appointed head of the Red Cross unit in Siberia. He was granted indefinite leave of absence so that he might take up this work. Eleven of our men from China and Japan, including the Bishop of Kyoto, are now engaged in war work.

The resignation of the Rev. R. A. Walke was accepted from the District of Kyoto.

In China, an appropriation was made to provide medical work of Kuling, District of Anking.

Two very important subjects in China were considered, but action was deferred pending further conference with the Bishops in the Orient. One was concerning the relocation of many of our Mission buildings in the District of Hankow, to provide for expansion of the work and increase in its efficiency. The other was the proposed amalgamation of St. Luke's and St. Elizabeth's Hospitals.

Miss R. G. Pumphrey was transferred from the District of Alaska to the District of Shanghai.

The Rev. John Magee of Mankin, District of Shanghai, was given permission to appeal in Pittsburgh, for special amounts to \$20,000 for the development of a very important work among young men in Hsiakwan.

## FULL STRENGTH OF THE CHURCH BACK OF CHAPLAINS

It will be a source of great comfort to the parents and families of the boys in camps and cantonments to know that the Church is doing everything possible to minister for their needs during the influenza epidemic. The Rt. Rev. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio and Chairman of the Executive Committee of the Church War Commission, sent a letter, under date of October 4th, to every civilian chaplain and regimental chaplain of the Church in our camps and naval stations, informing them that the full strength and resources of the Church are back of them in rendering help and comfort to the boys who are ill. The Bishop writes that letters are coming in daily revealing the heroic work the clergy are doing in the midst of the wide spread epidemic. The Bishop's letter to the chaplains follows:

"Appreciating that in the midst of this epidemic of influenza, your ministry is in the presence of conditions which create demands not only for spiritual help but also for material assistance, the War Commission wishes you to feel free to call upon it for such assistance as you may need.

"The Church relies upon you, as her representative, to see to it that our boys have every comfort and help in their sickness. The War Commission stands ready to support you in this service to their needs."

### BISHOP GORE'S VISIT TO CHATANOOGA

The Rt. Rev. Charles Gore, D. D., D. C. L., invited by the Rev. Wythe L. Kinsolving, Minister-in-Charge of St. Paul's Church Chattanooga, Tenn., added that city to his itinerary on Saturday the fifth of October.

A luncheon was served at the Patten Hotel by the vestry of St. Paul's Church, at which several leading citizens, including the Rev. W. C. Robertson of Christ Church and the Rev. Warner Forsyth of Grace and Thankful Memorial churches were present. After the luncheon Bishop Gore was conveyed to the Court House where the large auditorium was prepared by Mrs. Loring Clark and others for his reception. Leading pastors of the city, Y. M. C. A. Camp Secretaries and Judge Bachman were upon the platform, and prominent citizens constituted the greater part of his audience.

He was introduced by Judge Bachman of the Supreme Court, and spoke most pleadingly and eloquently in behalf of the League of Nations, paying to President Wilson's New York address a high tribute.

It was epoch-making, said Bishop Gore, and the mind of the nation should follow the President in his masterful statesmanship in the vast realm of international and supernatural affairs. No spirit of mere nationalism could secure a future stable and lasting peace for the world.

After a pleasant automobile ride on historic Missionary Ridge, Bishop Gore left on The Dixie Flyer for Atlanta.

The twenty-second annual convention of the Sunday School Institute of the Diocese of Washington was held at the Church of the Epiphany, Washington, D. C., on Wednesday, October 16th. The Rev. Llewellyn N. Caley of Philadelphia gave an address at the morning session and in the afternoon addresses were made by Miss Ada B. Voute of St. Mark's Parish and by the Rev. Percy F. Hall of the Epiphany. Departmental conferences followed the addresses. The Sunday School exhibit was in charge of a committee of which the Rev. W. W. Shearer, Vicar of St. Columba's Chapel, is the Chairman. Bishop Harding gave the principal address at the public meeting in the evening.

## VIEWS AND INTERVIEWS

### What the Leaders are Saying on Subjects of Present Day Interest.

#### The Most Significant Document of the War.

"The most significant spiritual document produced during the war is the after-the-war program of the British Labor Party," says Bishop Brent, Head Chaplain of our overseas forces.

**Prayer Enlightened His Way.**  
"Faith in Life Eternal, in a God of goodness and compassion, has sustained me in the most trying hours. Prayer has enlightened my way," General Foch is quoted in the Atlantic Monthly to have written.

#### Not Permitted to Hooverize.

Bishop Gore, in speaking of the Hoover program to a reporter at Chattanooga the other day, remarked: "The people of England have been rationed for some time. If they are limiting or rationing the people of America they fail to let me indulge in any of it."

#### Dormant Church People Must Be Aroused.

"The dormant two-thirds of the Church's communicants must be aroused, if the work of the Church is to be a success" declared the Rev. Dr. Rollit, Secretary of the Sixth Provincial Synod, in an address at St. Mary's Church, St. Paul.

#### Our Commanders Are Religious Men.

"Our forces over seas are commanded by two deeply religious men," says the Rev. Dr. Wolcott, Rector of Trinity Church, Highland Park, Ill. "General Pershing and Vice Admiral Sims are both devout Churchmen. The former was confirmed by Bishop Brent, who is now Chaplain General on his staff. We all know that they are fighting men and we cannot read their messages without realizing that they are praying men too."

#### For Men Like You.

John D. Rockefeller, Jr., says the following story is told of a man in uniform approaching New York on a ferry from Jersey City, who said to a girl standing near by, "Hello, Cutie, where are you going?" Then noticing the little badge she wore, he asked what it signified. "That indicates my membership in the Patriotic League," she replied. "And what kind of an organization may that be?" asked the soldier. "A society which we girls have gotten up to make New York safe for men like you," she said.

#### Mustn't Grumble At Sacrifice.

"Shame on any man or woman with so small a soul that he or she will grumble at being asked to share in the sacrifice required in these days," said the Rev. Ernest J. Craft, Rector of St. George's Church, Kansas City, in a public address. "Not only food, but money is vital to the victory of this war and America should write on all her temples, should grave everywhere the words of Moses, 'When the host goes forth to fight, then keep thee from every wicked thing,' such as profiteering or shirking."

#### Dr. Stewart Meets a Beautiful Bishop.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., in a letter to his parishioners written in France, where he is serving as a Red Cross Chaplain at the great American Hospital at Neuilly, says: "On Sunday I went to mass in— in the morning, but first met on the street Monsignor the Bishop, all dressed in pontificalibus walking along the street with his Vicar-general. I stopped him, presented myself as an aumonier (chaplain), and asked for medals and crosses and rosaries for Catholics. Never have I met a more beautiful man. Of course he couldn't speak a word of English, but Professor Glace

has not lived in vain, for my French, such as it is, served beautifully, and I found myself invited to his house where he pressed me to stay to dejeuner. This I declined, but accepted all sorts of things, including a very handsome silver cross which he gives to generals, chaplains, and commandants, a lot of beads, crosses, etc. little Mass Books, his picture with autographs, etc. After service I walked along a crooked street, and whom should I meet but Lytle Graham!—the first St. Luke's boy I have seen. That evening I conducted a service at six for nurses, officers and men, out in the open under trees in front of the chateau."

#### There Should Be More Co-Operation Among Nations.

"The war has developed our character in the right direction," said the Rt. Rev. Dr. Wakefield, Lord Bishop of Birmingham, England, in speaking of his own country during a sermon at Trinity Church, New York City.

The Bishop declined to enter the pulpit, says a New York paper, saying he wished to speak from the chancel, as he could get nearer the people. In the absence at Camp Upton of the Rev. Dr. William T. Manning, he was presented by the Rev. Dr. Joseph P. McComas, senior assistant. Out of honor, to him the British flag was carried in procession with the Stars and Stripes, and likewise the Union Jack was wound about the pulpit with the American flag. The congregation sang "God Save the King" and followed this with one verse of "The Star Spangled Banner."

"The war has developed our women and they are proving themselves worthy of the trust imposed on them," continued the Bishop. "I hope you believe me when I say that England is a stronger, truer country than it has ever been."

"After the war, when victory over Germany has been achieved, we must see to it that conditions which existed in the past do not rise again. We must never again be caught unprepared, and we must have a better understanding of international matters. And, likewise, we must develop a greater imagination. The quality that has distinguished you was your imagination."

"I believe there should be more co-operation among nations and that any competition that is engaged in should be of a healthy nature. In this way we shall be able to win the glorious ideals for which we are struggling."

#### The Church Commended For Remarkable Philanthropic Work.

"However much the Church may have failed to secure the judgment of public opinion in her favor with regard to her corporate relation to social issues and municipal affairs, it has unquestionably earned the enthusiastic commendation of the people for her remarkable philanthropic and charitable work in the larger cities especially," asserts the Rev. Dr. Browne, Editor of the Churchman and Church Messenger of Southern California. "In almost every one of the more than one hundred Dioceses of the Church throughout the country, Institutions of the very best quality and of the largest activities provide for the sick and needy, and the amelioration and comfort of the poor, supported by the members of the Church. In many places work like that of the Neighborhood Settlement, the Bishop's Guild, and the County and City Mission, of this Diocese is carried on under the loving care of Bishop's, Clergy and devoted laymen and women, in whose hands a wonderful degree of success has been attained in the relief and comfort of those whose

(Continued on page 7.)



# CITIZENSHIP IN TERMS OF THE KINGDOM

God Could Have Done it in Some Other Way, But He Looks to Us to Make it a Success.

By the Rev. R. Bland Mitchell.

The Church's adventure for God is an interesting and heroic thing, and there never was a time when the Church was given such an opportunity to determine whether she really believes that the Christ is the solution of the world's ills as she has right now; but when it comes to the question of the "Apportionment" for carrying on the Church's work, people somehow find it an uninteresting thing. Perhaps this is because it is so impersonal, or because the method of it is not understood.

It was the turning point in the life and history of the Church in America when the General Convention expressed the consciousness that the whole Church constituted the Missionary Society—that Church extension was the mission of every baptized member. Before that time the Church was feeble and languishing. Following shortly afterwards, a new vigor and enthusiasm became manifest throughout the whole Body. The missionary vision, caught nine decades ago, under God, has been responsible not only for the world service that has been rendered, but also for the great growth and virility which marks the Church throughout our land today. I do not mean by that merely the (technical) Missionary Districts in the United States; I mean, equally as much, the strong settled Dioceses. They found their life by sharing it with others—just as the Master said any man would. That is the beauty of it—bearing one another's burdens always makes it easier to bear than our own.

## The Church Intends to Pass Her Message On.

Having caught the vision which made effective her life, the Church set out to prove that she believes in it and intends to keep her message strong and pure by passing it on. She seriously meant what she said. To this end, in General Convention she created the Board of Missions as her agent in carrying out the Master's Great Commission and pledged herself to bear the expense of the undertaking. The Board, acting on this assurance, promised the Missionary Bishops certain funds with which to do the work and apportioned the expense to the various Dioceses and Missionary Districts as it was instructed to do. To be concrete, in the Spring of 1917, the Board ascertained from the Bishops not how much they would like to have for this work but how much they simply had to have to carry on the work. With the Bishops' estimates before it, the Board, in May, 1917, made up the budget for the fourteen-month period, November 1, 1917 to December 31, 1918. The Board of Missions is keeping its word. That word was given before one cent of the money had been received, but the Board acts on the assumption that Dioceses and Districts meant what they said when they agreed to foot the bills and is looking to them to make good their promise before December 31, 1918.

Being based on the budget worked out ahead of time, the apportionment represents merely the minimum needed from each congregation in order to meet the year's bills. It is not a tax. It is not a maximum bill to be paid with as little enthusiasm as paying the coal bill brings. It does not represent a maximum obligation which must be paid; but represents a minimum privilege below which a congregation should not dare to fall if it claims a loyalty to the Master and to the Church's promised word on His behalf.

## The Talents God Has Given Us are Owed—Not Owned.

I once heard of a congregation—an "organized Mission"—where some of the members felt that the cost of putting glass in the basement windows of their Church should be credited on their apportionment for General Mission! Because they were a "Mission!" A congregation with that viewpoint probably always will be a Mission. Self-support never comes from neglect of any part of the full Christian obligation. Stewardship is one of the chief virtues of Christianity and the reason it is more blessed to give than to receive is because what we give is all that we really have. True

stewardship connotes that the talents God has given us are owed—not owned. To bury them in the napkin of "parochialism" is to have them taken from us. The congregation that is not glad to share its gifts has failed to realize that if it had not been for Missions the good news of Jesus Christ never could have come to them; has failed in fact to realize the significance of being Christians at all. "The religion that is not willing to go everywhere is not fit to go anywhere."

## The Burden Taken Out of Financial Affairs.

On the other hand it has been proven time and again that struggle and burden and anxiety can be taken out of parish financial affairs by engendering missionary enthusiasm. Only the other day a rector wrote me of a parish which had met its missionary apportionment for the first time, and the senior warden observed that it was the first time in his memory that the vestry did not need to go down in their pockets to make up a deficit in the current expenses of that struggling parish. Then there is the historic instance where fire destroyed a parish Church on Saturday night, and Sunday morning the rector held service on the steps of the charred edifice, preached on world vision and service—and sent teams out that afternoon on an Every Member Canvass for MISSIONS! The result? All apportionments provided for gladly and pledges made which insured the speedy rebuilding of the Church with a minimum of delay and debt. (Incidentally had he been actuated by motives of self-interest, he could not have adopted a better plan). "For every dollar spent outside of the congregation, ten dollars worth of energy is released within the congregation for the doing of their own work."

