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

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A MESSAGE FROM BISHOP PERRY

Letters of General and Unusual Intesest Written to The Record and Friends

organ of the Diocese of Rhode Isl- from a thousand to three housand. and comments as follows on Bishop Perry's absence, and publishes a number of his letters, extracts from which we print below:

Everywhere one goes in the Diocese he hears expressions of affection for Bishop Perry, and is conscious of the deep interest that is felt in his work in France as Head Red Cross Chaplain there. From clerks in stores, from station masters, from policemen, from telephone girls, from people on the street as well as from those in churches comes the question, "What is the latest news from the Bishop?"

The September number of the Record was thought by many to be the best ever issued, largely because of "The Bishop's First Message" and his portrait printed in it. There was such a demand for it that the edition was soon exhausted, and several hundred ations further to the east. The Church extra copies could have been disposed of. Every one is eager to hear every word the Bishop has to say and to know everything that he does over there, and in every household as well as in every church and mission station prayers are being offered for his guidance and protection.

One or two parishes before he left sent him officially letters of appreciation that deeply touched him, and there is not a parish, not a mission station in the Diocese that is not ready to do the same thing. If every one who knows him should write him what was felt, the Bishop might be almost overwhelmed with letters, and he could hardly do anything else than read them. His going to the front is without doubt welcomed by those there, and, moreover, has not only brought forward in those at home the love of his people for him, but also has helped largely to give them in some measure his devotion and patriotism, and has made more prominent in them the spirit that is in him.

In this condition of mind and heart "The Bishop's Second Message" will have the closest attention:

The Bishop's Message.

Lorraine, Sept. 9, 1918. To the Readers of The Diocesan Record:

My Dear Friends-I am writing on a hillside far forward in the American sector. My home for nearly twenty-four hours is the Mobile Hospital of the Yale unit; my guest rolom one corner in an empty ward of eighty beds. Were it not for the military aspect of the camp, the trenches dug before the barracks for an abri, the ambulance evacuating the wounded from the wards, the outlook would present a picture of rural tranquillity. The villages in the valley below seem to be sleeping in unbroken peace. The farms are cultivated as if no hostile forces were near. the hills and forest on all sides hide vast armies that at any moment might transform the scene to one of the great battles of the war. A little beyoud the hill to the north are the on my way from an evacuation near by, I came over a portion of the road
—"Dead Man's Curve," they call it within full view of them. Among such scenes and in the presence of such uncertainties are the mobile and evacuation units at work. In the past eral meeting. But for a good hour I week I have visited ten of these, besides as many more base hospitals further back of the lines. The former sort are models of compactness, neatness and adaptability. The mobiles can pack and move to anoher section in a few hours, like an

The October number of the official [beds each; the evacuation hospitals Eight of the ten that I have visited have Chaplains of our Church. At this one, the Rev. Roger Anderson, O. H. C., has served since April, and though in khaki and engaged in military and practical duties of many kinds, is still unmistakably in name and in fact Father Anderson. The same degree of leadership is exercised by the Rev. Craig Stewart and the Rev. Leslie Kelley at their combined camps at another evacuation, by the Rev. John Lewis of Waterbury at his mobile hospital on the other side of the St. Mihiel Hill salient, and by the Rev. Sherrard Billings of Groton in Evacuation No. 1. They are all "Fathers" of their camps. Chaplain William Wood has just moved into a CONSECRATION OF BISHOP little mobile hospital on a hill facing COADJUTOR ELECT. Verdun, and the Rev. Samuel Booth and Dean Hicks have in the past week taken duty at two large Evacumay be proud to have such men at these posts, and the army may well be grateful to them.

Spiritual Contact of Chaplains Close and Real.

The spiritual contact of the Chaplain with his flock at one of these units is very close and very real. When the wards are filled, his pres ence is in constant demand at every bedside. Often he has ten burials in one day. In quiet weeks the unit constitutes a parish of two hundred or three hundred persons, with all of whom he comes in daily contact. It is a united and sympathetic congregation which fills the chapel tent on Sunday. Last night I addressed nearly two hundred officers, nurses and orderlies, assembled like members of one family, singing their hymns without accompaniment, following the service in the dim light that helps to protect the camp from air raids At reveille this morning I celebrated Holy Communion for a group of ten who arose before the sun to consecrate themselves to the tasks of the day. In the congregation was the for confirmation twelve years ago when she was a young girl in my parish, and had been sent later to her hospital for training course. There was also a stalwart orderly whose name is well known in St. Stephen's Church, Providence, and in Middletown, Conn.

At the base hospital in which cities are all grouped about small villages. I have spent small time as yet. Visits have been planned to the Rev. J. P. Conover at Brest, the Rev. A Washburn and the Rev. Everett Smith at their hospitals. My first confirmation candidate in France was one of a "class" of nine in the ward of a Plaris hospital. After the laying on of hands I turned back to the lad and asked him where he lived. "Providence, R. I.," was the answer.

Last week I saw our boys of the Field Artillery. For two weeks I had been searching for them on my jour-German lines. Yesterday afternoon, neys, and at two places had just missed them by a few hours. Riding to an evacuation hospital not far from the front with Chaplain Moody not far from the German lines and of the Headquarters Staff, I found them deep in camouflage on the border of a forest. There was no opportunity for a service, not even a genquarters, talking to one battery as they assembled for mess, to others in small groups. There were Parsons, Toll, the Langdons and boys from nearly every parish in the Diocese. Some had left the regiment for other

fallen in the fight. General Edwards, with whom I dined two weeks ago, had words of highest praise for our Rhode Island batteries, and how well hard work to do and will have more, but never were men better prepared for the chances of war, nor for the changes and chances of life.

James DeWolf Penry, Jr.

From Private Letters.

Paris, August 21st. I came back from G. H. with a young lieutenant of a machine gun outfit after six months of unrelieved work, fighting much of the time in the trenches; the only one of eighteen officers in his outfit who had not been killed .- The worn, tried look in their faces goes to one's heart, but those, who, like that young chap, are men all the way through, as are all the French officers that one meets, noble, humble and fine; and our boys along the country road sides and in the little villages are splendid in their (Continued on page 7.)

COADJUTOR ELECT.

Texas. Consecrators: The Presiding Bish-

op; the Rt. Rev. Dr. Kinsolving, Bishop of Texas; the Rt. Rev. Dr. Capers, Bishop of West Texas.

Presenters: The Rt. Rev. Dr. Tem-

Dallas. Preacher: The Rt. Rev. Dr. Woodcock, Bishop of Kentucky.
Attending Presbyters: The Rev.

Charles Clingman, the Rev. B. Duval

Daniel S. Tuttle, Presiding Bishop.

INAUGURATION OF NEW DEAN AT BERKELEY.

The inauguration of the Rev. William Palmer Ladd, A.M., B.D., to the Bishop of Connecticut, will preside.

by a mass meeting at the Middlesex you are and are willing to give that Theatre on Sunday evening, the 27th counts today. The covetous, the selinst., when addresses will be given by fish and the hoarders are relegated Bishop Gore, of Oxford, Eng., and to the background. The real hero others. Following the inauguration on whom we depend is not the man there will be a series of faculty con- of brass and bluff, not the swaggerer ferences and other meetings. On or the bully, but the man who goes Tuesday, the 29th inst.: Conference quietly into the fray at home or on "War-time Opportunities for the abroad, to do manfully and bravely Church," led by the Bishop of Ox-ford and other speakers. Alumni luncheon and open meeting of Joint "Don't boast about the war work Committee of the Trustees and Al- you are doing, and don't try to adumni. Lecture by Dr. Dickinson S. vertise it. Just do it and do it faith-Miller on "Psychology Applied to Par- fully. God knows every loving deed ish Work." Conference on ways of that glorifies your life. Genuine peomaking seminaries more directly serv- ple, those whose regard is worth iceable to the parishes. Lecture by while, will sooner or later come to Dr. Duncan McDonald on "The Part recognize your worth, and join you Played by Mohammedanism in the to their noble brotherhood. These War." Wednesday, the 30th inst.: shall inherit the best things of earth Conference on "Social Reconstruction" and enter into the glory of heaven." After the War." Open meeting of the Connecticut Social Service Comwas with them, visiting their head- mission, the Bishop of Connecticut

VIEWS AND INTERVIEWS

they looked!—keen, strong and clean; men to be proud of. They have had What the Leaders are Saying on Subjects of Present Day Interest.

The Allies Share in the Same Purpose.

to die rather than to lose," says ex-Governor Myron T. Herrick of Ohio. Quinn, D.D., Bishop Coadjutor-elect of the Diocese of Texas, as follows:
Time: Thursday, October 24, 1918.
Place: Christ Church, Houston,

"Strength is as the strength of ten,"

"Strength is as the strength of ten," Strength is as the strength of ten,

Because their hearts are pure."

"God forbid that our newspapers says: stuff us Americans with pride, as bestudents. and we will see a great mistake enis prattle."

A Social War Prevented.

office of Dean of Berkeley Divinity School, Middeltown, Conn., will take place on the day of SS. Simon and Rev. William Du Hamel, the vicar of already done so, the lesson of forgetwill be served in the Deanery at 6:15 poverty of the masses of the working o'clock. In the evening at Holy Trin- people, but even more the pride, arity Church, Dr. Karl Reiland and oth- rogance, wastefulness and ostentation er speakers will give addresses on the of the rich, and the plutocratic control general topic, "The Church and the of legislatures and courts that was International Situation." The Rt. stirring up discord and discontent-Rev. E. C. Acheson, D.D., Suffragan ment, would soon have brought upon

Rishop of Connecticut, will preside. us this catastrophe.

The inauguration will be preceded "Now the sky is clearing. It is what

Where Do Ministers Come From?

"When one stops to ask the quespresiding. Meeting of the American tion, Whence does the Church draw

very far. The fact is, until quite recently no one ever heard of any "France and Belgium are examples plan whereby the idea of a call to the of the dedication of whole nations, ministry was suggested to promising materially and spiritually, to one great purpose, with a determination the conviction of a call came to the individual. Some of us, like the writer, forced their way in; neither Pas-"That purpose is the defence of the tor, parents, nor Sunday-school teachprinciples on which her government ers spoke of the ministry to us, and and all true government is founded when after a long time it was falter—the principles promulgated in the ingly suggested as a secretly cherish-Sermon on the Mount two thousand ed thought, it was rather frowned upyears ago. France decided in the be- on than hailed with satisfaction. But ginning that it was better to sacri- we have come upon different times fice everything, better that French today. The Church needs a constant people should all die, than submit supply of intelligent and godly Minagain as in 1871, for that would be isters; and she can have such a supthe extinction of her national life ply only if she take the necessary and the destruction of the soul of steps to secure it. By suggestion, by France. In that purpose and that de- supervision, by encouragement, many termination the Allies all share. They a lad may be turned into the groove are in the war to preserve inviolate which will ultimately lead to his ortheir homes, their men and women dination. The decision must finally from slavery. They are in the war to rest with him, of course, but sympa-The Presiding Bishop has taken or- preserve liberty, to keep the spirit thetic direction by Rectors and Sunder for the Ordination and Consecration of the Rev. Clinton Simon that faith the men of the Allies are helpful influences in making a de-

God and Country Show the Way.

Mr. George Gordon King, Treasurer of the General Board of Missions, in his October report to the clergy on Power is Nonsense, Pomp is Prattle. the progress of the Apportionment

"Brothers and Sisters throughout the Church, but three months remain Presenters: The Rt. Rev. Dr. Temple, Bishop of North Texas; the Rt. Rev. Dr. Moore, Bishop Coadjutor of Dallas dress at a banquet given at Grace is still due the sum of \$693,830.44. Church, Galesburg, Ill., to college And this is but the minimum. Every is still due the sum of \$693,830.44. "Belgium saved humanity dollar is needed and more too.

"Men today are seeing the Son of acted if when the treaty is made, Man in a new light-witness the Belgium does not have first seat at myriad host now bearing testimony the table. Let us take our task humb- to His Name. Their hearts throb ly and not be proud. Sacrifice is es- with the promise that His Righteoussential. Power is nonsense. Pomp ness shall prevail upon Earth, and they are spending their blood on the fields in order to vanquish the forces of evil. And men now realize they "If we had not had this war with are their brothers' keepers, and their

Jude, October 28th, at 3:30 p. m. The Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut, will preside Supper dustrial revolution. Not only the of service. And God and Country show the way. All things we must do for our Country in these heavy days, and all things too for God and His children. Not a minimum in either case-but all things."

The Clergy Speak For God.

"In using the Invocation before the Sermon do we realize our claim that we are speaking in the name of the Blessed Trinity—speaking for God—?" asked Bishop Johnson of Southern California in addressing the clergy of his Diocese. "If so how careful we should be to prepare ourselves by Prayer and Study so that our people may value it as a message from Heav-

The American People Are United.

"One thing struck me above all others in a recent trip through the West and Southwest" slays Mr. Gerard in a letter to the New York Times, "the splended unity of the American people, their determination to win the war, and the stand they take behind the great President who has led us with an efficiency to be envied by even the Great German General Staff.

As I traveled thousands of miles through states almost as large as the whole German Empire, States rich in Ecclesiological Society, Dr. Milo her ministry, and by what methods all the resources needed for war, and, Gates presiding. Lecture by Mr. are ministers chosen?' one does not best of all, rich in fighters. I could not help thinking how poorly information. Religion." Thursday, the 31st inst.: Diocesan Board of Religious Educa- ed or helplessly feeble-minded was Conference on "Conduct of Services." tion of the Diocese of Bethlehem." To Arab encampment. They number assignments, and a few like Captain from two hundred to five hundred Davis and young McAllister, had ers. the laity, while true, does not get us and ten millions of Amrica."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White.

SAINT SIMON AND SAINT JUDE, APOSTLES.

October 28.

The Collect.

thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord.—Amen.

"Built Thy Church upon the foundation of the Apostles and Prophets." Sometimes people talk as if the Church was a man built affair. This phrase is a call to us to adjust our-Church builder is God. He decides on will see to it that we are joined tothe fitness or unfitness of the stones of His temple. He will rightly place us in that temple which He is continuously building. Human judgment is not capable of making such decisions: it has to be reversed too many times. That is what Jesus meant when He which held these two Apostles tosaid "the first shall be last and the gether in thought and word and last first." What God wants us to make sure of is giving Him material as we walk together in the House of which can be edified by contact with God, and strive to promote that unity were slaves with no privileges, or the saints and with Jesus Christ. Of of spirit which will make for righte- angels with great privileges, or whole course God makes the Church out of ousness of life in the community communities who felt that to minipeople like you and me; sinful, weak, where we live. mortals, whom He straightens by His spirit, either directly or by contact—but most frequently by contact—contacts that are human and divine. Our lives must find at their founda-tion "Apostles and Prophets": that is to say God builds us into His Church by contacts with those of His people who by actions or words tie us up with the life of Jesus Christ. A foundation is not seen-by using this word, the Church teaches us to realize that what God builds on is that unseen thing we call "character," character formed by people who do the Acts of the Apostles, and think the thoughts of the prophets. by putting St. Simon and St. Jude together, it may be that she suggests to us that "birds of a feather flock together," and that if we do not find holy people edifying, the trouble is likely with our faulty living, though once in a while, it may be that the trouble rises from the poor or thin or false conception of holiness which the people have whose company does not help us or tend to draw out the best that is in us.

Measuring the Values of Life.

"Jesus Christ Himself being the head corner-stone." What makes the Church "worth-while" to each generation is the life of Jesus Christ tving the new members to the older saints and prophets. "Jesus Christ the same yesterday, today and forever" without Whom the Church of yesterday becomes a shell: the Church of today a chaos: the Church of tomorrow a fantastic dream-all of it ununproductive, disappointing deadly dull. Your business and mine as teachers and preachers of Jesus Christ is to see that He and His Cause are so vividly shown and proclaimed that all men everywhere may look unto Him and be saved. Our characters are to become edifying because they are touching His character: Our values of life are to be measured by the value we set on His life, whether we are talking with an Apostle or listening to a prophet.

"Grant us to be joined together in unity of spirit." If we seek to have the spirit of the Christ, we will develop points of contact, whereby we will find ourselves fitting in with one another as we speak of the doctrine of the Apostles and prophets. Our effort as Christians should be to discover the spirit in which a man seeks to express his values of life, because it is the spirit that profiteth. It is good to remember that it is a "gift" to be able to understand another man's point of view: therefore, it is shameful to ask God to give us the ability to understand the spirit of a fellowman, and then make no effort to render our understanding profitable for the whole body.

Other Spirits Besides the Holy Spirit

"That we may be made a holy temple." God the Holy Ghost came that He might fill all things even, yes especially, temples. It is possible for us not to know what spirit we are of. There are other spirits besides the Holy Spirit. Therefore if

of the Apostles and Prophets is a O Almighty God, who hast built divisive spirit, a separatist spirit, a competitive spirit, how can the temple be a whole, be holy? "In unity of spirit, in the bond of peace, in righteousness of life" we Christians are to hold the faith. As we do this so shall we be acceptable unto God

St. Simon and St. Jude are put together to remind us of the question "how can two walk together except they be agreed." The answer is that no two of us ever can walk together unless we strive to understand, each one of us, the spirit of the other. As we thus strive to understand selves to the point of view that the others in a meek and holy spirit, God gether in a way acceptable unto Him, because He will show us that our common ground of understanding is the One Who said and proved it true that He is the Way as well as the Truth and the Life. May the spirit deed be more and more evident in us ace to their people rather than a help

The Epistle. St. Jude 1.

Jude, the servant of Jesus Christ, sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Let us remember that "sanctify" does there are kinds of people. Let us remember that God's saints are not determined by their clothes, their atti- ation? tudes nor platitudes. Making saints is a process of spiritual evolution; sainthood begins when the spirit of a man wakes up to the fact, as a fact, that God is his Father. Sacraments are the means through which the Holy Spirit is given a door of entrance into a man's thought-life. What one has to guard against is putting up a concrete dam of Gospel-hardening which will prevent the outflow of the Spirit. The more helpfully a man expresses himself as he comes into contact with his neighbor, the easier it is for God to make that man a saint. Here is where the Blessed Christ comes into a man's life, preserving that life, and keeping it from degenerating into a noxious center of morbid, self-centered religiosity: when we glimpse the Spirit of Him who sanctifies Himself "for their sakes," then we are saved, preserved, from taking ourselves too seriously, and thus hindering the spread of the Gospel. We are preserved to usefulness when we realize that our business in life is a vocation, a calling from God, to let Him do His healing, helpful, constructive, wholesome, sanctifying work through

The Common Salvation.

Everyone needs salvation; everyone ye also shall bear witness, because ye can have salvation: That is not "sal- have been with me from the beginvation" which emphasizes exclusion ning. rather than inclusion. The common salvation ties Simon to Jude and makes them "earnest" in their struggle to keep and maintain that faith which will save men from becoming fanatics. Fanatics are people who go off at a tangent: for them the common salvation is a matter of the circumference rather than the centre. A spoke is no use to the circumference that does not hold fast to the centre. The common salvation includes all who will aim and struggle for adherence to "the faith as it is in Jesus," as the central fact of their

The Christian who is not preserved in Jesus Christ, is the one who perverts the help or grace of Jesus into a something which is self-indulgence and which harms the common salvation instead of helping it. We all need this strong reminder from St. Jude: that the minute we loosen our hold on the faith which endures because it holds fast to Jesus Christ as the centre of the common salvation that very moment we will find ourselves losing the power to distinguish right from wrong: the spirit of good from the spirit of evil: our sense of values will become so confused that we will neglect the warning God has had kept for us in the history of the past, when those who held not to the revelation, which they had, became a mento them; no matter whether they ster to self no matter through what base agencies was their own concern and no one else's business.

Religious people are warned against the spiritual self-indulgence which and brother of James, to them that are isolates, divides, degenerates, debases a crowd: rather should they make it their bounden duty to adhere to, yes even to the point of fighting for, that spiritual allegiance to an ideal which gives adherence to the common life, unifies, purifies, uplifts it, and makes it a wolesome thing to live or die

The Gospel of Jesus Christ Is a Social Gospel.

In tying together St. Simon and St. Jude for our admiration and imitation, our Mother the Church makes it evident that in Church work it is not good to "go it alone." The Gospel of Jesus Christ is a Social Gospel: but the Gospel of society is only a good Gospel when men unite about the reason for and the author of that Gospel, and refuse steadfastly to replace the facts of the creed with the fancies of men's dreams, as possible cures for the sorrows, trials and sicknesses of the common people.