But to resume. If every congregation paid simply its minimum quota, represented by the apportionment, the Church would still be doing nothing more than provide the barest necessities. The Board's appropriations cover only salaries, rent and the usual running expenses. It does not permit of the building of churches, schools or missionaries' homes, or any such equipment of which our work is so sorely in need. We send out the Church's representatives really to "make bricks without straw." In order to get the equipment with which to work they must spend their well-earned furloughs here in the East soliciting special gifts for the purpose. Not a very restful or logical vacation to be sure; but it is the best they can do so long as the Church is content merely to care for irreducible minimum—and sometimes, alas, seeming content to reduce the irreducible.

## The Apportionment Not a Tax, But a Test.

The apportionment is not a tax but a test. It is the effort to express spiritual things in material language. It is one of the tests of the consecration and fidelity with which the Christian gives himself to the task which our Lord left us to finish.

It is a means of expressing character—a chance to say not how much must I give nor how little dare I give; but what, according to my ability, is the measure of my gratitude and of my belief in the Christ as the Saviour of mankind.

The apportionment is an invitation to every single one, man, woman and child to share in the Church's Mission throughout the world. For instance, the children of the Sunday Schools, last year, by their offerings supported all the work done under the Board's auspices for a month and a half. All have a share in keeping open the lines of communication to the Church's Army in its fight against the hosts of darkness. So far as each individual is concerned, it is not a question of "paying apportionments," but simply a question of what offering each one wants to make in loyalty to the Lord. If we give according to our ability and not simply according to the amounts the parish is apportioned, the work can be cared for without putting a strain on anyone and the cause of the Kingdom prospered. If each one will look upon the apportionment simply as a standard for guidance and then make offerings according as the Lord has blessed him, there will be no need to worry about

whether the apportionment has been met or whether, indeed, there be any apportionment.

And are not these days in which all of us understand more clearly what we mean by making offerings? The spirit of sacrifice and service is abroad in the land in an unprecedented way. By all rules, the better Christian a man is, the better patriot he is and surely now, if ever, the Church must lead and equip herself to keep safe the world's life after our men in France have made it safe. The Church's program this year calls for only as much as the Nation is spending every 50 minutes for war.

## Everything Living Should Grow and Go.

With the commission to baptize, our Lord linked the commission to "go into all the world." But quite apart from His command, it is of the very essence of the Gospel that it—like everything living—should grow and go. And the obligation to give is just as imperative as the obligation to go; that the Kingdom of God may be made real and present here and now, equipping men everywhere to have the more abundant life in this present world—preparing them for living primarily. Only incidentally for dying; the living is the best preparation for dying.

This, it seems to me, is the compelling logic of God's plan for His world as Jesus has revealed it to us. And the Church, by the apportionment system, is giving her answer to God's plan. She is going on her warfare by "counting the cost"—the least cost—bidding her children to go "the second mile" of gratitude for the bringing in of His reign of peace and goodwill. The missionary program is not the peculiar property of the Board of Missions as some seem to think, but is the direct individual responsibility of every baptized person. The Board is but your agent, carrying out the behests of every single Church member. The apportionment is our way of backing up the Missionary message—the exercise of our franchise as citizens of the Kingdom.

When we look at China, for instance, and realize that she stands by the side of the Allies today because of her yearning for that priceless pearl democracy (essentially the product of Christianity), which Christian Missionaries have held up before her; when we consider such things, surely we cannot fail to seize our golden opportunity of crystallizing that yearning after the pattern of Jesus Christ; that Democracy may be the power for peace in the world and not a sort of dynamite with which people, who for lack of knowledge of Him not knowing how to use it, may set the world on fire again.

## What is Your Answer?

The question for each of us is: how much do we value our citizenship in the Kingdom; do we really believe that Jesus Christ is the power of God unto Salvation—for individuals and nations alike; are we persuaded that unless we give a stimulating and affirmative answer to our fighting missionaries showing them that we are backing up Jesus Christ in earnest, the world can never be free from the menace of the horror which is claiming our beloved ones in France?

What is your answer to our Great Captain's commission to you, His soldier? You who are asking God to protect your son or brother "over there"—are you refusing or neglecting to do what He asks of you for His warfare? Let your answer be made to Him on your knees.

## DISCOURSE OFTEN BETTER THAN THE MAN

"Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and if properly attended you will do more toward amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be, and therefore I wish you would never miss the prayer days; yet I do not mean that you should despise sermons, even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clean waters come through very dirty earth."—Benjamin Franklin's Letter to his daughter.

"Do not say that your condition hinders your perfection. \* \* \* There is no condition, save one of mortal sin, which, so far from being an obstacle, to your good, may not work for it, together with God's grace.—Bossuet.

# WHAT IS THE CHURCH?

By the Rev. Dr. James E. Freeman

Many years ago Thomas Carlyle wrote a very remarkable book entitled *Sartor Resartus*, that startled the literary world for its uniqueness, its satire and its amazing portrayal of human ills and weaknesses. It was virtually an essay on the philosophy of clothes, an attempt to reveal common fallacies and foibles. We have sometimes wished that, without the element of satire or sarcasm, some one might with great consistency write an article on the place and function of the Church and our relation to it, disclosing in clear, simple and forceful English what constitutes the real, true and worthwhile motives for recognizing the Church as a necessary and indispensable agency in our individual and corporate life. To an average layman, it might prove not only astounding but disheartening, to learn in what light the Church is regarded by many who attend it and by what unworthy standards they very frequently judge it. Probably the most widespread and popular criticism of the Church, be it Episcopal or other, is that it is a "cold church," or it is a "fashionable church," or it is a "rich man's church." All of these are equally mistaken and equally fallacious in any true conception of it. It can hardly be regarded as a misfortune that some rich people go to church, and we surely think it is no misfortune that some so-called fashionable people go to church. Or, again, we would hardly conceive it to be a misfortune that the Church lacked the characteristics and qualities of a club in which the sine qua non of fitness was the "glad hand."

In the main, the Rectors are made the burden-bearers of scapegoats for the Church has a fashionable element, or if a few rich people attend the sins of their congregations. If it, or if it is lacking in cordiality, the Rector is to blame. This is true of the Church generally over the country, as our observation has made it regarded in any sense as a social event. Why the Church should be evident. Why the Church should be an sort or kind of people, we cannot understand. Again, we do not believe that the majority of the criticisms so popular and so frequently heard, are based upon either fact or a fair and generous estimate of the Church as an institution. A distinguished Englishman once said to Bishop Potter that the reason why he attended

St. Paul's Cathedral was that he could go and come unobserved; that so far as he was concerned he wished to worship God unhindered and unlet by any environing circumstances. He had a decent and proper conception of worship, and, we submit, he had a fair idea of the dignity and uses of the House of God.

The Church, in a proper conception of it, is designed primarily and essentially for spiritual refreshment and inspiration. In our type of Church two outstanding ministries are evident, the ministry of the altar and the ministry of the pulpit. We believe there should be a proper recognition of the obligations of both of these ministries. The chancel and pulpit end of the Church is designed for the purposes of ministering to the needs of all the people of all kinds and classes, and in a proper conception of their functioning they are no respecters of persons. What is true of the ministry in the church must be true of the ministry out of the church. In other words, no Rector can long command the respect of people if he belongs to a clique, a party, or the socially elect. On the other hand, the great body of the Church is in the nave where the people worship. It is here that those forces are generated that make either for spiritual efficiency and the inspiration of the multitude, or for those divisive influences that create crack and cleavages.

What we are getting at is just this: If the ministry of the Church is for all the people, without discrimination, the ministry of the people to the Church must be disclosed in the recognition of the rights of all people, without discrimination; which means the barring of all those petty criticisms that are purely personal and selfish, and that only serve to embitter and destroy that tranquillity and inspiration of soul to which religion witnesses. Most of the coldness and indeed most of the criticalness that we experience in the Church is of our own making and is self-generated. In a great household there must be varieties, both of taste and temperatures, and if we have the right attitude and spirit, we will come to the House of God not as critics, but as lowly contributors to the weal and happiness of each and every one of its worshippers, be they rich or poor, be they high and low, be they fashionable or unfashionable, be they clothed in silks or homespun.

## THE SANCTUARY OF PRAYER

### Personal Obligations.

Let us meditate on the Faithfulness of God.—Psalm 34.

### Let Us Give Thanks.

For the work of Redemption.  
For the Incarnate Life of our Blessed Lord; for the foundation of the Church; for the institution for the Sacraments.

For God's Spiritual Mercies.

For our place in the Church; for our reception of the Sacraments; for instruction in the faith; for the guidance of the Holy Spirit; for the companionship of those who fear God; for growing knowledge of God; for hope of glory.

For God's Temporal Mercies.

For happy homes, kind parents, love of kindred and friends, health and prosperity; all kindness received. For God's Gracious Discipline.

For wise reproofs by which we learned our failings; for troubles sent out of His very faithfulness; for temptations which lead us to trust Him; for sickness which made Him very near.

### Let Us Pray.

For all those dear to us.  
For all who are in any way a trial to us.

For those who have done us any good.  
For those whom we have influenced for good or for evil.

For our employers or those whom we employ.

For our own diocese; our Bishop and clergy.

For our parish and its various activities.

All these spaces will be very easy to fill in.

"O Lord, Who blestest them that bless Thee, and makest them holy that put their trust in Thee, save Thy people and bless Thine inheritance; maintain the fullness of Thy Church, and sanctify those who come in love to greet the majesty of Thy House. Glorify us with Thy Divine Power, and forsake not those who put their trust in Thee."—Eastern Liturgy.

—Prayer Leaflet.

## "TAKE THE LOAN"

The following poem, written in May, 1861, by Edward Everett Hale, was set to music and sung throughout the country in the fall of that year.

Come, freemen of the land,  
Come meet the great demand,  
True heart and open hand—  
Take the loan!  
For the hope the prophets saw,  
For the swords your brothers draw,  
Take the loan!

Ye ladies of the land,  
As ye love the gallant band  
Who have drawn a soldier's brand,  
Take the loan!  
Who would bring them what she could  
Who would give the soldiers food,  
Who would staunch her brothers blood,  
Take the loan!

All who saw our hosts pass by,  
All who joined the parting cry,  
When we bade them do or die,  
Take the loan!  
As ye wished their triumph then,  
As ye hope to meet again,  
And to meet their gaze like men,  
Take the loan!

Who would press the great appeal,  
Of our ranks of serried steel,  
Put your shoulders to the wheel,  
Take the loan!  
That our prayer in truth may rise  
Which we press with streaming eyes,  
On the Lord of earth and skies,  
Take the loan!

"Camouflage babies," soldiers call the children at the day nursery just established by the American Red Cross at the American army camouflage factory in France. While the 900 women workers are busy at the point, their babies stare wide-eyed at the Mother Goose paintings with which the camouflage artists have covered the doors, ceilings and walls of the nursery.



## Plain Notes on Prayer Book Revision

### An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

By the Rev. H. Fields Saumenig.

#### Fourth Paper.

PROPOSED CHANGES NOS. 5, 6 and 7. These three proposed alterations may well be studied together as they have to do with the place and use of the form of Absolution. The first change proposed is to amend the rubric of page 4 of the present Book so as to read as follows:

To be made by the Priest alone, standing; the people still kneeling. The Priest at his discretion, may use, instead of what follows, the Absolution from the Order for the Holy Communion.

This proposed change is followed by two others, namely, to begin a new paragraph on page 5, in the body of the Absolution, with the word "Wherefore." This alteration needs no comment.

The third change as proposed is to omit the rubric "Or this" on page 5 and the alternative Absolution following. The chief purpose of the prospective changes as above mentioned is obviously to practically confine the use of the shorter form of Absolution to the Communion Office where it properly belongs. It is true that the proposed change while omitting the second form of Absolution from the Morning Prayer does make rubrical provision for its use at the discretion of the Priest. This is an attempt by slow processes to bring about that which former revisers attempted to do by one action of General Convention. The changes here proposed is a step in the right direction if we are really seeking to enrich the Book of Common Prayer, and it is to be hoped that the next General Convention will agree to the proposal of the Commission by agreeing to the rubrical premission for the use of the second form of Absolution with the expectation that custom will pave the way for the omission of the discretionary use of the shorter form of Absolution in some later revision.

At the Conventions of 1883 and 1886 an effort was made to remove the shorter form of Absolution from the Offices of Morning and Evening Prayer and to substitute as an alter-

native form the Absolution according to the Sarum usage. The proposition was defeated and the 1892 Book appeared with both forms of Absolution printed in full. The present Commission has met the issue half way by providing for the omission of the printing of the second form of Absolution in Morning Prayer and providing for its use at the discretion of the Priest, and omitting both the printing and permission in Evening Prayer and substituting the Sarum form of Absolution.

The Alternative form of Absolution is peculiar to the American Prayer Book. A study of the first American Book shows very clearly that the Revisers had either very little knowledge of or else very little interest in liturgics so that time after time General Convention has been busy trying to enrich our Book by restoring some of the omissions or by dropping some of the additions in the Book of 1789. The compilers of the first American Book had before them the wonderfully fine model of the English Book, a book rich with sacred associations and that had stood well the test of trial and long usage. It was only necessary in setting forth the first American Book that changes be made to conform with the American form of Government. In other words, the English book must be adapted to the American Church. Instead the Compilers made a number of radical changes. For example: the printing of the alternative form of Absolution in the Choir Offices. The mutilating of the 95th Psalm and the addition of part of the 96th and calling it the Venite. The abbreviating of the Benedictus which resulted in the loss of the Memorial of the Incarnation at Morning Prayer. The introduction of the Nicene Creed in the Choir Offices. The shortening of the Versicles in Morning and Evening prayer and the omission of the Gospel Canticles in Evening Prayer. Some of these defects have been remedied by subsequent General Conventions.

#### DEAN OF DULUTH'S CLERGY, DR. RYAN

##### Rector of St. Paul's Resident of City for Quarter Century.

"Dr. W. A. Ryan, rector of St. Paul's Episcopal Church, may lay undisputed claim to being the dean of Duluth's clergy, for he is, beyond question, the oldest clergyman—in point of continuous service—in the city," says the Duluth, Minn., Herald under date of October 8.