The call of this day is to visions and not dreams. Dreams are the occupations of minds when bodies are asleep; they are generally concerned with self-activities and self-indulgence. Visions are the occupations of those who more or less consciously see the Christ in their vocations, and so make it their business to translate what they see into acts for the com-"Sanctified by God the Father, preserved in Jesus Christ, and called." tion.

Is not this Epistle with its warnnot mean to be poured into a common ings one of those letters it would mold which people have predetermin- do us good to read, mark, learn ed shall be known as saintliness. There and inwardly digest in connection can be as many kinds of saints as with the thought that God has called us to be His witnesses for the common salvation in our day and gener-

The Gospel. St. John xv. 17.

ye love one another. If the world our thoughtless acts? hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my mane's sake, because they know not him that sent If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and and Whom we serve." my Father. But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit the spirit which possesses us as we St. Jude found it was necessary to of truth, which proceedth from the come together to talk of the doctrine write about "the common salvation." Father, he shall testify of me: and

"These things I command you that ye love one another." The command that men readily obey is one where obedience is provoked by love. Soldiers who have a beloved Captain always manifest the best results of necessary discipline because the beloved captain only commands that which promotes the common good, the common salvation. True love is neither unreasoning nor unreasonable. There is a profound experience with the human heart evidenced in Jesus' words: "Woe unto you where all men speak well of you." The world's love is a self-centred love: the love that provokes the world's hatred is the self-sacrificing love, which puts the self-centred love on the defensive.

Why Did He Call Us Out of the

World? Jesus, the Christ, chooses men out of the world. He says, "Follow Me," and then He says, "Go into all the world," out of which world, a Godless, because a thoughtless world, I have called you. Why did He call us out of the world? So that we could serve that world for that world's good. Missions, so called, is not a popular subject because it puts unthinking people on the defensive, and people do not like to be put on the defensive. It carries with it an implication that is irritating. Persecution comes easy to the hand of one who has no good reason for his actions. The thought-less person is apt to be of the tribe of persecutors because he neither reasons, nor loves in a reasonable way 'I did not think" explains more misery and shame than any other single phrase you can mention, except it be "Because I wanted to:" both which terms are the evidence of the service of self rather than the service of others as a life motive.

Those Who Have Vision Stay Faithful Unto Death.

"If I had not come and spoken unto them." "If I had not done among them the works"—"they had not had sin." The words and works of a Christian are erpected to stimulate the unthinking and stir up the selfsatisfied, so that they will realize what sinners against their own souls they are. St. Simon and St. Jude are typical of those quiet, unobstrusive souls whom God can find in every congregation, whose words and deeds are stimulating to the faithful, but irritating to the faithless. It is the faithless men and women in a congregation whose lives and words react on the Cause of Christ exactly as if they were inspired by hatred. Faithlessness is the result of running around in a circle, instead of running out from a centre. Faithlessness results from looking on life as a treadmill, rather than an adventure for Christ in word and deed. Dreamers can become faithless. Those who have vision stay faithful unto death. The dreamers talk about their dreams. The men and women of vision tie their deeds up to what they see-2550 of people begun ages ago led the cynical emperor to say "behold how these Christians love one another!" to love one another is the command of Him who came to show men the Father who sanctifies His children. What heart searchings for each one of us lies in this day's Gospel! Are we, by any chance, enemies of the Cross of Christ? Causing the Christ These things I command you, that to be hated by our unthinking words, "The Spirit of truth which pro-

ceedeth from the Father shall testify of Me" saith Jesus. St. Jude writes "to them that are sanctified by God the Father." If we seek daily to be true in thought and word and deed, we have the authority of God and the witness of men that it will be impossible to be hated by any but those who are willing to bear like witness with ourselves to Him who hath proven Himself to be the most beloved of all Captains, and also the most hated of all the sons of God. Let us be sure then that we obey the commands of this beloved Captain: so shall we bear a witness that shall not be erratic, but straight and true because it starts from an ever growing knowledge and thoughtful appreciation of "Him Whose we are,

The bells have tongues But cannot talk: Could they their tale unfold, I'm sure that they Would soften it By saying: "So we're tolled!"
—Spokane Spokesman-Review.

GOING TO THE RIGHT SOURCE.

The following is the first message of a series of eighteen cards distributed during the eighteen afternoon open air services held at Pittsburgh, Pa., June to September, the sixth successive year of the Movement. The Lord's Prayer is printed on the reverse side of each card.

If my automobile breaks down. and it is necessary to have it towed in, do I take it to a College professor? If I have a son and am anxious for him to be instructed in Latin, do I send him to a man who is simply an expert mechanic? I am after something definite in both cases. I want my automobile made right. I seek the treasure of special knowledge for my son. So in these two instances, I go to the man who knows, and who is able to put his knowledge into practice for my benefit. Now turn the other side of this card. A Prayer is there. It is THE Prayer given to us by our Lord, Saviour and perfect man. He is really appealing to us to show wisdom, and take our imperfect lives w the right source—to the Father. If we go earnestly, and often, we are bound to come nearer to what we know we ought to be, and also to what we can be. God through Jesus Christ, is more than willing to put us right and keep us so. All that is necessary is our willingness, ever kept alive by our determination. No day, however busy we may be, should be allowed to pass by without thoughtfully and prayerfully voicing the petitions of the Lord's Prayer.

IF I ONLY HAD MORE MONEY

Many a man has the fixed idea that to have more money would mean he could represent a much better life. It is true he could then have more pleasure. He could taste luxury once in a while. And also he could be spared the repeated inconvenience of trying to make both ends meet. But, let/us look at the facts of life squarey in the face. What do we find? Pleasure, luxury and freedom from struggle are not the furnaces that turn out real men. It is very doubtful, if we fail to be genuine men with little means, that we are going to manifest any better manhood when a raise in salary or an increased income takes Why not be fully awake to "making good" with our manhood today? Then, and only then, are we really equipped for being strong men tomorrow. A man who keeps his eyes, his ears and his heart open can never stand still. He must march on in spite of every obstacle. He sees God, through Jesus Christ. Still more, he hears His voice. And even again, he invites Him to occupy the throne of his activities. Whether poor "they hitch their wagon to a star." or rich financially, it makes no differ-The dreamer comes to the Altar to ence. The consciousness of the eality or rich financially, it makes no differsatisfy himself. The person of vis-ion comes to the Altar for strength to bear witness to what he has seen. Sawing Committee Pittsburgh Person of the world will to bear witness to what he has seen. ervice Committee, Pittsburgh, Pa.

> As a rule people can find time for anything they want to. Thousands and hundreds of people who cannot find time to perform their religious duties can find time and plenty of it, for everything else. Time for feasting and flirting, and dancing, and novel reading, and dressing, and play going, and fiddling, and fishing, and holidaying, and smoking, and party giving, and a hundred other harmless and unnecessary things. If you can't find time for religion, make time .-Church Messenger.

> THE DAUGHTERS OF THE KING An organidation for the women of the Church throughout the world (communicants of good standing in their Parishes), for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

life by means of constant prajer and sonal service.

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Plain Notes on Prayer Book Revision by children in the 'Children's Kingdom.' Each child carries a lighted lamp, in honor of the Children's

An Examination of the Proposed Alterations and Additions King. One lamp alone is dim, one child's joy alone is damped. It is that of her child. And why? The in the Book of Common Prayer

FIFTH PAPER

By the Rev. H. Fields Saumenig.

else it is used in Divine Service."

The purpose of this change is to simplify the rubric and to remove the conflict that now appears to exist between the rubric governing the saying of the Lord's Prayer in the Choir Offices with the rubric in the Confirmation Office and the Lord's Prayer as said at the beginning of the Holy Communion Office.

Proposed Change No. 9. In the secpose of this alteration is to permit the points for discussion suggested by tion of the Minister.
Proposed Change No. 9.

1. Is the rubric as proposed by the Commission sufficiently broad enough in its scope? Why not add Holy

2. If it is felt by the Commission that the Venite is not suitable for Ash Wednesday and Good Friday (and possibly others may feel that the Venite is not suitable for Advent, or Lent, well be used because it has the sanc- Commission.

Proposed Change No. 8. Amend the | tion of the usage of the Church for second rubric on page 5, by omitting many centuries as obligatory in the the words "both here and wheresoever Choir Offices during Lent. It is to be noted that the providing of an alternative canticle for the Venite would not be an innovation because already the Prayer Book makes provision for an alternative canticle in the place of Venite on Easter Day, Thanksgiving Day and when Morning Prayer is said upon the occasion of the Visitation of Prisoners.

3. While the Venite is under discussion why not omit the portion addond rubric on page 6, omit all after ed from Psalm 96 and append the the word "appointed," and insert in verses omitted from the English Book place thereof: "but Note, That on and restore the Venite complete. To Ash Wednesday and Good Friday the do this would be to approve the pro-Venite may be omitted." The purposal made in 1886. If the General Convention cannot agree regarding ommission of the Venite on Ash Wed- the proposal to omit the Venite on nesday and Good Friday. There is Good Friday and Ash Wednesday much more to this proposal than real-possibly the purpose of the Commis-Good Friday and Ash Wednesday ly appears on the surface. A similar sion may be met by substituting the proposition was made in the General word "may" for "shall" in the pres-Conventions of 1883 and 1886, and was defeated both times. There are three omission of the Venite at the discre-

> Proposed Change No. 10. Amend the first sentence of the third rubric on page 6 so as to read as follows:

Then shall follow a portion of the Psalms, according to the Use of this

Why this change is proposed is not easy to see. No doubt the Commission had some good reason in mind. for example), why not substitute an The wording of the present rubric alternative canticle instead of provid- is sufficiently plain. However, there ing by rubric for the ommission of can be no objection to the change if the Venite? The De Profundis might it comes with the approval of the

WHEN THE BISHOP COMES. [post, a garrison. A garrison in an

When the Bishop visits a parish it brings to mind some considerations which at other times are apt to be forgotten. What is involved and implied in the visitation of the Bishop?

First, Confirmation. To the general public the most obvious fact in connection with the coming of the Bishop is the administration of the rite of Confirmation. Confirmation is, first of all, the public ratification, by persons brought up in the Church, of the vows and promises made for them by their sponsors in Baptism. It is taking upon themselves, before the people, the responsibility for their own spiritual lives. It is the public acknowledgement of Jesus Christ as Master and Saviour. In the case of persons brought up in other communions it means this, and it means also their admission into the communion and fellowship of this Church.

This Is the Original Way.

method, the first answer is we didn't garrison under the Church's jurisdicadopt it, we have simply continued it. tion. That is why we are Churchmen, This is the original way. This is the not congregationalists. That is why Scriptural method. This is what the it is that our imagination is stirred Apostles did. When the Apostles in and our enthusiasm is kindled by the Jerusalem heard that Samaria had world-wide institution more than by received the word of God they sent the local organization. For while we unto them Peter and John who laid are registered in, and attached to, a their hands on them and they received given parish, our citizenship is in the the Holy Ghost. Why do we continue all-including Church.—(Edward Sulthat method? The answer is, why livan in The Church Militant.) not? In other words, the burden of proof is on those who have forsaken the Biblical method and substituted SOURCE OF A COMFORTING something else. It is those who change who must give reasons for the change. The question is not up to us. It is not we who are on the defensive. Why do we continue the old way? The answer is, why not?

Second, Inspection of Outposts. The subject of Confirmation leads to a The Witness just at hand the refersecond consideration involved in the coming of the Bishop. It is the Inspection of Outposts by the Commander-in-Chief. The word Bishop means "Overseer." It is an ecclesiastical word, and its counterpart in the military profession is "Inspector-General." The Bishop's visitations therefore are a tour of inspection by the Inspector-General.

We Belong to a Church, Not to a

outpost does not think of itself as the army. A ship is not the navy. A local post office is not the Post Office Department. The visit of the Bishop reminds us that we belong to a Church, not to a parish; that we are part of the army, not simply a garrison; that we are enlisted in the navy, not in a ship. The Bishop is the outward and visible sign that we belong to a great historic, age-long, world-wide institution which has outposts everywhere, and that we have all its resources back of us and its power within us. Confirmation is not administered by the rector of the parish, who represents only the local congregation. It is administered by the Bishop who represents the entire Church. We are admitted, therefore, into the communion not of the local congregation or parish. The Bishop's act acomplishes something far wider than that. We are taken into the communion and fellowship of the entire Church throughout the world, includ-If it be asked why we adopt this ing every parish, mission, outpost or

THOUGHT.

The Rev. H. C. Whedon of Rochester, N. Y., under date of October 15th, writes: I was much interested in reading in

ence to Archdeacon Waddell and the story of the candle put out by a mourner's tears. Would it seem to you presumptuous if I say that my first acquaintance with that beautiful and truly comforting thought was in Holmes' "Immorality" (Oxford Library of Practical Theology). On page 151, in a chapter on "The Sin of Sadness," he writes:

"Is it not possible that our sadness Parish.

We are accustomed to hear the ness? . . . The thought is suggested word "Church" applied to a local con- very simply in a poem by William gregation. We use it loosely our- Barnes, the Dorsetshire poet, writing selves in the same way. But with us, of a little child, one of those little speaking accurately, the Church is ones born to die, . . A mother our entire Communion. The local or- dreams that she sees her own dead morning, but at that hour, all the litimiteresting to me, and I hope some

poem provides the answer:

I'd a dream tonight As I fell asleep; Oh, the touching sight Makes me still to weep, Of my little lad Gone to make me sad. Ah, the child I had But was not to keep.

As in heaven high I my child did seek, There in train came by Children fair and meek With a lamp alight, Each in lily white, Each was clear to sight, But they did not speak.

Then a little sad, Came my child in turn, But the lamp he had, Oh, it did not burn He to clear my doubt Said, half turned about: 'Your tears put it out, Mother, never mourn."

Canon Holmes adds, "It is at least a parable of the possible." He also refers to Hiawatha, viz., "We are ghosts of the departed, Souls of those who once were with you, etc."

I write this solely as a matter of interest, possibly to you and to the rest of the readers of The Witness, and while the subject is fresh in your

A SOUTH DAKOTA INDIAN SCHOOL.

The Spirit of the School Is Beautiful and the Children are Happy.

We are indebted to Deaconess Baker for the following letter, written to the Diocese of Rhode Island by Florence L. Everett, formerly of Rhode Island, who recently entered upon her duties as a teacher in St. Elizabeth's School at Wapala, S. D.:

When I reached the end of my long railroad journey on the morning of Septemer fifth, I saw a small station, a few low houses, one or two stores and perhaps a dozen people,—that is about all.

At the train I was met by Deaconess Baker and was soon whisked away from even this tiny inhabited spot until after a ride of two or three miles, the buildings of St. Elizabeth's appeared upon my view. They looked exactly like a tiny village, for there was the Church with its Cross so clearly cut against the brilliant Dakota sky; the little rectory, where the Rev. Mr. Deloria, of whom you have heard so much, has his abode; the main school building containing the dormitories, kitchen, dining room, etc.; the Chapel, which is also the schoolroom; the barn and several smaller buildings beside.

My first feelings were those of deep joy and thankfulness that I had really reached St. Elizabeth's, and I have never been happier in my life.

Indian Children Most Interesting. The Indian children are most interesting and they have such fascinating names; for instance, Edward Good House sweeps my room every morning, and Leo Bird Horse and John Eagle Bull attend to the schoolroom, under my supervision, each day. Then we have Nellie Rattling-Thunder, Matilda Takes-the-Gun, Benjamin White Eagle, Magdalene Loves War, Esther No Heart, Henry Brown Wolf and others. Would not you enjoy teaching children with these appella-

Our day begins early at St. Elizaeth's, for at six o'clock some of the older children who have duties before breakfast arise, and at six-thirty everybody is awake and stirring. We breakfast at seven, then go to Chapel for prayers, and after they are over, the children return to wash dishes, sweep dormitories, make beds, fill lamps, etc. Speaking of the latter, makes me realize how dangerous kerosene lamps are in these wooden buildings and how very inconvenient when we get up in the dead of night for a fire drill or perchance a real fire! But who knows? Perhaps some day the fairy electricity will be with us and then we shall merely press the button and we shall have abundant light.

It is a busy, lively period from

PAPERS ON THE PSALMS

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

FOURTH PAPER.

The Christian Meaning of the Psalms.

Notwithstanding the varied experiences of the writers of the Psalms (from David to the time of the Maccabees), the thought may well come, They were all men of one nation, and they were Jews. How then can their songs be fitting for constant use in the Christian Church? Let us make

1. The Psalmists were men of one nation, but that nation was the Chosen People of God, whom He had He was foretold not only by direct singled out among the nations of the predictions but by all sorts of types world, to receive His earlier teaching and figures. and to prepare the way for the coming of His Son and the setting up of His universal Church. The Jewish people was a school of religious in-struction and training for the whole world. As the world received special lessons in government from the Romans and in Philosophy from the Greeks, so in Religion from the Jews. Their prayers and praises we may then well repeat and cherish.

The great religious ideas of th Rsalmists (as of the Prophets) are not superseded by Christian teaching. On the other hand Christian teaching is distinctly based on them, and could hardly be understood without them. The greatness and majesty of God, His mercy and His Justice:

The entire surrender of ourselves to His will in trustful obedience:

The manifestation of His wisdom and power and love in Nature and ir History-

these are the great thoughts of the and the New Testaments, and which we need continually to have in mind. God's Son in our nature.

3. This explains how naturally the Christian Church took over the Hymnal of the Jews. But in a further sense Christians made the Psalms their own. They saw in the Psalms, as in the Prophecies, continual promises which had their full meaning and realization in our Lord Jesus Christ. The Old Testament was full of descriptions of the Great Messenger and Deliverer whom God would raise up. predictions but by all sorts of types

Every priest and teacher, every captain and king, every sufferer and saint pointed on to One in whom all these officers and characteristics should be combined, and who would perfectly accomplish what these earier representatives did only partially and on a small scale. So, for instance, the songs that told of a king ruling in righteousness (72), of a warrior going forth to battle (20, 21, 45), of one gaining a victory through suffering (22), whatever their earlier reference, Christians applied to the Lord Jesus Christ, His work, His suffering, His victory, His reign.

4. This is the Christian meaning of the Psalter. We shall see continual illustrations of this as we consider some of the Psalms appointed for special use in connection with the Christian seasons.

It is not only that we say the Psalms about Christ, nor some of them to Christ, but we say them with Psalms, which are common to the Old Him. Words first spoken by others gain a new meaning from His lips,

and clean and shining faces, come to myself. Even now the children are me in the schoolroom and then it is my delightful privilege to teach them helpful, you see. until half past eleven each day. They are such bright and happy youngsters and are so responsive that it is a great pleasure to be with them, and as I look into their little dusky faces I am determined that they shall have the best that is in me each day.

St. Elizabeth's, and I hope that she past and to prepare them for future Christian citizenship.

Work Done by Boys and Girls.

While the little children are having lessons, the older boys and girls room and Deaconess Baker, Miss Fin-

At this time, the little people are attending to their small duties, such sew, etc., but at four o'clock all the children have free time until supper, and oh, how they love to play!

Sad to say, while we have a beautiful playground, as far as space is concerned, we have nothing on it except two swings. Think of that equipment for fifty-two children! I, myself, have seen four or five boys in one of them at once and have wondered how the rope could possibly endure the strain. Yes, we have one thing more, an alluring mud puddle at the foot of the bluff on which the school stands. This is the outlet of our artesian well and thither the boys resort, when, as all boys will, they feel the need of some vent for their superfluous energy. But when they return to the house, you should see them-mud, mud everywhere! Shoes stockings, overalls-truly, they are pictures indeed. All this could be prevented if we had suitable apparatus for their play, and at the same time for the development of good, sound, healthy bodies, too. This ... one of Deaconess Baker's fondest dreams,—a well-equipped playground, —and I am sure that some day it must come true.

English is used here wholly in teaching at the school, but when the children are at play, you should hear

teaching me, so we are mutually

Everyone Seems to Attend Church.