He is being congratulated these days, since it became known, on his service of twenty-five years as the head of St. Paul's. The acknowledgment has come a few days late, as Dr. Ryan seemed disposed to let the event slide by without saying anything about it.

He has also been for twenty-five years the president and leading spirit of St. Luke's Hospital, which he built. He has been for twenty years the president and leading spirit of the Duluth Humane Society. He has been for all the years of his residence in Duluth a good and upright citizen, and his strong influence during these two and a half decades always has been for sound ideas and sound, constructive achievements.

When men who have been such upstanding and outstanding citizens of Duluth as Dr. Ryan has been for a quarter of a century, finally pass away, the community lays its flowers of tribute upon their graves. It is, all too rarely that anybody thinks of paying the tribute of praise while they are living, and before their ears are closed forever to the appreciation they have earned. The Herald is glad to seize the occasion of this anniversary to pay its tribute to the life, influence and services of this fellow-citizen who is still living and still laboring in the fullness of his powers.

The vestry have given Dr. Ryan a substantial increase in salary to mark the completion of his twenty-five

years of service.

When he came to Duluth the value of the church property was \$6,000. At the end of a quarter of a century, the value of the property is \$375,000. This consists of a beautiful new church, consecrated early this year, the Rectory, musical endowment and St. Luke's Hospital, and will be a lasting monument to Dr. Ryan's untiring efforts.

His congregations are noted for the many men who are regular attendants and for the hearty co-operation given him in all things tending to the welfare of this parish. May he be spared to minister to his people!

In connection with this anniversary it is worthy of note that the organist of St. Paul's, Mr. A. F. M. Custance, rounded out a service of twenty-seven years in September, and the vestry also gave him a substantial increase in salary as a mark of esteem.

Mr. Custance ranks as one of the foremost organists in the country and the music at St. Paul's has long been noted outside of Duluth.

#### A BISHOP PRACTICES WHAT HE PREACHES

Bishop David H. Greer of New York delivered a stirring win-the-war address in the Cathedral of St. John the Divine on a recent Sunday at a special service held under the auspices of the General War Time Commission, says a New York daily. Then he walked down the middle aisle and subscribed for a \$1,000 Liberty Bond. The subscription was made through Dr. Edward H. Hall, chief usher at the Cathedral with J. Greer Zachary and George H. Sullivan, all ushers, who were appointed a committee by Dean Howard Chandler Robbins to receive subscriptions at the close of both services. They sold about \$3,000 worth.

It was the first public appearance of Bishop Greer since his return last Thursday from his summer home at

Northeast Harbor, Me. He seemed greatly improved in health.

Besides Bishop Greer's there were addresses by the Rev. Dr. Frank Mason North, representing the Methodist Church, and Professor William Adams Brown, of Union Theological Seminary, representing the Presbyterian Church. Dr. Brown explained that the commission is a year old and that it is composed of one hundred men, each engaged in war work representing his denomination.

"The commission has proved a voice through which the government has been able to speak to the Church," said Professor Brown.

Bishop Greer said that this war above all other wars in history has been lifting people to a higher moral level, springing from the deep and strong conviction that its issue is a moral issue involving the whole moral future and destiny of the world.

"It is a moral crusade," said Bishop Greer, "so far as this country and her Allies are concerned. It is a great moral crusade for moral causes and moral ends and for moral triumph over wanton and brutal force. Because we have this common moral aim, this common moral purpose, it is healing the divisions of Christendom."

#### BISHOP DUNN VISITS CANAL ZONE

On his way home from Panama and Costa Rica, Bishop Dunn of Honduras, arrived at New Orleans on St. Matthew's Day, preached in St. Paul's Church on Sunday the 22d, and went to Mobile to meet his brother the Rev. Harold C. Dunn and his family from Quebec, who will return with him to Belize to take up work in the Diocese. Of the 350 candidates confirmed on this trip, nearly half were for the American Church in the Canal Zone. In one day in Costa Rica, he held four confirmations at widely separated points, confirming 62 varying in age from 14 to 70, traveling 125 miles by motor car on the Railway, all in less than twelve hours. This work and one confirmation the day before, were all in charge of a most earnest priest, who continually moves up and down the railway. In two months the Bishop traveled 5,500 miles, 3,200 of which could have been avoided, if he had a boat of his own. Lack of reliable communication prevented him from visiting Nicaragua at this time, so that another very long trip to that republic will soon be necessary. Chaplain Carson in charge of the work in the Canal Zone suggested that the offerings at that time be given to start a boat fund to provide for so vital a need. It is hoped that gifts for this fund will now be forthcoming in abundance.

#### NEW YORK GREEK DAY PROCESSION.

Saturday, Oct. 5, was observed as "Greek" day in New York and the superb weather was auspicious for the public celebration at noon at the Altar of Liberty on South Avenue, where thousands of people witnessed the great parade. The Episcopal Church was represented on this occasion by the Rt. Rev. Edward M. Parker, attended by two priests as chaplains, the Rev. W. C. Emhardt of Philadelphia and Rev. Thomas J. Lacey, Ph. D., of Brooklyn, N. Y. They rode in the procession in a decorated car following that of the Metropolitan of Athens. The New York Herald says:

Preceding the exercises at the altar a reception to the Greek diplomatic party was held at the Waldorf-Astoria. Each of the guests, including a large delegation of prominent Greek-American, wore a rosette formed of the Greek colors. Martin Vogel, Assistant Treasurer of the United States, aided by George T. Wilson of the Liberty Loan Committee, welcomed the guests. The Metropolitan of Athens, Meletios Metaxakis, the highest dignitary of the Greek Church, who is in America on a religious mission, was present.

#### Native Born Greeks March.

Forming in Thirty-third street, the procession, headed by an honorary escort of the Twenty-second United States Infantry, together with their band and a squadron of seamen, marched down Fifth Avenue to the altar. At either side of the automobile bearing the Ambassador marched a Greek, arrayed in the picturesque garb of a Spartan soldier—one wearing a green cap and jacket with white skirt and stockings of white. As an additional guard of honor there marched before the Minister's automobile a company of native born

## PAPERS ON THE PSALMS

By the Rt. Rev. Dr. A. C. A. Hall

### THIRD PAPER.

#### Translations of the Psalter.

The Psalms were written, like the rest of the Old Testament, in Hebrew. Greek and Latin translations for a long time held possession in the Christian Church, and from these other translations were made. Here of course was a fruitful opportunity for mistakes, in translating from translations.

We have three English versions. The version in the Prayer Book, which we use in Church, is the oldest, being taken from the "Great Bible" of 1539. This was not from the Hebrew direct. It was retained for use in service when a translation generally more accurate was made in what we ordinarily call the Authorized Version of 1611, because it was familiar to the people and was thought better adapted for singing. The Revised Version of 1885 is still more accurate, being based on a better knowledge of Hebrew. As has been said, this, if referred to, will often clear up difficulties in the Prayer Book or Bible versions.

The Revised Version has also this great advantage; that it prints, not only in the Psalms but throughout the Bible, poetry as poetry, with its parallel lines. Hebrew poetry had no rhymes nor metre. Its great characteristic was rhythm, which is shown especially in the balance of clauses or lines when they are combined in a verse. A couplet of two corresponding lines presents the same thought

in two slightly varying forms. (This system may be elaborated into groups of four or more corresponding clauses.)

About this there are two things to be said: (1) We can often guess, when a verse is difficult, what the meaning of one line must be, by seeing that it must correspond with the sense of the other.

(2) The colon in the middle of the verse in the Prayer Book version is not strictly speaking a punctuation mark; it rather, when poetry is printed in prose fashion, marks the end of a line. This mark ought always to be observed by a pause, in reading as well as in chanting. This both helps the sense, and keeps the readers together. In some English Cathedrals (Oxford for example), and elsewhere, the choir sings the Psalms by half verses, one side answering to the other. This rule should be observed in reading such a Psalm as 136, where the second half verse is throughout a refrain following on the telling of great acts of God.

The Psalms ought of course always to be sung when this is possible. We should not be content with reading hymns. And the chants, of whatever style, should be simple, so that all can join in them. Music helps to bring out the varying meaning of the Psalms, now exultant and now plaintive. Let us give to God of our best.

Greeks who are now in the United States army.

The Greek national anthem was played when the guests took places upon the rostrum, while the vast assemblage cheered.

Following the Minister's address, the Greek national colors were raised upon the altar flagstaff by two of the Greek honor guard of United States soldiers. While the Greek anthem was played, flowers were placed upon the altar by Miss Iphegenia Branias, a native of Greece, who has been in America two years. Miss Branias, assisted by twelve flower girls, wore the costume of the Greek peasantry.

Following the playing of the national anthem, the procession reformed and marched up Fifth Avenue for an inspection of the Greek Block in the "Avenue" of the Allies" at Forty-seventh street, afterwards going to luncheon at the Astor Hotel. Two thousand cheering civilians followed the entourage from the Altar to the hotel.

Among the prominent guests in addition to the Minister and the Metropolitan, where Bishop Edward M. Parker, of the Protestant Episcopal Church in New Hampshire, who was accompanied by Dr. T. J. Lacey, rector of the Church of the Redeemer Brooklyn; C. Panagopoulos, Greek Consul at New York; A. Maheras, Greek vice consul; L. Calvocoresses, president of the Greek Community Trinity; C. Voyolis, president of the Pan-Hellenic union; Panos Armyiotis, secretary of Greek Legation, Washington, and Mr. M. Travlos, president of the Greek Industrial Commission.

After the formal exercises an enthusiastic rally of several thousand Greeks heard speakers in their own tongue praise the cause of democracy. A sea of Greek flags—blue and white with the cross—waved, and strong sounding cheers came from many throats.

#### ITALIAN WORK IN THE DIOCESE OF BETHLEHEM.

An interesting work among Italians is being done at Wind Gap and Northampton in the Diocese of Bethlehem. The Mission at Wind Gap, St. Mary's, has been in charge of the Rev. F. C. Capozzi, efficiently assisted by Mrs. Capozzi. The Rev. H. E. A. Durell, in a report to the Diocesan Convention on the Italian War Work, at St. Mary's says:

The Missioner ministers to his own people all through the slate belt and Mrs. Capozzi mothers all the Italian women and children in the vicinity of St. Mary's, even though she is greatly restricted by the care of her two infant children. Last year I reported Bennett Capozzi to this Convention; this year I crave the pleasure of introducing Josephine, a little Italian lady of less than a year's resi-

dence to her credit in the Capozzi's happy household.

The Reverend Father Capozzi reports 79 communicants at Wind Gap and 124 baptized; 23 communicants at West Bangor and 39 baptized; 7 communicants at Belfast and 12 baptized; 12 communicants at Nazareth and 17 baptized, and 12 communicants at Easton and Philipsburg, and 22 baptized, or a total of 133 communicants and 214 baptized. This, too, in the face of the fact that nine families, in which were twenty communicants, have moved away during the year.

The attendance at the services numbers regularly from thirty to thirty-five. The Sunday-school has fifty-five enrolled, with an average attendance of forty. Sixteen children have been baptized, five confirmed, and sixteen have made their first communions. On the occasion of the Bishop's spring visitation, the Italians were privileged to have a special service, pontifical in character, at which the Diocesan was vested in cope and mitre and carried his pastoral staff. Up to that time the Italians at St. Mary's never had such a service nor one which they more thoroughly enjoyed. A vested choir of twenty-one is trained by Mrs. Capozzi, who also acts as organist. She is active also in the Sunday school, teaches a sewing class of girls, and is giving music lessons, free of charge, to eight children who have perfect attendance upon all the Church and Sunday school services.

Poverty is ever present among these people. Wages range from \$2.25 to \$2.75 per day and families from four members to a dozen. Often in winter children cannot come to the church because they have no shoes and the Missioner is unable to relieve all the cases of this kind. With even a modest fund at his disposal much real need could be met. There are large numbers of these people to whom the Church may minister acceptably, but the Church must bear the expense of this service. Both Mr. and Mrs. Capozzi are giving their best to these people, and that, too, despite the disadvantages under which they labor. They live three-quarters of a mile from the church and even with two babies Mrs. Capozzi has managed it somehow. This, however, is soon to be remedied. A bungalow is to be built at once on the far end of the church property so as not to interfere with the original plans of the rectory, parish house and church, but to provide a home for the Missioner and his family near the church.

Lincoln's famous phrase, "Government of the people, by the people, for the people" has been traced back to the days of Wycliffe the Anglican Reformer. In the introduction of the Wycliffe Bible, issued in 1384, are to be found these words: "The Bible is for the government of the people, by the people, and for the people."—The Churchman and Church Messenger, Southern California.



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## EDITORIAL

### INDEPENDENT ORACLES.

If you grant the premises upon which Germany has convinced herself of the rightness of her cause, it is difficult to see how the Germans could have acted otherwise than they did.

The premise was that the Emperor of the Germans was the infallible vicegerent of the Almighty and they, the Germans, were God's chosen people to impose divine Kultur upon the whole earth. If one is infallible, he cannot be mistaken and if any people can persuade themselves that they have an infallible leader, then they also persuade themselves that they are doing God's will in blindly following that leader. It was such an obsession that inspired twelve thousand students at Berlin to applaud the sentiments of an apostle of Kultur when he declared that there were "three things that have to be kept down: parliament, the people and the press." He might have added the pulpit as a fourth, for none have been more subservient in their acquiescence in the Prussian program than the preachers of Germany.

Is it any wonder that the ignorant anarchists of Europe regard education and religion as the enemies of liberty, when such sentiments as these find their echo in the professors and preachers of Germany?

It ought to make one think. For human nature runs along parallel lines in all departments of life. A false premise in the religious sphere is just as fatal to religion as a false premise in the political world is to society. And the first question for us all to consider is, whether a claim to infallibility in any sphere of human action is not a fallacy which results in the paralysis of the human conscience and the destruction of human liberty.

The moment a large mass of human beings succeed in finding an infallible oracle they cease to think.