It is a picturesque sight when the Indians drive up to Church in their two-horse wagons, with dogs and babies and the whole families, I guess, as everyone seems to attend service I am glad that Rhode Island loves here. The men sit on one side of the Church and the women and children will continue to take an interest in it on the other, and all are very reverand realize with me that nothing we ent indeed. The service, or course, can give is too good for those chil- is in Dakota, but with a Dakota dren, both to make reparation for the Prayer Book and my English one, I love to follow it, and I realize strongly every Sunday, what we all know so well, that the love of Jesus Christ is indeed for all men everywhere.

The hymns, too, are sung in Daare busy with many duties about the kota, but as they are set to familiar house and farm, such as cooking, tunes, we all sing, whether we can mending, laundry-work, etc., and pronounce correctly or not. By the then, as "turn about is fair play," in way, you will be interested to know the afternoon they come to the school- that "Kakpala" is a Dakota tword and means "little creek." There is a gel and I enjoy with them the delights of English, Geography, History, Arithmetic, Reading, Spelling and souri River, hence the appropriateness

I hope you have gotten some idea of our daily life here at St. Elizaas learning the Catechism, trying to beth's from my letter, and in closing, I want to say that the spirit of the school is beautiful, the children are as happy as the day is long, the teachers are most congenial, and altogether we have a happy, well-ordered, Christian home.

ganization is simply a parish, an out- child, joining in a procession of hap- the people, with nicely brushed hair day to understand and speak a little Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Witness

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EDITORIAL

PEACE OBJECTIVES.

At a recent public meeting a minister said that America would not be satisfied until as many cities had been destroyed in Germany as Germany had destroyed in France.

is ghastly. Unless our sacred dead have died in vain, there will be all men shun her society for ages to come. Man cannot invent a better world after the war than there was before. Not so rich a world, for I fancy the world will be very poor, scarcely able to pay its debts to itself, incongruous as that statement may seem, but a world richer in heavenly treasure by just so much as there has been taken out of it the diabolical spirit of the Hun and the things for which he stood.

But it will not be a better world if we descend to the level of the Hun and wreak our vengeance on civilian populations, bad as

It is the same kind of a question as the penal statutes against crime. Time was that the brutality of the offender was met by the brutality of the State.

penal institutions have taught us that you cannot beat virtue into criminals.

True, you cannot reclaim all criminals by kindness, but you can reclaim a larger percentage by that method than by cruelty.

I am willing to grant that Germany is a criminal nation and that those responsible for the blackest of all crimes should pay the penalty, but I am not willing to use our American boys to National War Savings Committee, of twelve years of age are everywhere on the streets selling thrift stamps the penalty, but I am not willing to use our American boys to of the Division of Education of the when girls and boys from eight to which they have fought and debase their present high standards purpose of collecting money, Dr. H.

It was here that the Crusaders failed. They had a high objective, but they sank to the level of the unspeakable Turk in their courage and farsightedness. The in-

> ew era, and it comes at the time those interested in child welfare. o strike.

ope from the days of Christ is centuries duration. (1) From the principle of imperialism held nal tyranny of a superman with that the Germans have felt for

the northern barbarians domfollowed five centuries of chaos uy well describes as "barbarism

se of the Holy Roman Empire, as someone has aptly said, the or an empire.

m in the struggle of France and the streets during school hours. called into being Parliament in

common people into conference, the crowned heads could not make AN ESSENTIAL EDUCATIONheadway against the papal tiara.

(4) Then came the Reformation, with its convulsive shocks, and the world started on its nationalistic program. It was no longer a united Europe. Here arose an imperial government, and there a democracy, but in each nation the leaven of constitutional democracy was working. The plague of Nationalism lay in international diplomacy, which was responsible for handing Macedonia back to the brutal Turk, and for crushing the smaller nations in the interests of the larger.

It was from Wolsey and Richelieu to Cavour and Gladstone and Bismark, a game of lying intrigue and secret mendacity.

Gladstone's idea of splendid isolation was fully as selfish, if not as cruel as Bismark's policy of blood and iron: Each sought to make his nation the dominating factor in a purely selfish policy.

It was of these diplomats that Cavour once said, "If you tell the diplomats of Europe the truth, they do not know what you are talking of."

It is out of this background that Mr. Wilson has put forth his fourteen points, doing away with secret treaties and hidden alliances, and giving to each nation, however small, the right to its own existence and its own justice.

The nations are to come out of their splendid isolation by this blood and iron struggle into a new birth—that of some form of internationalism, which is but a long name for human brother-

Out of the furnace of this war must come something better than revenge, something bigger than retaliation, and Germany need not be beaten for her past crimes so much as locked up from committing future ones.

The main issue today is not how to punish the Hun for what he has done. That will come from God anyway. But it is to so lock up the Hun that he cannot break out again.

The main issue of peace lies in the future rather than in the past. Not that one would not welcome the punishment of the Potsdam gang. If it can be done, let it be done, and done properly. But let us not be so obsessed with the idea of vengeance upon Germany that we lose sight of the idea of justice for the whole world.

There can be no more awful punishment than the mark of To me, such a statement of the purpose of the United States | Cain which God has put on her forehead, and which will make a punishment as cruel as the nemesis of her own iniquity.

But in the great issues that are involved we must not sacrifice too much to the idea of vengeance.

I am one who believes that Mr. Wilson and those around him know more about the issues involved than do the millions who regard themselves as competent to advise, and I believe that the people must be as loyal to the government in the difficult days before us as they have been in those that are past.

The government has made mistakes, but in the main it has been mighty effective, and there can be no doubt of its sincerity.

So now, in the job of bringing this war to an end, let us hope that the people will be willing to settle it, not in the heat of pas-But we have not so learned Christ. For modern methods in sion, but in the light of the great possibilities that lie before the

DRIVES DISAPPROVED.

the newspapers, expressing the dis-approval of the Junior Red Cross and ficult to enforce a street trades law M. MacCracken and Dr. George D. Strayer, the heads of these organizations, have shown commendable creasing use of little children in "war drives" both for the government and for private funds in New York, Chithan vengeance to come out of cago and other large cities, has become a matter of serious concern to

> In spite of data from England and other warring countries showing the increase in juvenile delinquency since the beginning of the war, we have been in grave danger in our characteristic Yankee zeal, of encouraging young children to engage in collecting money entirely without adequate supervision or possibility of checking their receipts, regardless of the con-

nuences. In the sale of thrift stamps, this evil has become most obectionable in some of our largest cities. Attractive children from four years of age and upwards have been eudal system arose two opposing sent out to peddle stamps in the of Hildebrand (1054), and Na- street. Little girls unattended were sent into strange apartments and in crowded subways. In some cities keen competition among schools in the sale of stamps resulted in chilen being excused in squads from their classes to solicit business on

Such lowering of the standards France, for without calling the fort is to increase the influences and Bulletin.

USE OF CHILDREN IN WAR conditions which contribute to juvenile delinquence. Indirectly, by example, it encourages the breaking In a recently published letter in down of existing child labor laws. It or collecting money for war funds, or to enforce a statute regulating the use of child actors when other children are speaking night after night in theatres in the interest of Liberty Bonds

All enlightened citizens agree in the belief that school children of the country should be given definite education in such times as these in patriotism, thrift, and war service. There are enough wholesome and safe forms of patriotic activity rer children under present conditions without having them engage in those which are clearly unwise or of doubtful value. The closing exhortation in the letter referred to above is worthy of our most careful consideration:

"The children are 'the hope or the world.' The generation will leave them a heavy legacy of world problems. The future waits upon their energy, their sanity, their breadth of vision. Our wisdom and foresight today must insure them the strength to meet the future."

It is to be hoped that the example thus set by these governmental agencies will be followed by the various private organizations in their war drives this fall and winter.—George brings a double evil. Its direct ef- Labor Committee, in Child Labor direct obligation resting upon all of

AL WORK.

The Young Women's Christian Association has dotted the country from California to Maine with thirty-four International Institutes, each engaged in breaking into little bits some isolated group of foreigners by introducing American ideals and American ways, and teaching the English language. Before 1919 ends it hopes to have two hundred International centers established; in some cases fullfledged International Institutes and in others American and Foreign Language Service Bureaus. It hopes to put one of these centers in any community where there are foreign-born women, or girls who have been raised in a foreign atmosphere. The standard of one unit for each camp comprises an American and two foreignlanguage workers. The mothers are reached through the girls, who are encouraged to engage in club activities in industrial centers. There they are taught domestic science, dressmaking, milinery, nursing, all the rudiments of education they were denied as children, instructed in hygiene and given higher ideals of morality.

CONCERNING ANGELS.

A clergyman in New York, Dr. Montague Geer, vicar of St. Paul's Chapel, asks "do we then really believe in angels?" and answers his question by saying that he believes the Angel Gabriel of the Annunciation has been working of late in the city of Galilee, named Nazareth. And he continues that the angels of the Nativity, of the Crucifixion, and the Resurrection have been helping General Allenby and his brave Britishers to win their victories in those regions of sacred memories. And he reiterates that he "believes in angels and so do you," not perhaps in a visible presence, but in those lofty inspirations that the important scenes of that locality excite. And then referring again to angels, Dr. Geer says:

"They have in large measure been driven out of our great universities and other seminaries of learning, out of our public schools, out of family life, and in far too great a way out of our churches. We have in far too many ways treated them with cold hospitality indeed."

Thus the doctor gets down to solid ground, where so much imagination is not required to maintain his angel theory, for he then refers to impulses derived from divine influences, which indeed seem to be so wanting in these days of rank materialism. To be a real man and a true believer, one must submit to these influences and give them the direction of his life and doctrine. It was Lincoln who spoke of the angels of our better nature and surely he was no dreamer. Whether angels flew about the Holy Land or not, everybody knows that Lincoln's angels are gathering about every true heart these days. To entertain those angels is one of the great purposes of the dreadful war .-Columbus (O.) Journal.

A DIRECT OBLIGATION

The Central Diocesan Missionary Committee has issued a letter to the clergy and laity of the Diocese of Bethlehem, (Pa.) stating that, " following resolution adopted by the last General Convention expresses the mind of the General and Provincial Boards of Missions exactly:

"Resolved, That hereafter it should be the unfailing policy of the Church, through the Board of Missions, to secure each year from its living members such an amount as may be needed each year to provide in full appropriations for the maintenance and extension of existing work.

This makes plain our duty. We, as the responsible heads of the several parishes and missions of the Diocese, must realize the situation and not rest content until each place under our care has seen the vision and responded to it fully.

The best possible way to get our missionary finances on a sound basis is by the regular and universal use of the duplex envelopes. This means a house to house canvass of the parish or mission. When such a canvass has been made the results are far beyoud the highest expectation. Poor people will give weekly a sum that will total more than the average yearly subscription of the wealthier members of the congregation. And those who have not been contributing to the missionary funds will come to see the importance of so doing, if the responsible heads of the parishes A. Hall, Secretary New York Child and missions will put the matter as a the members of the Church of God."

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CURRENT EVENTS IN THE AMERICAN CHURCH

you will be expected to set your time the. It is said that a Nebraska man piece back one hour.

The blessed sacrament of the altar is administered by intinction to communicants at St. Paul's Church, Rich-

The annual meeting of the Woman's Auxiliary of the Diocese of Southern Virginia was held at Roanoke, October 10th and 11th, in Christ Church. Dr. and Mrs. Harry Taylor of St. James' Hospital, Anking, China, were in attendance and addressed the meet-

The next meeting of the Junior Clergy Missionary Association of the Diocese of New York will be held on Tuesday, November 12th, at the Church of the Holy Communion, when the Rev. Dr. William T. Manning, rector of Trinity Church New York City tor of Trinity Church, New York City, will speak upon the subject, "The Church and the Army at Home." A report of the October meeting appears in our New York Letter in another column of this issue.

St. Augustine's School, Raleigh, N. C., for colored young men and women, is endeavoring to raise an adequate endowment during this year in which it is celebrating its Fiftieth Annicersary. A number of Auxiliaries and Sunday Schools and other friends of the school have already contribueed or pledged Liberty Bonds for the purpose. It is earnestly hoped that others will follow their example, and thus help to put the school on a firm financial basis. Bonds or pledges may be sent directly to the Rev. A. B. Hunter, Raleigh, N. C., who is the Treasurer of the Fund, or to the Principal, the Rev. E. H. Goold, or through the Treasurer of the American Church Institute for Negroes, Mr. William Fellows Morgan, 416 Lafayette Street, New York City.

On account of the calling by the Government into service of many young persons in the various professions, many men who had retired are coming back to help in active work. Why should not the Church in its Sunday Schools and all activities have the advantage of the return to work of many who have drawn out? They are greatly needed.-Newark Church-

St. Paul's Church, Harrisburg, Pa., announces a series of profitable October evenings: October 6th-Choral service of invocation upon the year's work at the Harrisburg Academy and the High schools of the city. October 13th—"World Problems in Central America." Meeting to inaugurate the American Branch of the Honduras Church Association. October 20th—Boy Scout service. Address by the Rev. J. F. Virgin. October 27th—Popular picture service

The churches at St. Lake City, influenza epidemic, one of the city mal schools and teachers' institutes dailies "conducted" a service in its in Montana, Colorado and Idaho. columns for use on Sunday, October 13th. Dean Fleetwood, of St. Mark's Cathedral, was asked "to make the invocation." The sermon was preached by a Congregational minister, and the benediction was pronounced by one of the twelve apostles of the Mormon denomination. The article was published on a full page with the photographs of the three officiating clergymen," and the readers were asked to begin the service with reading or singing America and of St. Andrew's Church, Kokomo, Ind., to close with Onward Christian Sol- has returned home from a visit with

Get behind the government! Live, give, work and pray for a ness, and has resume Christian nation and a Christian with renewed vigor. world.

After the war of the kings, then the war of the King.

Wider and wider yet The gates of the nations swing, Clear and clearer still

The wonderful prophecies ring. Go forth, ye hosts of the living God, And conquer the earth for your King Merriam Park Churchman, St. Paul,

The New York Evening Post says that a Minnesota man has invented a novel contribution box for churches. If a person drops in a quarter or more there is silence; if he contributes a dime a bell rings; a nickel sounds a whistel. If an unfortunate pretends

Next Monday morning at 2 o'clock (it wakens him with a watchman's rathas perfected an invention which enables the user of a party telephone line to identify any other subscriber who may be listening to his conversation. Even the milder transgressions are becoming impossible.

> Dr. Marlay, Bishop of Waterford, once ordered his coachman to fetch bishop, "bring out the coach and horses, set the pitcher inside, and drive to the well," and thus the witty bishop gained his point, to the great amusement of the neighbors.

The annual meeting of the Woman's Auxiliary to the Board of Missions, Diocese of Newark, will be held 'No-Parish House, Newark, N. J. service of the Woman's Auxiliary and its various affiliated organizations in war time will have special consideration, and the fifteenth anniversary of the consecration of Bishop Lines, in that week will be remembered.

A curious case has been decided in the Swiss Courts. Mme. Waldevogel, the proprietress of a cafe in Zurich, had certain phrases in the Bible such as "Come to me, and I will give you "Abide with me," etc. painted on the walls of the cafe. M. Liechti, a Swiss pastor, in a letter to the local newspapers condemned this manner of advertising in strong terms. Mme. Waldevogel brought an action for libel against him, claiming damages. The action was tried same address, and will be only acat Zurich. The judge described the knowledged. suit as "an impudent advertisement," and ordered the plaintiff to pay all costs and give £2 to the pastor for a charity.—The Christian Register.

PROVINCIAL SYNOD POST PONED.

Acting under the authority of the Ordinances of the Province of Washington, The Rt. Rev. John Gardner Murray, D. D., President of the Province, announces the postponement of the Synod of the Province on account of the epidemic of influenza now raging, until a date to be settled later, prior to the meeting of the General Convention of 1919.

PERSONALS.

The Rev. Richard Wilkinson has taken up his work as rector of St. John's, Montgomery, Ala. He received a cordial welcome from his peo-

The Rt. Rev. N. S. Thomas, of Wyoming, made a tour of the west in behalf of the National Security League's campaign for "Patriotism Through Education." He spoke be-Utah, being closed on account of the fore a number of schools, State Nor-

> Bishop Capers of West Texas, returned some weeks ago from a long, happy vacation which he spent in Canada, made necessary by a very serious need for rest. He has returned refreshed and restored to health and is looking forward with enthusiasm to a very active year's work.

The Rev. J. F. Plummer, rector has returned home from a visit with his parents at Fairibault, Minn., where he spent some time after recovering from his recent critical illness, and has resumed his parish work

Rev. B. F. Fleetwood, D.D., has served 22 years as dean of the Northern Deanery of Chicago. The Deanery takes in all the northern counties of Illinois. All these years the work has appealed to him in connection with his work as rector of Waterman Hall, Sycamore, Ill. Feeling that a younger man would better accomplish the work, he has formally resigned the office.—Sycamore (Ill.) Republican.

The Rt. Rev. Dr. Gailor, Bishop of Tennessee, was the special preacher June 11-35—District of Honoluluwho gave an address before the Sunday Evening Club in Orchestra Hall, Chicago, on Sunday, October 13th, June 26-July 3-At Sea.

Nationalism." In the morning the mon at Trinity Church, where he was extended warm greetings at the close of the service by a number of friends the parish for a few months some twenty-five years ago.

APPEAL FOR THE UNITED STATES MARINES IN CUBA.

The Editor of The Witness:

United States Marines stationed in some fresh water from the well (the and around Santiago, Cuba, with footman being absent). To this the whom, for the next six months, it will In a foreign land, where there are no or in France. Part of our work will which he had always lived. be to create new interests which will A few days ago I had the burial fore, to your many readers who are keenly interested in the welfare of our American boys, to mail such articles regularly every week or month. They can be sent at the postal rate of four ounces for one cent, and may be addressed to me, care of the Royal Bank of Canada, Santiago, Cuba. If any are disposed to contribute to a modest fund to be expended by the such contributions may be sent to the

E. CLOWES CHORLEY, Rector of St. Philip's in the Highlands, Garrison, N. Y.

ITINERARY OF MR. JOHN W. WOOD.

Mr. John W. Wood, secretary of the Board of Missions, sailed from San Francisco, October 7, to visit the Church's Missions in the Far East. The journey is undertaken upon the urgent and repeated requests of the bishops and missionaries. Mr. Wood is accompanied by Mr. Charles O. Ford, of Detroit, who will act as his secretary. Bishop Williams and the Church Club of Michigan have kindly released Mr. Ford from his important work for the diocese, in order that he may make the trip. Mr. Wood's itinerary is approximately as follows:

All dates after Oct. 23rd are approximate and subject to such slight changes as local steamer sailings may

October 5-Sail from San Francisco, S. S. Siberia Maru. October 23-Arrival Yokohoma.

October 23-November 18—District of Tokyo. Address, care Bishop Mc- trenches. Kim, 38 Tsukiji, Tokyo. November 19-December 12-District

of Kyoto. Address, care of Bishop Tucker, Karasumaru-Dori, Shimotachi-Uri, Kyoto.

December 12-16—At Sea. December 16-Jan. 26—District Philippines. Address, care of Mr. John W. Shannon, 378 General Lu-

January 26-31—At Sea. February 1-4-Hong Kong. Address, care of Rt. Rev. G. H. Lander, D.D.,

Victoria, Hong Kong. February 4-5—At Sea. February 8-Arrival Shanghai, care

of Bishop Graves. February 15-March 15-District of Hankow. Address, care of Bishop Roots, American Church Mission. Hankow, China.

March 16-April 10-District of Anking. Address, care of Bishop Huntington, American Church Mission, Anking, China.

April 10-May 10-District of Shanghai. Address, care of Bishop Graves, Jessfield, Shanghai, China May 10-17—Peking. Address, care of Rt. Rev. F. L. Norris, D.D., Peking,

May 17-24—Peking to Tokyo via Korea Address, care of Rt. Rev. M. N. Trollope, D.D., Bishop's Lodge, Seikokwai, Seoul, Korea.

May 24-31-Tokyo. Address, as be

June 1-11—At Sea. Emma Square, Honolulu, T. H. Address, care of Bishop Restarick.

to be asleep when the box is passed taking for his subject, "America's July 10—New York.