The atrocities of Prussian propaganda were accepted by the people because for forty years they had been inoculated with the virus that the State could do no wrong, and that when their private judgment found itself in opposition to the decrees of the State, then private judgment must cease to act and accept without dispute the political dictum that cruelty is the will of God.

Of course such a conclusion is a reductio ad absurdum and results inevitably in its own destruction, but the people who accept and act thereon are the victims of their own false premise.

There can be no league of nations, no basis of ultimate settlement by any peace board when one of the members sitting at that board is incapable of error. He must be forcibly suppressed or he will force his will upon the whole.

In the attainments of a league of nations, there can be no other authority than the well-tried traditions of justice finding their expression in the common will of the whole assembly, or a majority of the same. This does not mean that the league of nations will despise all authority, as do the Bolsheviki. On the contrary, they establish authority. The traditions of government and justice which have been tried out by the experience of all nations form a definite basis of authority when they find their expression in the learned representatives of the various civil governments.

Infallible dictation is one thing; constituted authority another; and the rejection of all government still another. It is only by constitutional authority that the human race has come to enjoy life, liberty and the pursuit of happiness. We have learned this in the political world. Germany and Russia are glaring examples of the folly of infallible emperors and incompetent theorists.

We have learned that in the civil sphere, but as usual the religious world is lagging on behind.

There are no precedents more tenacious than religious prejudices. The theory of infallible authority has sprung from man's dislike to think in the spiritual realm, and so he has created infallible oracles to do his thinking for him.

One says the Pope and the Pope only is the infallible vicegerent of Christ; and another says "the Bible and the Bible only is the religion of protestants"; and still another swears by Mrs. Eddy, Joseph Smith or some other infallible prophet as the mouthpiece of divine wisdom. You can't argue with a person who has captured a divine oracle, for he has placed his pawn to think in a pawn shop.

God has not entrusted to either man or book any such oracular pawn.

It belongs to the Church as authority, belongs to the State to determine the traditions of Christianity as accepted by the experience of the human race, but in that the Church is not infallible any more than the government.

But what is the Church? Surely not the Roman Church, or the English Church or the Episcopal Church. These may or may not have preserved the traditions which Christ entrusted to her care. At best they are only fractions of the whole.

If we are ever going to fight the devil and all his works effectively we must have a united command, not under some divine oracle or imperial pretensions, but as the result of a league of Christians in which the opportunities of the present may be accepted without rejecting the best traditions of the past.

There must be an authority that adheres to the constitutional forms of church government and represents the accumulated wisdom of the ages.

Such a government will suit neither imperialists or Bolsheviki, but then their first premise invariably is that they cannot be mistaken.

It is only a body of men who may be mistaken, yet will accept the authority that is until it can be constitutionally changed, who will ever work out the problems of human society.

I do not believe, for example, that Bishops must govern any more than kings must rule, but I do maintain that any permanent league of nations who are going to work out the certainty of any unusual policy must accept the status quo as the basis from which they will determine the State which shall be hereafter.

Revolution or reformation may break up the status quo as it did in 1776 and in 1520, but revolutions cannot make a stable government (as in France and Russia) until they have been through chaos and come back to some principles of experience on which to base future experiments. The Commonwealth in England (1640-1660) had to summon back the infamous Chas. II, because they were unable otherwise to find a status quo from which they could work out the present constitutional government of England.

France after the revolution had to go back to an usurper before they could become a republic.

The United States was obliged to form a constitution based not upon the theories of dreamers, but on the experiences of the best educated body of men which this country ever saw in a constitutional convention, who used the precedents of parliaments and courts as the basis of a new constitution. We can build only on the foundations that have been built, for other foundation can no man lay than has been laid.

We must learn in the readjustment of Christendom first, that there are no infallible oracles; second, that there is such a thing somewhere as constitutional authority; third, that wisdom was not born with us and will not die with us.

In short, we can learn much of the readjustment of the Church from imperialists, Bolsheviki, and those who believe in constitutional authority.

## STUDIES IN THE ACTS

By Bishop Johnson.

"And when they were come in, they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas, the brother of Jude. These all continued with one accord in prayer and supplication, with the woman, and Mary, the mother of Jesus and with his brethren."—Acts I, 13-14.

In an obscure upper room, the true identity of which has been lost, there took place the most far-reaching and important consultations that the world has ever known, for here the Holy Catholic Church was born by the operation of the Holy Ghost.

There was nothing in the personnel of this little company to indicate the magnitude of the work in which they were engaged.

Several of them made their living by catching and selling fish; one was a tax gatherer; only one, Bartholomew (or Nathaniel, as he is elsewhere called), had any social position, the rest were of unknown occupation.

They were Jews for whom the pagan Roman culture had an ill-concealed contempt.

Their own countrymen had repudiated them as teachers of dangerous

doctrines. They were, however, engaged in organizing an enterprise which would successfully cope with the operations of Greek philosophy, of Jewish prejudice and of Roman power, and would reach far beyond their wildest imagination in the scope of culture, power or religious devotion.

This little band of devoted disciples set to work on this tremendous program without any wealth, education, political power or social prestige.

They were of the very nature of Mother Earth, possessed only of those assets which are the common property of all mankind.

Like the mustard seed in their insignificant proportions, they were destined to grow into a tree, in the branches of which all nations of the earth would dwell.

Since such tremendous results could proceed from such plain men, it would seem desirable to investigate what they themselves regarded as the secret of their great success.

And first of all it lay in their simple-hearted devotion and obedience to Jesus Christ, and they knew Jesus as no one else on earth ever did. They had spent three years in intimate association with the man of Nazareth.

They had camped with Him on many a trip; they had been behind the scenes in all of His miraculous ministrations; they had shared with Him in many critical episodes. They had known him as campers know one another, or as members of the same troupe become acquainted, or as soldiers become comrades. Their is no chance for mutual deception in three years of such intimate association as they had enjoyed.

They knew Christ, loved Him, adored Him, believed Him to be the Christ, the son of the living God.

But such intimate trust and devotion and their fixed value in the lives of those who are thus bound to one whom they regard as Lord and Master.

So one can determine the values of Mahomet's life from the character which such devoted attachment will invariably produce.

The lust, cruelty and fatalism of the sincere Mahomedan is but an index of the qualities of Mahomet himself.

So there were certain qualities which these men acquired because of their passion for Christ, which qualities give us a sure index of the character of their Master.

Chief among these qualities, one finds a passionate devotion to truth.

They told the truth even when its fierce light revealed their own shortcomings.

The denial of Peter, the doubt of Thomas, the follies of the sons of Zebedee, the cowardice of the whole body of Apostles are recorded with the same fidelity to truth as they recorded the acts of the Master, and they do this without giving any palliation or excuse for these faults.

Along with this passion for truth, we find an unselfish desire to be of service to others and one another. This love for the brethren carried them to the extravagant practice of having their goods in common; not easy for a Hebrew.

And in the third place we find the highest form of courage in that they hold neither their lives nor their reputations dear unto themselves, but gave either or both as the occasion might require.

To these individual qualities of truthfulness, unselfishness and courage, they added the corporate quality of fellowship.

Church unity with them was not an academic willingness to agree in a common program, nor the sticking together of a dozen separate planks in a rather rickety platform.

Theirs was the solidarity of mutual love and trust.

Had the twelve been modern Americans instead of Palestinians, we would at once have had eleven separate religions, the only tie that bound being their common hatred of Judas.

Just as the patriotism of America has been welded together by the common hatred of the Hun, so modern Protestantism finds its one source of unity in their common hatred, of Rome.

Let modern sects be deprived of their enemies and they fall to quarreling among themselves.

The unity of the Apostles was based on something deeper than an intellectual agreement. They loved one another in the fellowship of Christ, and no intellectual difference could break that fellowship.

Each sunk his own individuality into the common family.

It is difficult to see how otherwise Bartholomew and Simon the Zealot, or John and Thomas, could have been members one of another.

In the last three centuries we have been deflected by the useless ratiocinations of egotistical reformers from the family idea of religion to the academic one. We must first think alike and then we will agree with one another. The disagreeable person is the one who won't agree with us. Whereas nothing but the moral obliquity of a Judas could destroy the fellowship of the Apostles.

It was these individual and corporate qualities which made possible the founding of the Apostolic Church.

It is the lack of these qualities which divide Christendom today. We could get along without the rich, or the educated, or we could divest ourselves of the crass egotism that makes our opinions more important than divine love and human fellowship.

We are like spoiled children who would rather have their own way, than live in Christian fellowship, one with another.



## CURRENT EVENTS IN THE AMERICAN CHURCH

The District of Salina has an area greater than the State of New York, more than 50,000 square miles, and contains a population in excess of 500,000.

By special request of the Council of the Chamber of Commerce, Port Huron, Mich., the clergy of the city conducted a brief service of prayer to God for our country and our allies, in the Council room every day at noon.

The children at Geneva, Ill., will be given religious instruction in the public schools one hour each week, beginning next year. Favorable action was taken upon the question recently by the school board as the result of a petition presented in person by local priests and ministers.

The autumn confirmation classes of Trinity Cathedral, Cleveland, O., will commence October 26th. The most hopeful aspect of the work in the Cathedral last year was the confirmation of one hundred and thirty-four souls, the largest number in the history of the Cathedral organization.

A referendum on the subject of free pews will be taken at an early date by the Church of the Ascension, Fall River, Mass., and a canvas of the parish will be made for new pledges for weekly offerings through the duplex system the last week in this month. It is hoped that a sufficient revenue may be secured to enable the parish to abandon altogether the renting of the pews.

"Have you trouble in meeting your apportionment? The man who KNOWS, gives," says the Spirit of Missions—The Witness.

And, by the way, the two above periodicals, The Spirit of Missions and The Witness are two of the best and most sensible papers that reach our desk. Everybody ought to have both of them.—The Mississippi Church News.

Dr. McComas, senior assistant at Trinity Church, New York City, announces that as the Trinity Community House has been handed over to the government for lodging and a canteen for soldiers, the activities carried on there will be divided between Trinity Mission House, in Fulton Street, and St. Paul's House, in the rear of old St. Paul's Chapel.

A series of sermons concerning the spiritual implications of Labor's after-the-war program will be preached at St. Luke's Church, Evanston, Ill., by Dean Bernard Iddings Bell on the following subjects: "The National Minimum," "Democratized Industry," "Democratized Finance," and "Socialized Surplus." The Dean is civilian chaplain at the Great Lakes Training Station.

In conjunction with the War Camp Community Service, the Rev. Dr. Manning is now arranging for Trinity Parish, New York City, to give the use of several of its buildings to serve as quarters for soldiers and sailors, while staying in the city. The Trinity Church Parish Building at 90 Trinity Place, will be entirely turned over to this purpose, the Sunday school and other organizations being transferred temporarily to the Vestry building in the rear of St. Paul's churchyard. This work will be known as the Trinity Church Unit of the War Camp Community Service. The building will provide sleeping accommodations for a large number of men, also a canteen, gymnasium equipment, pool tables and other facilities. All soldiers and sailors will be welcome in accordance with the general plan of the work of the War Camp Community Service. On 25th Street, in connection with Trinity Chapel, the parish school building and the old Rectory at 27 W. 25th Street, are to be used in the same manner. This work will be known as the Trinity Chapel Unit of the War Camp Community Service. This work will be carried on under the direction of committees consisting of members of the two congregations in conjunction with representatives of the War Camp Community Service.

At a recent meeting of the American Church Building Fund Commission, held at the Church Missions House, New York City, loans amounting to \$47,500 were voted to the following Parishes and Missions: Church of the Good Shepherd, Athens, Ohio; St. Paul's Church, Key West, Florida; Ascension Parish House, Denver,

Colorado; Grace Church Rectory, Muskegon, Oklahoma; St. John's Church, Bowling Green, Ohio; St. Luke's Church, Cedar Falls, Iowa; Church of the Redeemer Parish House, Cairo, Illinois; St. Matthew's Parish House, Dallas, Texas; St. Andrew's Parish House, Mayaguez, Porto Rico; St. Matthew's Rectory, Spokane, Washington; St. Ambrose's Rectory, Groton, New York; and St. Andrew's Rectory, Emporia, Kansas. Gifts amounting to \$6,800 were voted to the following Parishes and Missions: Christ Church, Osaka, Japan; Mission Church, Tsuruga, Japan; Calvary Mission Rectory, Seaside, Oregon; St. Mark's Rectory, Hood River, Oregon; St. Barnabas' Church, Bemidji, Minnesota; St. George's Church, Cordova, Alaska; Emmanuel Church, Boyce, Virginia; Calvary Church, Rosebud Mission, South Dakota; Grace Church, Céspedes, Cuba; St. Luke's Church, Mabton, Washington; Christ Church Rectory, Anvik, Alaska; St. Stephen's Rectory, Fort Yukon, Alaska; Mission Rectory, Nanjing, China; Mission Church, Sakai, Japan; and Mission Church, Tanabe, Japan. Grants amounting to \$3,300 were voted to the following Parishes and Missions: St. John's Rectory, Auburn, New York; Grace Church Rectory, Riverside, Pennsylvania; Emmanuel Church Parish House, Shawnee, Oklahoma, and St. Paul's Church Rectory, Waxahatchie, Texas.

### PERSONALS

At the invitation of the Bishop of Montreal, the Rev. Dr. Manning of Trinity Church, New York, will conduct the annual Quiet Day for the clergy of the Diocese of Montreal. The services will commence on the evening of October 29th and will close with a celebration of the Holy Eucharist on the morning of the 31st.

The address of Rev. G. M. Dorwart, formerly rector of the Church of the Holy Communion, Paterson, N. J., and more recently locum-tenens at St. Mary's Church, Pacific Grove, and chaplain at St. John's, Del Monte, California, is changed from Carmel-by-the-Sea, California, to Deal Beach, New Jersey.