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Nationalism." In the morning the Bishop preached a most edifying ser-SPIRITUAL WORK IN A HOSPITAL

who remembered him when he served The Things a Chaplain Sees, and Hears, and Does, and Thinks and Prays About

written to his parishoners by the Rev. Dr. Coupland, Rector of Trinity Church, New Orleans, La., from a hos-There are some seven hundred pital in France where he is serving as Chaplain:

It is wonderful what this terrible experience is doing for some of the coachman venturel to object, saying: be my high privilege to live and men. One who was very badly wound"his business was to drive, not to run work. These men stand much in need ed, developed pneumonia, and then on errands." "Well, then," said the bishop, "bring out the coach and them both religiously and socially fered agony for over a month. He them, both religiously and socially. told me that this experience had done for him what nothing else had. It restrictions against the sale of had made him pray for the first time liquor to men in the service, they are in his life, and that he had promised subjected to temptation which would himself and his Lord that if he lived, not assail them in the camps at home, he would live a different life from that

vember 20th in Trinity Cathedral and afford some protection against many service over the bodies of two Gerpitfalls. We shall need a constant mans. They were brought into the supply of papers, books, magazines, hospital as wounded prisoners and church papers, and records for the died. One of them was about twentyphonograph. I should like, also, to five, the other one could not have give every man a Christmas card, to- been over sixteen. The older one had gether with some little gift which will on his body a letter written to his remind him of home. I appeal, there- father just before he went into battle, so we not only knew his name and that of his father, but also his rank and home. There was nothing whatever to identify the younger one.

I held eight services yesterday, the other six being held in different wards. These latter services are always a great joy to me for the boys are so reverent and so appreciative. It is wonderful the way they ask for them, and the manly, courgeous way chaplain for the benefit of the men, in which they take part. Even when I for services, and inquire of the boys whether they would like to have a service, the invariable answer comes: "Sure, we would like to have a service, Chaplain." Of course, we always pray for our country, for our soldiers, sailors and aviators, for our doctors and nurses and for the dear ones at home, and then we all say the Lord's Prayer together. Of all the touching things you ever heard, none could anything else that ever came into be more pathetic and yet inspiring their lives.

We print below a series of interest- | than to listen to a ward full of these ing stories and comments from letters poor boys with arms and legs strung up, sometimes all four, saying: "Our Father, who art in Heaven." Even those crying from pain unbearable will control themselves and stop long enough to join in.

I went to see a very ill boy from Texas, and found he had but a little while left before he would start on the long journey from which none return. He was a fine lad. I found him very weak, but with mind perfectly clear. I had prayers with him, read a part of the 14th Chapter of St. John and St. John's description of the new Jerusalem in Revelation, after which read the hymn, "Abide with Me, fast falls the eventide." When I had finished he reached out and took my hand and said, "I am a Christian, and have tried to live as one." He gave me his mother's name and address and asked me to write to her. After which I sat by him silently until he had crossed the stream which divides that fair land from ours, which was not more than a half hour. Certainly he passed on as a Christian should, for there was nothing but peace in his eye and calm in his heart, and his mind was clear until the last min-

One thing has been made clear to me here, and it is this: While many of the men, perhaps most of them, who have not had good religious training in their homes are becoming hardened and cynical as a result of the war, and are drifting morally, the men who have the right kind of religious training at home are being go into wards which have not asked made finer men every day by these same experiences of the war as terrible as they are. After all, it is not the experience that determines the results, it is the man and the man's use of the experiences that determines whether he deteriorates or whether he develops. And yet, I could give you also, striking illustrations of how this war is saving the souls of men whose souls were never awakened by

A STRAIGHTFORWARD TALK.

An Archdeacon Speaks In The Language of The Street With Sweetness of Expression.

The following story from "Trench and Camp," a soldier's paper published at Camp Meade, Maryland, tells of a talk, says The Church News, made by Archdeacon Smeade of Mississippi, known and loved by nearly every Mississippian:

Archdeacon George Gordon Smeade of the Episcopal diocese of Mississippi, told Meade men last week that the greatest temptations were those which would come to them in the

When he said these things he was speaking to men in various parts of the camp. He spoke in almost every

But the most impressive meeting was that with the 7,000 colored men in the open air theatre. He said himself that it was the greatest experience in all his work as a minister of Christ.

"I love the colored man," said the speaker, who has lived his whole life in the Southland, "I like to talk to them."

His Kindly Nature.

There is no question that his words were understood. He spoke in the language of the street, but with that sweetness of expression and evident bigness of heart which made every man feel the truth of his appeal. It was not the voice of one who practices one thing and preaches another sort of life. He just made the men wish that they might each be as lovable and as virile a Christian as he.

The things which Dr. Smeade denounced were the vices which come to those who do not think, debauches with wine and women and profanity. Referring to those who said that a man could not maintain his purity because of physical reasons, he said: "It is the most damnable lie ever

perpetrated upon the young manhood of the world.'

Illustrates With Story.

He told a story that will live long in the hearts of those who heard it. It was this:

A young man at the University of Virginia was the most popular man many, while a word in his defense

ball team and was a great all-around athlete. He was a member of a Greek letter society. He was graduated with highest honors and then completed a four-year course in medicine.

Upon becoming a physician he announced that he was not going to remain in this country and earn a fortune, but would go to a certain foreign land, there to devote himself to heal-ing those who would otherwise die of neglect. His work was successful, and, as he made his friends understand that his work was in the name of Him who died upon the cross, many were brought into the Christian fold. Telling of him, a man of the University remarked:

"I know of nobody connected with this institution who has made a greater impress upon it than he.

Dr. Smeade told the boys that this man of the story was being reproluced in the lives of thousands of soldiers, who were giving up their careers that others might enjoy free-

A PROSPEROUS PARISH.

The Rev. W. W. Daup, recently celebrated his fifth anniversary as Rector of St. John's Church, Elkhart, Ind. The parish has prospered spiritually and materially under his administration. One hundred and fifty three persons have been confirmed and 123 baptized, the property has been improved and many gifts have added to the beauty of the interior of the church. The parish is \$12,000 better off than it was five years ago. In commenting upon his minstry in the parish, Mr Daup, says:

"Surely we have every reason to be grateful to the Father of all and taking our cue from what has been done, it is safe to say that the next five years will come freighted with greater blessings and achievements. We trust that all the people have learned in this time that the Rector is human, being composed of flesh and blood, and that he makes mistakes as others do, and cannot please all alike, any more than all others find it possible to please him. He wants you to uphold him. He wants you to uphold him and to know that an ill word from you may ruin his influence over

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

neighbors."

Shift Your Clock Back. "The time to shift your clock back will be at 2 o'clock in the morning of October 27th. One need not feel that one must sit up until that early morning hour however, in order to turn back our clocks to where they were on March 16th, when the daylight saving plan became a law. When each one retires for the night, if the clock is set it will answer the purpose. And we are told not to set back the hands, as it disarranges the delicate mechanism of the clock. Only two ways then are left—to stop the clock for an hour -which might lead to much disarrangement of time; or to turn the hands around to the required hour. And we have the chance to make up that lost hour's sleep, when the clocks were all set ahead last March."

A Hundred Reasons for Buying Liberty Bonds.

America, Allies, Atrocities, Aces; Belgium, Bombs, Bolsheviki and Bases;

Columbia, Camouflage, Congress, Crimes;

Doctors, Destroyers, Dogs, Dollars and Dimes; Equipment, Enemy Expeditions,

Emma-Gee; Foes, Freedom, Food for France, Flag

of the Free; Germans and Generals, Gas, Gardens, Guns;

Hoover and Hospitals, Helmets and Huns:

Income Tax, Italy, Issues, Ideals; Justice and Junkers and Juggernaut wheels: Kulture and "Kamerad"! Kaiser and

Krieg: Louvain, Lusitania, Liberty League;

Murders and Morale, Mails, Mascots and Mercies: No Man's Land, Newspapers, Navy

and Nurses: Over There, Over the Top, Optimism; Peace, Perseverance and Patriotism;

Quarters and Quarantine, Quickness and Quiet; Rheims, Rifles, Russia, Ruthlessness,

Riot:

Star-Spangled Banner, Smokes, Sugar and Soups; Tommies, Tars, Trenches, Tanks, Taxes and Troops;

Uncle Sam, Uniforms, Units, U Boats;

Victory, Vandals, Valor and Votes; War-Workers' Wonderful Win-the War Way; Extra Xpenses, Am-Ex and X-Ray;

Y. M. C. A., Yanks, Yaphank, Yip! Yip!

Zest, Zeal and Zealotry, Zeppelins, -Carolyn Wells in Life.

The following article was written by a Chinese living in Cambridge,

China's Great War Day. When the calamity befell Europe

in 1914, few could foresee what it would bring about. It is no longer individuals brought closer together in pursuit of economic gain, but peoples in response to the call of justice. We obtain a greater proximity, not only of markets, but of popular governments; a greater nobility, not of capital and labor, but of political ideals and thoughts of which your great President is such an adroit and brilliant spokesman. For under the standard of justice, are aligned the peoples of the world, associated for a noble common cause. The international community of interest becomes more and more clearly perceived.

The Chinese people, however, have found this by-product of the great war peculiarly significant. First, our confidence in justice and right, which has been a firm outgrowth of the teachings of Confucius and other philosophers, and which has been rudely shaken by the predatory politics of the European statesmen, is being restored. It was no wonder that we rallied to the call of the justice's

Second, we received added inspiration in the glory and triumph of democratic institutions, which we ourselves have busily been experiment-But democracy was perilously near being overturned everwhere. It is natural that we have spared no effort in contributing every assistance which our present economic and mil-

itary organizations would permit. Tomorrow comes the day set apart in recognition of the stand China has taken in this war. It will always be an exalting day for her; it will not fail to prompt her toward greater efforts. Her internal feud-probably a

necessary stage of her constitutional troops; but she has sent contingents to the aid of the Siberian expedition. Her factories are of limited capacity; but she has in France hundreds of thousands of mechanics and artisans who must have replaced an army of finished product it turns out; and the and when that hope became a certain-an equal number. She would be the perfection of the finished article dety, it is said that Kitchener of Kharascent of the democratic ideal shall eral application is one of the ways has never been given a really fair even as markets have been by steam brilliancy of popular sovereignty, mankind will declare: "Now we are

Chungtao T. Chu.

A Woman's Editorial for Women.