The Rev. Paul B. James, rector of All Saints' Church, Torrington, Wyoming, and Dean of his District, has accepted a call to Trinity Church, Iowa City, Iowa, and will take up his work there the first Sunday in December. He succeeds the Rev. D. C. Garret who has removed to the Diocese of Massachusetts. Dean James is a young man of great energy, ability and spirituality, peculiarly fitted to serve the Church in the University City of Iowa.

The Rev. T. W. Attridge has been called to Kenyon College as chaplain and rector of Harcourt Parish. He has accepted and will go into residence in the spring. In the meantime he will take duty in Christ Church, Cincinnati, relieving the rector, the Rev. Frank Nelson, who will go into war work this winter.

October 1st marked the beginning of the Rev. Albert Martin's twenty-third year as rector of Trinity Parish, Yazoo, Miss. A reception was tendered Mr. and Mrs. Martin, under the auspices of the Trinity Guild at the residence of Mr. and Mrs. James G. Holmes on the 5th inst. It was a beautiful expression of affectionate regard for Mr. and Mrs. Martin and grateful appreciation of Mr. Martin's noble and loyal services, says the Yazoo Sentinel. Mr. Martin, in addition to his other duties, is editing the official organ of his Diocese, The Mississippi Church News.

Mr. Alfred H. Peabody has just completed twenty-two years of continuous service as organist, and much of the time as choirmaster, in St. Mark's Cathedral, Salt Lake City, Utah.

The Rev. Carroll L. Bates, author of a series of pageants on the Christian Year which are widely used, completed his work as locum-tenens at Emmanuel Church, Norwich, N. Y., on the last Sunday in September. In compliance with a general request his last sermon was published in the Sun of that city. It was a patriotic message from the text, Galatians IV:30, which, in the course of his remarks, he paraphrased as follows: "Cast out

the bond woman and her son (Germany) for the son of the bond woman (autocracy) shall not be heir with the son of the free woman (America). God bless her, and Democracy."

### OBITUARY

**Charles Emmett Buck, Priest.**  
The Rev. Charles E. Buck, rector of St. Paul's Church, Rock Creek, in the Diocese of Washington, D. C., for the past twenty years, died on October 2nd at Garfield Hospital, Washington following an operation. The funeral was held at his church on Friday, October 4th, at 2 p. m., in the presence of a large congregation with the Bishop, the Rt. Rev. Alfred Harding, D. D., and several of the clergy officiating. About thirty priests of the Diocese were present. Interment took place in the Rock Creek cemetery. Mr. Buck was Honorary Canon of the Cathedral, Secretary of the Board of Managers of the Diocesan Missionary Society, member of the Central Missionary Committee, and a member of the Committee on Canons. Mr. Buck was born in Baltimore sixty-four years ago and was educated at schools in that city and at Charlotte Hall Military Academy, St. John's College and the Virginia Theological Seminary. He is survived by his wife, Mrs. Emily C. Buck, three sons and two daughters.

### Mrs. Maria Taylor.

On the morning of September 23rd, Maria Taylor beloved wife of the Rev. W. H. Hampton, Rector of Christ Church, Ironton, Ohio, passed into life eternal.

Though an invalid for many years from the effects of a fall, she led a life of usefulness and good work and was an example of Christian fortitude and cheerfulness.

The funeral was conducted at Christ Church, Ironton, by the Rev. A. E. Powell of All Saint's Church, Portsmouth, Ohio, and the Rev. G. H. Harrison of Calvary Church, Ashland, Ky., neighboring Rectors.

Mrs. Hampton was born in Danville, Ky., and was a great-grand daughter of General Zachary Taylor. The burial was in Frankfort, Ky., on the 26th of September.

### Mr. Jacob Kleinhans.

The demise of Mr. Jacob Kleinhans, one of the most prominent laymen of the Diocese of Western Michigan, occurred at the family residence in Grand Rapids, Mich., on Monday morning, September 30th. Death was due to heart trouble. Mr. Kleinhans had not been well for several months, but had been able to be up and about and to attend to his business affairs.

Mr. Kleinhans was born in Belvidere, N. J., January, 19, 1845. He was educated and admitted to the bar in New Jersey, removing in 1866 to Richester, Mich., where he resided but a few months, going to Grand Rapids, where he made his home until the time of his death, building up a large law practice and numbering among his clients many of the leading men of the city and the western part of the state.

He has represented the Diocese of Western Michigan at every General Convention since the Convention at Cincinnati, and has represented the Diocese at the meetings of the Fifth Missionary District, and also the Provincial Synod. He was a member of the Provincial Court of Appeals and was considered an authority on the Canons of his Diocese.

Mr. Kleinhans was one of the organizers of Grace Church Parish in 1875. He at that time was elected senior warden and has held the office continuously since. He was never absent from services unless ill or out of the city. For many years he was Chancellor of the Diocese of Western Michigan and a member of the standing committee of the church.

For years Mr. Kleinhans held a directorship in the Fourth National Bank and when his death was announced at the directors' meeting the board adjourned in honor of his memory.

On Feb. 25, 1879, Mr. Kleinhans was married at Grace Episcopal Church to Miss Emma Esster Miller, who with his two brothers, William H. Kleinhans of Nashville, Mich., and Edward L. Kleinhans of Buffalo, survives him.

### A MESSAGE FROM BISHOP TUTTLE.

There has been appointed in the Province of Washington a Special Committee, of which Bishop Thomson, of Southern Virginia is chairman, and Dean Bartlett of the Philadelphia Divinity School is secretary, on the Recruiting and Support of Candidates for the Ministry.

In connection with the appointment the following Resolution was adopted by the Province, viz., "That the Committee should, through its Secretary, ask the Presiding Bishop of the Church to make a special appeal to all Church workers, lay and clerical, among the forces of the United States, asking them to act, as far as possible, as recruiting agents for the Ministry."

By enlistment or conscription our young men have been largely drafted into the military service of the country. Every one knows with what a fine spirit of alacrity they all have gathered to the colors. We are immensely proud of them. With them and among them have gone not a few of our young ministers and our candidates for Holy Orders and our boys and young men who were thinking about becoming ministers. In consequence there is coming or there has already come a dearth in the supply of pastors for our churches and missionaries for our posts.

In our great war there is in the army and navy a cry, loud and persistent, for "officers," "officers." In the great war which the Church is bound to keep up and means to keep up against ignorance and selfishness and faithlessness and sin, it is not strange that the same cry is uplifted for "officers," officers."

We beg, then, for help.

Help, O parents! In Spartan bravery of spirit, spite of the shrinking of the heart of flesh you have sent forth your boys to stand by the flag and to stand for the country. Will you not, also, when fit times come encourage your boys to enlist for service and leadership under the Saviour's flag and for His kingdom?

Help, O pastors! You have guided and cheered and blessed the young men of your flock in their goings forth to France and Flanders, and you have been proud to fix their stars on your service flags. Now turn, also, to cheer and guide some boys or a boy of your flock to take up the work, equally hard, though, thank God, unbloody, against the power of evil and for perishing souls.

Help, O American boys! The grownups hardly know how your heart swells and your blood tingles, each one, with the wish to throw yourselves into the war right now and do your bit, even though hard hits and cruel hearts should come. Ah, boys, in the ministry of the Church there are not wanting hard hits and some cruel hearts, but the Church wants you and needs you to be leaders there. I beg you come on.

Help, O soldiers and sailors and airmen! After you are discharged from this righteous war for truth and honor and justice and freedom, turn you one and another, I beg, into the ranks of the ministry, and fight there under the Church's banner against sin, the world and the devil, and continue Christ's faithful soldiers and servants and officers each one unto your life's end.

O parents, pastors, boys, soldiers, may God mercifully have us all in His holy keeping, and raise up officers for His Church Militant to meet her sore need!

(Signed) DANIEL S. TUTTLE,  
Presiding Bishop.

St. Louis, Mo., October 3, 1918.

### ALL CHURCHES IN WASHINGTON CLOSED

In compliance with the request of the District Commissioner every Church in the City of Washington, D. C., was closed on Sunday, October 6th.

In some instances Churches were closed up tightly but in many cases the several pastors had open-air services on lawns adjacent to their churches. The use of Dupont, Iowa, and Washington circles was granted to some congregations. Washington Circle is near to St. Paul's Church, 23rd Street, N. W. (the Rev. Robert Talbot, D. D., Rector), and it was planned to hold a patriotic service there at 11:00 a. m. incidentally to boost the Fourth Liberty Loan, but this service was postponed to the following Sunday on account of rain. In the early morning the Holy Eucharist was celebrated in the open air court between St. Paul's church and the Parish Hall, and quite a large congregation attended.

A ban has been placed on all public services and entertainments and no public funerals can be held, only immediate relatives of the deceased are allowed to be present.

At the time of writing influenza fatalities in Washington show an encouraging reduction although the authorities are by no means hopeful that the crisis of the epidemic has been reached. Ninety-one deaths were reported from Saturday morning to Monday noon in the District. A total of 665 cases has been reported since yesterday, October 6th.

On Sunday morning, Oct. 6th, when all the Churches of Scranton were closed on account of the influenza epidemic the Rector of St. Mark's Church, Eugene A. Heim, called the Protestant Clergy together and invited them to unite with him in Prayer for the sick. All the Ministers of the City of Dunmore were present in the church and united with the Rector in the Litany of the Church and the prayers for the sick.

### WANTED BY TWO MISSIONARIES IN KANSAS.

Any one who has a Stereopticon Lantern to give away or loan for use until Jan. 1, 1919, in the Blue Valley Missions of Kansas is requested to write Mr. Charles Bailey, Box 247, Blue Rapids, Kansas. The Missions will pay freight charges.

### ST. STEPHEN'S COLLEGE

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# GLEANINGS FROM EVERYWHERE

## Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

The Anniversary of the composition of "The Star Spangled Banner," (known as National Anthem Day), was celebrated in the United States on Saturday, September 21st, by a drive to teach the public the words and music of the National Anthem. Three-quarters of a million copies of the anthem were distributed in numerous meetings arranged. One of the most inspiring of these meetings took place in New York City. In all parts of the city, thousands of men and women assembled in public parks and sang the National Anthem and memorized the words, adding the fifth verse, which was written by Oliver Wendell Holmes after the Civil War.

Justice F. K. Pendleton, grandson of the author of the anthem, told of its history for about 15,000 people, assembled in front of the City Hall.

Francis Scott Key was sent by President Madison under a flag of truce to treat for the surrender of certain prisoners held on board the hostile ships. His mission was completed only as the fleet prepared to open its night attack on Fort McHenry, at the entrance to the harbor of Baltimore. He was compelled to remain over night, and was an unwilling witness within the enemy lines of that attack. His apprehension for the outcome, his anxieties to know the result, his joy at the enemy's defeat, the outburst of triumph with final victory, were all typical of the feelings of the whole people as they waited in painful fear for news of the result of the conflict. He voiced his relief in a paean of exultation.

### COLLEGE EDUCATION UNDER THE WAR DEPARTMENT.

The plan under which the government is to direct the work of the colleges has not yet been made public in detail, but the essential feature of the situation seems to be that the final responsibility for the higher educational institutions of the country is placed upon Secretary Baker's already overburdened department. We are fortunately committed to a military policy which demands the immediate use of enormous man-power. The new draft would naturally make short work of the men in the colleges, but to ease the severity of the strain somewhat, there is proposed the so-called "Student Army Training Corps." This is an arrangement under which students of draft age in the accepted institutions will be enrolled as privates in the United States army, with all the benefits and responsibilities thereby entailed and detailed for service at the various schools. There under military discipline and subject to call at any time, they are to be given a certain amount of training and instruction approved and probably prescribed by the war department. The benefits from an arrangement like this may be great. If the demands of the whole war machine as well as those of the battlefield, are carefully thought out, the possibilities of developing the engineers, doctors, chemists and other trained men so essential for the successful prosecution of the war are most encouraging. The student privates can be classified according to their aptitudes, and required to follow certain designated intensive but thorough courses of study. Every man would be stimulated to his maximum effort by the danger of military disgrace in the event of his failure, and by the opportunity for great service, through success. Fear of criticism as slackers would no longer keep men from their studies. The outlook is bright if the war department will not consider the colleges chiefly as barracks and training camps. Courses must necessarily be pruned of all non-essentials, instruction must be concentrated, the work must make up the lack of its former breadth by its intensity and seriousness.—Editorial Boston Herald.

### THE PLAIN OF SHARON.

(From British war dispatch, Sept. 22, 1918.)

The infantry opened a way for the cavalry to pass through, and then there was a wonderful spectacle of long columns of British yeomanry and Australian light horse and pic-

turesque Indian cavalry moving over a wide expanse of country through the coastal sector of the plain of Sharon to get the enemy's rear.

(From the Book of the Prophet Isaiah about 558 B. C.):

The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness.

The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it the excellency of Carmel and Sharon; they shall see the glory of the Lord, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God! vengeance will come, even the recompense of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the way-faring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Editorial Column, Boston Herald.

In regard to Palestine, the question has been asked, what will the British do with it? The answer may be indicated by what they have done and what they are doing. They have cleared Turkish tyranny out of five-sixths of the country. Judea, Samaria, and Lower Galilee are free. Only Upper Galilee remains to be saved from the Turk and the German. Sir Edmund Allenby, always a brilliant cavalry leader, has proved himself also a master of manoeuvre, and he may be trusted to finish the work on the heels of the fleeing generalissimo, Field Marshal Liman von Sanders. The British entered a country destroyed by Turkish misrule, a country of persecution, poverty, famine and disease. They have swept persecutors and persecution before them, helped the destitute, fed the hungry and done great things for the public health. It was a healthy army that crossed the desert from Egypt into Palestine, carrying fresh water with it all the way through a line of American pipes, and one of the first undertakings has been the provision of water supplies for the people, instead of the stuff they obtained from polluted wells and malarial marshes. These marshes are being drained and once fertile land reclaimed. Jerusalem has been provided with a public water supply from near Hebron.

The people of that city and of all the country traversed by the liberators, are rejoicing and offering whatever help they can give. Almost the entire manhood of the Jewish agricultural colonies has volunteered for service with the Jewish battalions arriving from England. Jaffa and Jerusalem have contributed largely. Observers tell us that hope, gladness, enthusiasm are everywhere, with something like the revival of the ancient national spirit, and this in addition—a patriotism of native Christians and Moslems. Not for centuries has the Holy Land been such a happy land. What are the British to get out of it? The glory of going on, as they write one more good chapter into the history of the nation. If we understand aright, their plan is to leave the status and government to Palestine to be decided by the people of the country and the peace conference of the powers. The number of nationalities in

the little territory may make the problem complex. Its ultimate solution is not unlikely to be autonomous government under international protection.

Editorial Boston Herald.

American prisoners in Germany are now receiving 85 per cent of the packages shipped to them, according to latest advices. The American Red Cross reports that the delivery of supplies to the prisoners is progressing satisfactorily, with less looting of the packages than heretofore, owing to the practice adopted of binding them with strap iron. The American Red Cross is paying each imprisoned officer \$50 monthly, and is arranging to have uniforms for the officers made in Berne.

A mail agency has recently been established at Vladivostok, Siberia, for the purpose of serving the boys with the American army operating in that region. Letter postage between Vladivostok and points in the United States will be the same as the usual domestic rates charged here. Parcel post packages not exceeding seven pounds in weight will be accepted for delivery at Vladivostok at the rate of 12 cents for each pound. All mail matter sent to men in the American army should be addressed plainly, showing the army unit to which he belongs, and stating that he is a member of the American expeditionary force in Siberia.

It is better to write American Expeditionary Force, in full, on all overseas mail to soldiers rather than abbreviate to A. E. F. to distinguish from Australian Expeditionary Force, which has the same abbreviation.

In an old grave-yard, it matters not where, on a grave stone over a small child, is the following epitaph: "She tasted of life's bitter cup, Refused to drink the portion up; But turned her little head aside Disgusted with the taste, and died."

The foresight of King Pharaoh, who saved Egypt from famine by following the advice of Joseph, to store grains in years of plenty against a period of drouth foretold in the ruler's dreams, was cited by Herbert Hoover, U. S. food administrator, in a message to the federal board for New York, where he announced the intention of the government to place in storage every possible kernel that could be saved from the wheat harvest, as an insurance against want in case of lean crops in the future.

### The Woolen Situation.

For several months the national government has had absolute control of the wool and woolen situation. It has purchased the entire domestic wool clip of a little less than 300,000,000 pounds. It has arranged with the British government for a certain amount of imported wool from Australia. It has created a federal agency of Boston merchants to set apart. Not one pound of wool can be from the great source of South American supplies, in Uruguay and Argentina. Not one pound of wool can be brought from South Africa or any other foreign place or port without the supervision of the war trade board in Washington. A revolutionary change has come upon this great national industry upon which the comfort of 3,000,000 of our fighting men and 100,000,000 of our civilian population so vitally depends.

The other day "Current Affairs," the weekly journal of the Boston Chamber of Commerce, paid this industry the tribute of a comprehensive review, emphasizing the part that Boston is now the greatest wool market in the world, and New England with 430 mills or one-half of all in the United States, controls two-thirds of American wool manufacturing. The mountains of raw wool that come to the Summer Street warehouses from all quarters of the world come because the machinery is here in New England to card and comb and spin and weave them. The Boston wool trade has bodily foregone all thought of anything but working for the government. Because of the paramount war needs not one pound of wool is being released for the production of civilian fabrics. No immediate wool famine is to be feared (for the civilian population). Previous wool stocks of many mills are not yet exhausted, and are in part, available for civilian use. Some varieties

of wool are not adaptable for army and navy uniforms. There is still a considerable amount of cloth and clothing in the United States, unsold by clothing manufacturers and merchants—a reserve sufficient for many months ahead. Moreover, the government has commanded, and the people must loyally accept, a greatly increased use of reworked wool and cotton so that the new wool may be constantly available for the boys "over there" whose need is greatest. British and French allies have been gladly practicing this economy since the first year of the war.

Every house hold should know these facts: That before the war the United States was consuming yearly about 600,000,000 pounds of raw wool, of which 285,000,000 pounds were grown in the United States and the rest imported; that the American army and navy, because a fighting man requires from 10 to 30 times as much wool as a civilian, will demand about 600,000,000 pounds of raw wool in the year ending next June, and although the warehouses are crowded, in Australia, South America and South Africa, the imperative military and naval needs of our allies and of the American Expeditionary Forces will leave very few ships this year, to bring the foreign wools to the United States. Meanwhile, our own domestic flocks are increasing, but can in the nature of things increase only slowly.—Editorial in Boston Herald.

### A BIT OF WOMAN'S WORK IN HAITI.

Mrs. Battiste is wife of the priest-in-charge of Leogane District, Haiti, and also Secretary of the Haiti branch of the Woman's Auxiliary. The Rev. Mr. Battiste has had a serious illness and his wife writes on August 19th, of one of the Missions under his care:

Thor still continued her little mission, and every week sees other souls renouncing their superstitions. But there are no lay readers and no ministers. Yesterday, after singing and prayers, I broke the congregation up into five portions, giving a class to five different persons to instruct them in the Bible and Catechism.

"The Rev. A. R. Llowyd (Bishop Codmore's commissary in Haiti) is very energetic and a wonder (as to all he accomplishes). Since his coming all the clergy are laid up; first Mr. Balliste, the Rev. Mr. Macombe, and now Mr. Jones, so Mr. Lloyd has practically the work of three or four men on his shoulders. He has brought a splendid large church property, and is giving his attention to ferring the boys' school into the only house upon it. The Women's Auxiliary has helped him in preparing vestments for the two choirs (English and French). The Auxiliary is constantly suffering in Port au Prince, for as soon as we get one or two capable officers they are transferred elsewhere, life in Haiti at this moment being so difficult."

Miss Julia Emery, to whom the Witness is indebted for many of these letters that come from our church family living so far away from the home center, writes that, "The Arkansas readers of the Witness will probably be glad to hear of the Rev. Mr. Llowyd and all he is accomplishing, as he went from Arkansas to Haiti."

### DIOCESE OF SOUTHERN VIRGINIA

#### Convocation Southwest Virginia.

The One Hundred and Third Convocation of the Convocation of Southwest Virginia met at St. Thomas's Church, Christiansburg, on October 1st and 3rd. There were sixteen Clergy in attendance. The meeting was characterized by great earnestness and devotion, hearing most excellent sermons and essays.

At ten o'clock Tuesday morning the Dean, Rev. F. H. Craighill, preached a sermon; that night the Rev. T. F. Opie preached a sermon.

The Convocation sermon was preached at 11:00 o'clock on Wednesday morning by the Rev. J. W. C. Johnston, after which the Holy Communion was celebrated. The Right Rev. A. C. Thomson, Bishop Suffragan, preached Wednesday night and confirmed a class of two.

As usual Thursday evening services was devoted to missions. The speakers were Rev. C. Wallace Rib-

ble on "General Missions"; the Venerable A. Vaughn Colston on "Diocesan Missions." At this service Bishop Tucker presided and introduced the speakers.

The practical essay was read by the Rev. G. Otis Mead on "Teacher Training of the Sunday School," calling attention of the Convocation to the drive throughout all communions in the United States and Canada for teacher training and emphasizing its necessity, especially in preparation for the work during and following the war. The Theoretic essay was read by the Rev. Claudis F. Smith on "Christian Unity as a Result of the War." This was a scholarly paper, presenting the great subject in a broad and sane light. Many participated in the discussion and made it one of the leading features of the whole Convocation.

The Devotional Meetings on Wednesday and Thursday held at 9:30 a. m. were conducted by the Rev. J. B. Dunn, D.D., on the general subject "Of the Promise of the Dawn," developing the thought that the spirit of man is the power working through soul and body.

During the business sessions of the Convocation a resolution was passed endorsing the Diocesan paper edited by the Rev. C. Wallace Ribble, promising co-operation in his endeavors to make it a real force of the Diocese.

The matter of maintaining the missionary work of the Diocese came in for a general review and the Convocation urged the use of the Advent Mite Boxes to gather money for this purpose. Quite a good deal of routine business was transacted and the following were the appointees for the next meeting, which is to be held at Pulaski:

Devotional Leader, the Rev. T. D. Dowie, Sweet Briar.

Convocation Preacher, the Rev. J. F. Burkes.

Writer of the Theoretic Essay, the Rev. T. K. Nelson.

Practical Essay, the Rev. T. F. Opie. Subject of the Theoretical Essay selected by Convocation for next meeting is, "The Church in Relation to the Social Conditions After the War."

The Convocational Board of Religious Education was elected and composed the following: The Revs. T. D. Lewis, T. G. Faulkner, T. F. Opie, C. F. Smith, G. O. Mead.

### News Notes.

The Rector of the Church at Wytheville expressed a desire to have the Summer Normal in his Parish, and it was unanimously decided to hold the sessions of the Summer Normal at that place the week after the public schools close next summer.

The people of Christiansburg were most bountiful in their hospitality and the members of the Convocation enjoyed to the fullest the delightful three days' stay in their midst.

The Annual Convention of the Woman's Auxiliary of the Diocese of Southwest Southern Virginia, which was to be held at Christ Church, Roanoke, has been postponed on account of the prevalence of influenza throughout the State.

Richard Roberts, youngest son of the Rev. and Mrs. W. T. Roberts, of Rocky Mount, Va., died of pneumonia at Sheffield, Ala., on Thursday, Oct. 3rd, and was buried in Rocky Mount Sunday afternoon, Oct. 6th.

Rev. A. Vaughn Colston has taken up work in and around Roanoke. He gives a service nearly every Sunday at St. Peter's Chapel, Roanoke, but also ministers at Buchanan, Fincastle and Grace Church in Botetourt, Amherst and Clifford, in Amherst County.

### VERMONT NEWS

At St. Paul's, Burlington, the whole of the Parish House is given over for the care of sick soldiers during the epidemic of influenza. Some fifty-four are accommodated there, from the Signal Corps and the Mechanical School connected with the University.

The epidemic has interfered with plans that had been made by the Bishop Coadjutor and the Diocesan Board of Religious Education for the holding during October of several conferences on Sunday school work in different parts of the diocese.

The diocesan school for girls, Bishop Hopkins Hall, has begun its new year with the full number of boarders that can be accommodated.



## TWO INFORMING LETTERS

## Deputation Will be Sent to Russian Church When Conditions Permit.

In August 1917 the Rt. Rev. Dr. Anderson, President of the World Conference Commission of the American Episcopal Church, cabled greetings to the Council of the Holy Orthodox Church of Russia, sitting for the first time for centuries as a free and democratic Church. At that Council, Tikhon, formerly the Russian Archbishop in New York, was elected Patriarch of All the Russians, and sent the following reply:

To His Eminence Right Reverend C. P. Anderson, Bishop of Chicago, President of the World Conference Commission of the American Episcopal Church.

Dear and Right Reverend Sir:

On behalf of the Council of the Holy Orthodox Church of Russia we beg to express once more our gratitude to the World Conference Commission presided over by you for its friendly greetings that were presented through Mr. Charles R. Crane on the opening day of the Russian Church Council's sessions in Moscow, August the twenty-eight, and received here with deep appreciation and unanimous vote of thanks.

May the Holy Spirit lead all Christendom to the final victory of the Cross and Gospel and to the Kingdom of Love over Spiritual darkness and hatred that nowadays—as never before—attempt to hurt and destroy the precious work of our Saviour. Let all Christians unite in earnest prayers for Russian Church in her struggles against the enemies of Christ and Religion!

As soon as the results of sessions of the Council of the Holy Orthodox Church of Russia are systematized we will feel our pleasure to communicate them to your friendliness and to the sympathy of the American Episcopal Church.

Please accept our best wishes to the coming day of the Blessed Christmas and kindly convey the same to the World Conference Commission, to Mr. R. H. Gardiner and to our good friends—the American Episcopal Church.

Our blessings to all!

(Cross) Tikhon, Patriarch of All the Russians, Chairman of the Council of the Holy Orthodox Russian Church.

V. Beneshevich, Secretary.

To this letter Bishop Anderson replied as follows:

The Most Reverend Tikhon, Patriarch of All the Russians, Chairman of the Council of the Holy Orthodox Russian Church, Moscow, Russia. Your Holiness:

The kind letter which your Holiness sent through me to The World Conference Commission of the American Episcopal Church, in acknowledgement of our greetings to the Council of the Holy Orthodox Church of Russia, has been received with deep gratitude and affection. Owing, however, to the vicissitudes and difficulties of travel, the letter did not reach me until the month of April. It was read at a meeting of our Commission in New York in April, and immediately upon its reading the Commission joined in earnest prayer for your Holiness and for the Church and people of Russia. We associated ourselves with your Church and people and prayed that God would deliver us from our common enemies and from the enemies of Christ and religion, and that He would draw us together into a united allegiance to Christ and His Church and the welfare of the world.

The American Episcopal Church, as your Holiness well knows, has an abiding affection and admiration for the Russian Church, and especially in these days of common peril; and the American people long to join hands with the great Russian people in the fierce struggle for liberty and right that is going on in the world today.

With assurances of the profoundest interest in the performance of the great tasks which have fallen upon your Holiness in your exalted position, and with the further assurance of our constant sympathy and prayers, I am, on behalf of the World Conference Commission of the American Episcopal Church,

Yours sincerely and faithfully,

(Signed) C. P. Anderson,

President of the Commission.

The Episcopal Commission had hoped to send a Deputation to attend the Council and invite the co-operation of the Russian Church in the World Conference, having been assured by many eminent Russians that the invitation would be cordially accepted. That Deputation will be sent as soon as conditions permit.

## READ THE CHURCH PAPERS

We see with our eyes but we realize, or make real to ourselves, by the faculty of imagination.

Merely to see such activities of your Church as may chance to come within range of your eyes, is but a dull and uninspiring experience. It would be like catching a momentary glimpse every five minutes of a stirring motion picture. You would soon fall asleep.

The individual in any parish develops and encourages a torpid unconcern for the Church because he permits himself to think of his parish and its activities detached from the whole battle which the Church is waging. If we did not know through the newspapers and the activities of our government that there was a war, the making of bandages by devoted women would seem a meaningless and dreary task, unrelated to any human need. But the casualty lists in the newspapers transforms the work of rolling bandages into an inspiring enterprise.

If you want to know why the work of your parish is not a dull routine, but is a throbbing and thrilling effort, you must let imagination relate the activities of the parish to the work of the Church as a whole.

Reading, with alert imagination, is the extension to every part of our land and into every problem of life, of the gift of sight. We call it insight.

Not only to enlarge our knowledge, but to broaden our experience and to quicken our enthusiasm and to fortify our efforts in the Church, we must read the Church papers. We are, wilfully, partially blind to the greater meaning of every parish effort, if we fail to do so.

They will open up a new world. If you long to travel, read. If you would enrich life with a sense of living in a nation and not in the corner of a village, read. If you would journey through the places where the vital issues of life and God are manifesting themselves, that is, if you would journey through other parishes, other men's minds, other people's efforts, read the Church papers.

George P. Atwater.

## MY IMPRESSIONS OF THE METROPOLITAN OF ATHENS

By Rev. T. J. Lacey, Ph.D.

The presence amongst us of the Most Rev. Meletios, archbishop of Athens and president of the holy synod of Greece, has given America the opportunity to first hand acquaintance with one of the most interesting personalities in the religious world today. It has been my rare privilege to come into pleasant association with him these past few days and I am sure Church people generally will be interested to know something of this eminent leader whose visit is creating such widespread interest.

Meletios was born in the island of Crete, the native place of the great Venizelos. He was associated with the patriarchate of Jerusalem for several years under Damianos. People of Florida will doubtless recall Bishop Gray's visit to Damianos in 1907.

From Jerusalem Meletios went to the island of Cyprus, where he became archbishop and remained there until his appointment as metropolitan of Athens within the past year. He is the head official of the Church in the Kingdom of Greece and stands high in the confidence of the king and prime minister, by whom he has been entrusted with this important mission to the allied countries. In France he was received with great cordiality by Premier Clemenceau, and was hailed with enthusiasm by the press and the people.

Last week he was received by President Wilson. I met His Holiness at the great reception at Carnegie hall a week ago where about 5,000 Greeks and Americans met to bid him welcome. A few days later he paid me a visit at my office, coming unheralded in a simple informal, democratic way. Yesterday I was present at a dinner given in his honor at the Mohawk, our leading hotel. I had an hour's conversation with him and our subjects covered a wide range, political and ecclesiastical.

In the simplicity of his manner Meletios incarnates the democracy of ancient Athens. In appearance he reminds us of the ancient fathers of Christendom and doubtless our minds go back readily to the figure of St. Spiridon of Cyprus, his early predecessor in that famous island. Meletios speaks Greek, French, Russian, Arabic and Turkish. He has a clear voice and a very fluent utterance. He is gentle and fatherly in his bearing. Democracy is his passion. It is his theme on every occasion. He is a staunch adherent of the allied cause

and stands for the active participation of Greece in the war against Germany autocracy. He expresses great admiration for President Wilson. The archbishop advocates in no uncertain terms the elimination of the Turks from Europe. They must be driven out of Anatolia, Constantinople, and Asia Minor, and put back in the territory that belongs to them as an Asiatic people. Smyrna, Idumea and the coast of Asia Minor should be at once annexed by Greece. This is the archbishop's program with which most of us find ourselves in full accord.

I am charmed by the metropolitan's graciousness and winsome personality. I am impressed by his marvelous grasp of the significance of political issues in their most intricate bearing. Above all I marvel at his complete devotion to his people, even the humblest. Like a true shepherd he identifies himself with the flock and is ready to spend and be spent in the service of his countrymen. His first words spoken in America reveal the spirit of his mission when he said

"I thank God that He deigned, in His goodness, to bring me safely over land and sea to this great country, to be among my own countrymen. It is my love for them that made me despise distance and dangers." The joy which I feel this moment, my beloved children, cannot be rendered in words."

## WHITE PROPOSED AS MOURNING

The proposal recently made in England that white instead of black be worn in memory of its soldier dead appeals to the modern mind as a startling innovation, yet as a matter of fact it is but a revival of an old custom. White was the accepted mourning color of the greater part of Europe, as it always has been of China, until the latter part of the Fifteenth Century.

The distinction of having first worn black to express grief belongs to Queen Anne of Brittany, the spouse of two successive monarchs of France. It was 417 years ago today, on April 7, 1498, that her first husband, Charles VIII, of France, joined the great majority, and his widow set all the tongues of France a wagging by appearing in public clad entirely in black, instead of the conventional white usually worn by bereaved widows. After the first excitement had died down, however, it was generally agreed that Queen Anne had showed good taste, inasmuch as black is more sedate and melancholy, and so more expressive of grief than white. The innovation of Queen Anne was taken up by all the court, and soon spread among the people, and from France to other lands until in the course of a century black had supplanted white as a color expressive of mourning throughout the civilized world. About the only exception is Turkey—where violet is the mourning color.—Scrap Book.

## "IT IS WORTH WHILE"

Dr. Wilfred Grenfell of Labrador tells of his reverie one night as he sat watching beside a sick child. The cold, barren Labrador offered no comforts for the body; the missionary was worn out by long journeys and nightly vigils; the fight against greedy merchants in Newfoundland had only just begun; there were no sympathetic fellow-workers in whom he could confide; the Christians in Labrador were few and far between, and those in England and the States seemed to have forgotten the missionary's existence. Efforts were being made by evil-doers to drive him out of the country. Was it any wonder that the thought came: "After all, is it worth while? Why not leave these people to themselves, and go home to England where friends and comforts are waiting? What is this sick boy to me—one whom I never saw until yesterday? Is it worth while fighting out the battle in this great lone land of ice and snow?" Just then there was a stir in the cot, a little cough, and the sick boy's eyes turned towards the doctor and a smile lighted up the pale face. A still, small voice seems to say: "Is it worth while. Inasmuch as ye have done it unto one of these least, my brethren, ye have done it unto me. Lo, I am with you always, even unto the end of the age." — Pennsylvania School Journal.

## A FABLE.

Once there was a Congregation that needed Money for repairing the Church, so the Women got together and decided to hold a Raspberry Festival. Sister Frisbie invited them to come and Carouse on her Front Lawn. Some 22 Members of the Flock flew out and brought a few Things to Wear, the Outlay for washable Finery running to about \$8 per Head.

Mr. Frisbie got \$9 worth of Chinese Lanterns and strung them around. He wanted to do the Thing up Brown so as to get a Puff in the Weekly. The Paper came out and said that the Frisbie Front Yard, with its Myriad Twinkling Lights, was a Veritable Fairy Land. That kind of a Notice is worth \$9 of anybody's Money.

Mr. Frisbie and three other Pillars of the Church devoted \$7 worth of valuable Time to unloading Tables and Camp Stools.

The Women Folks ruined \$14 worth of Complexion working in the hot Kitchen to make Angel Food and Fig Cake.

On the night of the Raspberry Orgy the Public came and trampled down \$45 worth of Shrubbbery.

When it came time to check up the Linen and Silverware it was found that \$17 worth of Spoons with blue Thread tied around them had been lost in the Shuffle.

The Drip from the Candles ruined \$29 worth of Summer Suits and Percale Shirt Waists.

Four Children gorged themselves and each was tied up in a True Lover's Knot with Cholera Morbus before another Sunrise.

After cleaning the Wreck, paying the Drayman and settling for the Ice Cream and Berries it was discovered that the Church was \$6.80 to the Good, so everybody said it was a Grand Success.

MORAL: Anything to avoid dropping it in the Basket.

## RELIGIOUS PLEA TO EMPLOYEES

The late railroad magnet, Mr. E. H. Harriman, sent to every man employed on his place at Arden, Orange County, N. Y., and to the men of Arden the following letter:

"The lack of interest on your part is discouraging to those who provide the means whereby you can have the important privilege of attending church services.

"Fair weather Christians are of no more use in a community than the same sort of laborer, milkman, dairyman, farmer, carpenter, blacksmith, railroad man or any kind of fair weather man.

"The opportunity is given your children for religious training at Sunday school and the church for yourselves and families.

"It is not a favor conferred on anyone else than yourselves and families.

"It is not a favor conferred on anyone else than yourselves if you avail yourselves of it.

"I hope by next Sunday that you will evidence more interest by attending the service.

Your faithfully,  
"E. H. Harriman."

## GO TO CINCINNATI AND FIND OUT

The Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio, has received the following letter from the Rt. Hon. and Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York, Primate of England and Metropolitan, who visited the United States and Canada, sometime ago:

My Dear Bishop Vincent:

I have just read the pamphlet account you sent me of my visit to Cincinnati. It brings vividly back to my memory that most remarkable gathering of your fellow-citizens which I had the honor to address. I have continually fulfilled my promise which I then made, that if I were asked what America thinks about the war, I would say, "Go to Cincinnati and find out!" I must confess that it has been difficult to avoid a feeling of reaction after the exhilaration of such a visit as I paid to your city. It feels like leaving high ground where the breeze of hope, of confidence and enthusiasm was blowing, for a long and dusty road along the plain. But our people are still trudging with steadfastness of spirit, and they are immensely encouraged by all the help that comes from the United States.

(Signed) Cosmo Ebor.

## VIEWS AND INTERVIEWS.

(Continued from page 1)

lot in life has been in these ways so greatly improved and blessed.

"We can proudly point to such Institutions as Bishop Johnson has founded, or which he has acquired, in this part of the country, which possess a well-recognized value in the cause of true religion, as they minister to the needs of men, women and children, to better their condition, to brighten their lives, and to protect them from want and distress. And it is, indeed, cause for great thankfulness that this work in which the Church engages, is admitted on all sides to be one which she seems particularly qualified to undertake, and this because of the sympathetic zeal of her workers in ministering to the prisoners in Jails and Houses of Correction, to the inmates of Poor Farms, and to the needy people found in other public Institutions. But while this splendid showing ought to be very grateful to Church People, they must further recognize that the Church ought not to ignore the claims of work in other directions out of which good may come to the bodies and souls of men, and especially in connection with community interests she may hope to be of local importance and equally successful to the Praise and Glory of God."

## OVERLOADED

A horse tugging up hill, with a wagon behind him, finally came to a standstill. The driver, mistaking his whiplash for equine muscle, gave some of it to the horse. There were two results: one was that the wagon got to the top of the hill; and the other was that the horse, shortly after died of the strain and exhaustion. He was overloaded. The overloading was easily done but not easily compensated for.

A child went to bed fretful, timid, nervous and "cross." He had a red spot on each cheek and forgot to say his prayers, until his overseer hustled him out onto his knees with a severe reprimand. He awoke in the middle of the night with fever and vomiting. His stomach had been overloaded. Loving parents had compelled him to "eat all that was on his plate," and part of that was something which nature declared unpalatable to him. On top of the parents' mistake came the child's mistake of eating one doughnut too many. Overloaded.

A school girl not very robust nor enduring, but yet ambitious and conscientious, became troubled with insomnia, nervousness and hysteria. She was overloaded with lessons, not because she needed to learn very much but because the textbook had to be gone through by the end of the term. She broke down from overloading—not from overlearning, for overloading insures underlearning.

A schoolboy, with muscles, like iron and skin like leather, pored over long, heavy lessons afternoon and night. He was so strong physically that he didn't break down. But had his lessons been about half as long and half as numerous, he would have learned a great deal more, and better enjoyed what he did learn. He was overloaded, also. Unlike the girl, his physical health didn't seem to suffer but like her, his mental development did.

A minister in preparing a sermon struck a capital point to make. From this he went on until it bristled all over like a chestnut burr and didn't stick anybody very hard, because there were too many points. It was overloaded. The people went away with no idea in particular. An arrow pierces because it has a single point. A chestnut burr irritates the surface only. It is overloaded with points. —Patterson Dubois in the World Evangel.

A Salvation Army lassie who was carrying on her work under shell-fire, asked if she was not afraid, said, "Yes, the shelling does get on my nerves at times. Then I think how much worse is the lot of the boys down the road in those swampy trenches. I think I have my worst fright at night, when the warring of the guns shakes our pans and kettles off the table. We sleep right back there, and these pans make a horrible noise when they fall." Does she think of giving up? No such case on record.



## MR. GEORGE W. PEPPER AND PROHIBITION

(From Philadelphia North American).

"I look for a landslide for the Prohibition Amendment; I am beginning to suspect that this is one of those situations which sometimes present themselves under abnormal conditions when the politicians, usually the first to feel the shifting inclinations of the public mind, are unaware of just what is passing in the hearts of the people, and I believe that the people today in an overwhelming majority want prohibition."

George Wharton Pepper acknowledges that he is not prejudiced in favor of prohibition, that while he is earnestly in favor of it, that position is one to which he has lately come and one which does not result from the habits and convictions of his life.

Mr. Pepper, who is chairman of the Pennsylvania State Council of National Defense, wanted it understood that in speaking for the Prohibition Amendment, he was in no wise speaking as a representative of the National Defense Council, the views of which on prohibition he does not even know.

But he was speaking as an individual, and as an individual Mr. Pepper is one of the most thoroughly well qualified persons to speak on that question; he is one of the leading lawyers of the Philadelphia bar, and he is regarded by many as probably the most influential and most widely known active layman in the Episcopal Church in the United States, and he is a rather new addition to the ranks of those who believe that prohibition is a National issue.

"I have until the last three years been always a user of alcohol in moderate quantities; I was brought up that way, and I have always believed that it was a question for each man to settle for himself; but about three years ago I came to the conclusion that it was a matter of National policy, and I gave up liquor in any form."

"I have been through many parts of the State, and I find an enormous sentiment in favor of the ratification of the Federal amendment. I don't think the politicians realize this; those who usually make the most reliable predictions today fail to take into consideration how intensely the necessity of subjecting ourselves by compulsion to the same restrictions which all agree are necessary for our fighting men has taken hold upon the public conscience. I know innumerable striking instances of men who have always taken what liquor they wanted who today will not touch it, just because they do not regard it as particularly manly to accept defense from those whose individual desires in that regard have been ignored and to go on drinking in the safety of that defense brought by the other man's self-denial."

"Of course, that feeling does not logically lead to enforced prohibition, but when that sentiment becomes sufficiently powerful, it is going to lead to a change in the law itself; and I have become convinced that there is no such thing as an inherent right when it comes to personal habits. The real question at any given time is whether the curbing of the Nation's desires does not become a matter of National expediency."

"Then, again, it is essentially a National—not a local—question. It is ridiculous to say that Pennsylvania has a right to say that a man shall not drink, but it is entirely logical to say that the Nation has a right to say whether it will be a Nation without liquor or not. It is always a National question, as I see it, regardless of whether a Nation is at war or not."

"And prohibition as a permanent policy for the Nation is a wise one. I mean by permanent, such permanency as you attribute to Constitutional amendment."

We all feel that civilization had gained ground when vodka was abolished in Russia, now given the right to drink intoxicating liquors, and the right must apply as much to absinthe and to vodka as to any other form. If the State has the right to forbid a man to drink absinthe, it has the logical right to forbid him to drink anything else of that nature; it has a right to protect itself."

"The war has had an enormous influence in the great growth of the desire for prohibition; there are, I think three elements in this: first, the sentimental feeling that what the boys who are fighting have had to give up for us, we ought to give up on our part; second, the growing consciousness of the absolute necessity for not spending any money on unnecessary luxuries; and third, to some extent the still insufficient knowledge that the food staples have got to be econ-

omized. And it is my impression that a considerable amount of edible grain goes into the making of alcoholic drinks."

"The sentiment for prohibition is today so strong, it is such a vital question in the consciousness of the country that any public man who wants to be sure of popular confidence has to declare himself as either on one side of the question or on the other; he can't evade the issue today. In war times people have the right to exact from their public men the courage of leadership; if a public man today believes that the prohibition amendment is vicious and dangerous he ought to come out and say so; he must take his stand openly."

"I haven't made an exhaustive study of the results of the prohibition in the States where it has been tried, but what I have heard and seen has all led me to believe that the result is always beneficial. In Maine, where I make my summer home, I see the most astonishing improvement, and yet prohibition, probably has not been rigidly enforced in Maine. And Bob McKenty will tell you after Billy Sunday went through Luzerne and Lackawanna Counties, he made such an impression that it was decided to enforce the closing laws; since then, Bob says, those two counties, which furnished a tremendous percentage of the inmates of the Eastern Penitentiary have become almost negligible in his reports; the miners did not have any place to spend their money for booze on holidays, and they got into the habit of saving it; and the results are seen in the most astonishing dropping off in number of people sent from there to the penitentiary."

"Those are all reasons why I, personally, am now earnestly for the ratification of the Prohibition Amendment."

## IT WOULD MEAN THE DEATH OF THE CHURCH

"It was the gifted Victorinus," says the "Lutheran," of Philadelphia, "who said to Simplician, 'I, too, expect to be a Christian.' He received the reply: 'I will not believe it until I see you at Church.' To this the noted orator retorted: 'Do Church walls make the Christian? Simplician was not to be vanquished and proudly answered: 'Not exactly; but our Lord said, He that denieth Me before men, him will I also deny before my Father who is in Heaven.' That answer goes to the root of the matter. It brings out an element in church-going that is of great importance and that is little thought of by many Christians in our day—church-going as witness-bearing for Christ. To attend the services of God's house is to confess Christ before men. They who go to Church give notice to the world that they mean to be reckoned among those who have Christ for their Lord and Master. The Church member who is conspicuous by his absence from God's house is virtually denying Christ. He sets an example which would mean the death of the Church were all others to follow it, he practically teaches that worship and preaching of the Word are of little importance; and he does more to create and encourage disloyalty to the Church than if he were an unbeliever. While professedly in favor of the Church and religion, he casts the weight of his influence against it. And yet how many there are who do this very thing without once thinking of the denial of Christ their conduct implies."

## A BOLD UTTERANCE OF SACRED ART.

That gifted mystic and poet, William Blake, in his book on Jerusalem, has a plate of the crucifixion. The atmosphere is sombre, save for one thin ray of sunshine that reveals Christ on the cross, and at the foot of the cross, not the fainting mother, not the beloved disciple, not the centurion or Joseph of Arimathea, but a solitary human figure of indistinguishable type, with outstretched arms, gazing upwards to the Christ. It is the very daring of genius, which in the moment of His supreme weakness sets the world with its wistful, passionate gesture of appeal in the presence of the Sufferer. And yet, perhaps, it is neither genius nor daring which accomplished so bold an utterance of sacred art, but simplest understanding of our Lord's own mind. We also can show how brave and loyal and victorious Christian souls can still be, and if we thus range ourselves on the Lord's side and claim, with proud humility, that He still draws all men unto Him and does not disappoint them when they come.—A. Connell.

## A DOME HARMONIZES ALL DISCORDS

A beautiful incident is told by a traveler of his visit to the Cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of the music vibrated to and fro, loudly beating against the walls, swelling into full accord like the roll of a great organ, and then dying away into soft, long drawn, far-reaching echoes, melting in silence in the distance. It was only the guide, who lingering behind a moment, had softly murmured a triple chord. But beneath that magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live, every voice in the building, the slamming of seats, the tramping of feet, the murmur and bustle of the crowd are caught up, softened, harmonized, blended and echoed back in music.

If a dome, the work of man's hands, can thus harmonize all discords, can we doubt that under the great dome of heaven, God can make "all things work together for good to them that love him?" Every affliction, loss, grief or sorrow which God sends, every joy and happiness will be blended into harmony within the over arching dome of his grace, and be as the music of heaven.—Christian Observer.

## HIS MISSIONARY WORK NOT ENDED

Roger Wolcott, who, for four years was a missionary teacher in the Soochow Academy, a preparatory school of St. John's University, Shanghai, China, resigned from the mission on July first and entered the service of the Chinese Government as an assistant District Inspector in the Salt Revenue Service. His knowledge of the Chinese people and language fits him for this important work which is under the direction of Sir Richard Dane, an Englishman of the best colonial administrator type. Roger was led to take this step chiefly by a desire to acquire official standing to enable him to approach and to meet on their own level the Chinese of the official and gentry classes, whose traditions and prejudices make them impervious to the ordinary missionary appeal. "Do not think that my missionary work is ended," he writes, "it is only just beginning." As a Chinese magistrate or Mandarin, he can now meet the upper class Chinese on their own ground. His post of duty at present is in the province of Chihli not far from Tientsin. Mrs. Wolcott and little Roger, a fine young Chinaman a little more than a year old, are spending the summer in this country and return to the flower-land in October.—Trinity Church, Highland Park (Ill.) Bulletin.

## MEN DO NOT BELIEVE THESE THINGS

A man's whole life is busy laying up bankruptcy. His refusal to study when he was a boy; his laziness; his liking companions that were coarse and immoral; his slow and tardy application to business; his contempt of old-fashioned morality; his thinking "They were stupid and slow, but I am smart, and know how to do a thing or two;" his trickery in violating the laws and economics of the globe, of the social system, of commercial business—these little by little, though he seems to prosper, he is laying up; and by and by, when there is a panic, or a squeeze, and some sparks fall, they will blow him sky high—or the other way! He has been treasuring them up; and the explosion comes in a moment, in the twinkling of an eye. Men are going on doing this in every direction, in their own nature, in that vast magazine of laws in what we are laying up effects upon effects, on every side. Oh, that there might be a balancing of the books at least once a year in the external and internal economy of the soul! But no, the angels of record do not speak; and men would not hear them if they did; for men do not believe these things.—H. W. Beecher.

## SELLING TOBACCO AT THE FRONT

No man condemns cigarette smoking by growing boys more than the Y. M. C. A. and yet it finds itself among the largest distributors of tobacco in the world. The Government in committing the canteen business to the Association required it to handle tobacco as one of the conditions regarded as army ration and not generally injurious for hard trained, out of door living men. The idea of the canteen is to supply the men's needs and keep them from the cafes and the towns. On the question of smoking good men differ. We have no plea for tobacco, nor would we think of saying that a man could not be a Christian and smoke. We are in the business in France, however inconsistent it may be, of necessity. We don't like it. Our secretaries in France who serve the canteens, of whom a very considerable number are clergymen, tell us it puts them in so close touch with the men that it is most worth while. Big business men, leaders in the church of highest character, have taken their turn behind the counter as a Christian privilege and say it is worth going to France for. We say that if these men who have left their homes, serve under shell fire, go up to the very front trenches and along with other ministries provide men and boys tobacco and cigarettes, think it is worth the risk, and even to die for it, then we who are living safe and snug at home have no business to criticize them. If they are so convinced that they are there doing their Christian duty, that they will die for it, surely we have nothing to say.—Association Men.

## LEARNING HOW TO LIVE.

The war is staging many horrors and atrocities but it is not without its advantages, too. For one thing, it is teaching the country that happiness does not consist in having a whole lot. From many pulpits has always thundered the philosophy of happiness based upon poverty, humility, obedience and sacrifice. The Divine vision of Christ presented this view of life to the world for the first time on the mountain side. People and nations had grown indifferent to His teachings and many in a lustful greed for money and power had learned to ridicule them. But the war suddenly jerks the minds and hearts of people back to a Christian standard. We have begun to realize that an efficient national life must be built upon sacrifice, obedience and a deep regard for the higher values of daily existence. We have been taught that money is good for the things that it can buy and not an especially valuable thing in itself. We are also being taught to buy only the things that we need and we are taught to need only those things that are absolutely necessary. And when all is said and done, we are much happier than we were before. Of course casualties continue to come in to us; the loneliness caused by the absence of our departed boys, can be healed only by their return. We are carrying a heavy cross of sorrow but even in this we have been taught how to live and be happy. Perhaps it is because the war has aroused in our minds an appreciation for principles and has taught us how to measure the sordid things of life by their eternal values.—Monthly Calendar

## THE AMERICAN GIRL

Some one has said that when God made the American girl "He sent his angel messengers throughout all the star-strewn realms of space to gather all there was of beauty and brightness, of enchantment, of glamour. When these angels returned from their harvesting of beauty and threw down their glittering burden at his feet, he began in their wondering presence the fashioning of the American girl. He wrought with the gold and the gleam of the stars, shifting glories of the rainbow hues, and the pallid silver of the moon. He wrought with the crimson which swooned in the roses rubied heart with the pure, sweet snow which gleams from the lily's petals, and the fires and the flames which flash and leap from jewels' depth. Then glancing deep into his own bosom, he took of the love which gleamed there like some rare pearl beneath the wind-kissed waves of a summer sea, thrilled into the form he was fashioning, and all heaven and earth rejoiced, for, lo! he had wrought the American girl."

## THE EXCLUSIVE AND THE EXCLUDED

It is the sole remaining boast of many an old, downtown church that "once it was in the heart of the exclusive section of the city; now the neighborhood is dead." By which is meant that the exclusive have moved far hence because the excluded have "swarmed in." What has actually happened is that what was once a tame, stupid, artificial garden has suddenly become a riot of wild-flowers from the four corners of the earth. And the proprietors and the gardeners instead of glorying in the possibilities of the flower lands of Holy and Palestine, and of a dozen others, sell out and move and grow the same stiff and even stiffer "American Beauties," with the same fat round heads and the same or longer and stiffer necks. Think of a Christian parish having a missionary field deposited at its front door, and selling out and moving to get away from it! Which would appeal more strongly to the mind of Christ—the boast, "The old church was once in the heart of the exclusive section of the city," or the resolve, "Let us make the old church the heart of the excluded section of the City?" "Let the dead bury their dead. Come thou and follow Me."—From the City Missionary, Journal of the Philadelphia City Mission.

## LORD KELVIN ON RELIGION AND SCIENCE

Lord Kelvin is one of the foremost scientists in the world. He has spent a lifetime delving into the mysteries of electricity, heat, magnetism, tidal action—in short, into almost all the problems of physics—and when he speaks the whole scientific world listens. His recent declarations of his views as to science and religion, first in an address at University College, London, and then in a letter to the London Times, are therefore of the greatest interest.

"Is there anything so absurd," he asks, "as to believe that a number of atoms by falling together of their own accord, can make a sprig of moss, a microbe, a living animal?" To explain these things, he says, or to explain any case of "the coming into existence or growth, or the continuation of the molecular combination presented in the bodies of living things," by such a phrase as "the fortuitous concourse of atoms" is "utterly absurd." "Here," he says, "scientific thought is compelled to accept the idea of creative power." And again: "Every action of human free will is a miracle to physical and chemical and mathematical science."

He tells an anecdote of a walk in the country with Liebig forty years ago, in which he asked the savant whether he believed that the grass and flowers around them grew by mere chemical forces. Liebig's answer was: "No, no more than I believe that a book of botany describing them could grow by mere chemical forces."

The Red Cross is going into the dairy business in France. With 5,000 set aside for the purpose and with 1,000 cows loaned by the French government, a model dairy plant will be established at the largest American army hospital in France. The dairy will be operated by convalescent soldiers. Fresh milk daily for 20,000 injured fighting men is expected. Similar dairies at all of the French base hospitals are contemplated.

## THE DAUGHTERS OF THE KING

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