This is the day of propaganda, of dle aged woman stands on an equality a veteran; she drives Liberty loans, Red Crosses and War Stamps with a deftness and success that prove the efficiency of her methods and the capability of her sex, and in the position accorded her surely the heart of the most ardent suffragist cannot but crying as loudly for control as are purr in satisfied content. If the world were not altogether too busy to give are comparatively easy to formulate time to moral reflection it might be edifying to ponder upon the theory that by the whole-souled, self-forgetful giving of themselves and their energies to a common cause, women have gained that which all their revolutions, starvations and violence had failed to achieve.

Few will deny that, in this country, at all events, women were ready for war before the men and that by their example in word and deed they stirred American men to a spirit of patriotism to their country and of loyalty to the vision of an ideal that has never been surpassed. Nor have they taken special credit to themselves for it, because this is what women are here for-it is all in the day's workbut they have not stopped at this point. They have offered themselves in every usual and unusual capacity instinct. It requires real study, real except that of fighting, and when the application and real hard, steady need comes they will give their lives for that purpose as readily and as that task they will have contributed a valiantly as they have given to their very essential element in the winning country the lives of those who are nearest and dearest to them. Women of all nations have proved it, for though they have not fought, they strain on her generosity. To go into have died on the fighting line, and a munition factory or a bank or a no woman worthy of the name will shipbuilding plant in order to free hesitate to follow where they have

led. One may feel justly proud that no call has yet been made upon women to which they have not responded promptly and efficiently, and now far away and faint as yet, but clear and unmistakable is heard the first note of a call for a new order of recruit; a reserve force which has not vet been trained nor brought into action; but without which the success of the allied forces would be gravely questionable. Will women be true to their inherent perception and hear it? The at home for the war, or provide the regiment to be recruited is not popular; its ranks are undecorated with stripes or medals; Pershing has never, as yet, received them, and their only banners are Love and Patriotism, but upon it rests literally, not figuratively, the fate of nations—the Reserve Regiment of Homekeepers. We have this call as an echo from a country which has faced and risen to the solution of problems created by such a cataclysm as the world has never known; a country to which we stand in the relationship of child to parent, and nobly has our mother led the

In a recent "Message from an English woman to America" she says, in describing the work done by women

"We come now to our last reserve of women—the great company of That job lies exclusively in the hands homekeepers-and believe me their of the non-com officer, and her only hearts are just as full of fire as the ranking is that of mother. Mother

come home and for the men who are sink beneath the load. working at civilian occupations.

They are simply carrying on the every day drudgery which we women know so well, forgetting that It is the very Foundation of a Nation's Strength and Fineness." In those last words lies the keynote of the development — has occupied her bring into disciplined and ordered opwe are working at a disadvantage, and the fundamental profession of the trigue among the political units. Na- and most signal service and they are, logical influence upon an army in the tions will evolve into an inter-nation so to speak, the commanding officers trenches of an army on its knees. and will be brought close together, in that line, but they have not yet and electricity. Under the solar the ranks. As yet they are all generals and C. O.'s and details are suffering for lack of individual attenfying fact that not every woman is and Heroism, the day when the mid-number of loaves to be requisitioned, the perfection of service. but if he were required to go into the with youth and the old maid has come regimental kitchen and make a batch into her own. There is no rest for the of bread one might well tremble for soles of our feet or the wings of our the cause of democracy. But nonbrains, and never in the history of coms are a necessity. Every day we man (or woman) has woman held the are seeing more and more clearly the place in the work of the world that need of trained non-coms in our kitchshe holds today. She campaigns like ens to direct personally and individually the details of the battle of food, and the women who are possessed of this ability should be proud to place it at the disposal of the government.

> Surely the need for adequate individual guidance in small things is broad and general principles. These and set forth, but the real task lies in their individual application, and it takes an intelligence and knowledge of no mean calibre to order the details. It is well, and wholesome for and editor: body and soul, to give up this or go without that article of food in order that other countries or the men at the front should be supplied, but the vorking men and women at home must be properly nourished and above all, children and youth must be so fed by an intelligent use of the material at command that the physical as well as the spiritual foundations may be of equal stability, for they are interdependent the one upon the other. This is not an undertaking that "may be entered into lightly or unadvisedly," nor does the ability to deal with it competently come by work, and when women have achieved of the war.

A call is coming to the American woman which will be an immense it is likewise mildly interesting and a little exciting, but to go into one's kitchen to free one's cook or one's choreman, both better fitted for the purpose, is a drat and dreary one, indeed, in the present highly-colored scheme of existence. Yet one may well wonder if it is not the more useful and telling note despite its monotone. The mistress of the house is the only person who can satisfactorily keep in condition the mind and body of the civilian husband working proper food, rest and recreation for the soldier at home on leave. Only she can hold the reins of domestic government firmly in her hands and drive the heterogeneous team of daily duties to a successful finish, and no woman is so admirably placed in a position to practice what is preached on the conservation of food as is the wo-

man in her own home. Then, how about the boys of from fifteen to nineteen? Just too young to enlist or go to the front, and yet whose bodies and minds and souls must be trained and prepared and brought to the pink of perfection against the day that is coming all too soon and their turn comes to go out to battle. The cook and the choreman cannot do that; neither for that matter, can the commander-in-chief. They are obliged to stay or deputy-mother, the duties assign-

kept burning for the boys when they shoulders they would uunqestionably

No homekeeper in either the narrowest or the broadest sense will deny for a moment the arduousness of her task, but it is probable that few of them realize its seriousness and its importance.

Moreover, and be it said in all revefficiency of a nation. Unless we erence, somebody must stay at home to pray. A story is told of Kitchener eration every agency at our disposal and another general as they stood together awaiting the issue of the battle of the Marne. Defeat seemed Keeper of the Home is as necessary inevitable, but their fear was turned for the winning of the war as is the to wonder and their wonder to hope, last to claim credit for whatever she might have contributed; but is awaiting confidently and fervently the ing confidently and fervently the lands of the women. The conserva-"Somebody must have dawn of the day when the irresistible tion of food in its broad and gen- ed method of warfare and one that scatter the mist of mistrust and in- in which women have done their best chance, but in these days of psycho-

Five years ago one would not have sent out their call for non-coms in dared to say this outside the four walls of one's room, but a new spirit of religion has been born on the battlefield of France which has animattion. It is, or ought to be, a morti- ed the battlefield at home, and much of what before we knew only by faith competent to be a non-com and, still we now see clearly. To labor is to less, a private. That is all right pray, but, also, to pray is to labor, Pershing is undoubtedly an expert in and only in the interchangeable hardrives, of campaigns, of Hooverism the kind of flour to be used or the monies of the two obligations is found

> The coming call to our women is new in the world as a war service, but old as the everlasting hills in the heart of a woman. To serve is inborn, inbred, the very core of her being, and no modernity or equality can cure her incorrigible habit of the giving of her service and herself though it be to her own effacement.

-Written by Mrs. R. Clipston Sturgis, author of the "Random Reflections of a Grandmother."

WONDERFUL WHISKY.

The following correspondence took place many years ago between Robert G. Ingersoll and his friend, Dr. Buckley, the eminent Methodist divine

"Dear Buckley-I send you some of the most wonderful whisky that ever drove a skeleton from the feast of painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadows that chased each other over billowy fields, the breath of June, the carol of the lark, the dews of the night, the wealth of the Summer and Autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voice of men and maidens suggesting the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawn, the dreamy, tawny duck of perfect days. For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

"Your friend, "ROBERT G."

that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the eraven. Drink it and you shall have 'woe,' 'sorrow,' 'baboling' and 'wounds without a cause.' Your eyes shall behold strange women, and your heart shall utter perverse things. Drink it and you snat hear the voice of demons, shrinking women wailing, and worse than orphaned children mourning the loss of a father who lives. Drink it deep and long and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. At last it 'biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been confined within staves of oak, harmless there as purest water. I send it to vou that you may put an enemy in your mouth to steal away your brain, and yet I call myself

"Your friend, "BUCKLEY."

A NOTABLE SERVICE.

Especially inspiring was the Allied Victory Service at St. Ann's Church, Brooklyn, N. Y., on Sunday afternoon, Oct. 1st, the main object of which was to offer thanksgiving for the recent victories of the Allies, and intercession for a continuance of the Divine favor. One striking feature of the service was its widely representative character. Perhaps rarely, if ever before, have representatives of so many nations of people been gathered within one church in the City of Brooklyn, or prhaps anywhere in the land. All the following nations were represented by Consul or Clergy, or both, namely: Great Britain, France, Belgium, Italy, Servia, Greece, Cuba, China, Japan, Portugal, Siberia, Syria, and Bohemia. The service was a complete example of unity of thought and action, both on the part of the Church and State. Unusually interesting addresses were given by natives of Servia and Beigium. The Grand Procession of Church and State, with which the service began, was a magnificent spectacle, starting with the Boy Choir, led by the Crucifier. There followed in order, first: A detail of the United States Marines, then the clergy of the various countries, each preceded by an acolyte bearing the flag of his particular nation. Each clergyman was vested in his own robes, which varied all the way from the conventional street attire to the magnificent embroidered cope of the clergy of the Eastern Orthodox Church. After the procession had reached the Chancel, the various flags of the Allies were placed in position, presenting a somewhat gala appearance. The singing throughout was most spirited, especially "The Star Spangled Banner," the well known Battle Hymn of the Republic," the title of which for this occasion was changed by the Rector to read "Battle Hymn of the Allies," which surely seemed a fitting title, judging by the fervor with which it was sung by all present. The most impressive and unique part of this service was at the end, when the various clergy grouped themselves about the altar. Behind each one stood an acolyte holding the flag of the country to which the clergyman belonged, with its flag dipped toward the altar. Each priest offered petitions in his own liturgy and intercessions in his own tongue for his own people, after which the Rector offered a general intercession for America and all the Allies, after which the benediction was pronounced by Bishop F. Courtney. A few moments of silent prayer followed, when the recessional started, the choir followed by the clergy and consul, like an army with banners, marching to the tune of "Onward, Christian Soldiers."

This most unique and impressive service had its inception in the thought of the Rector of St. Ann's Church, that, inasmuch as all these various nations were working, fighting and sacrificing together, they ought also to be able to pray "My Dear Bob-I return to you and worship together. It seemed most some of the most wonderful whisky fitting also in connection with this Liberty Loan drive and in particular the observance of Liberty Day, that the various nations should gather together and come to God's altar to offer a united thanksgiving for His blessing on their efforts and for a continuance thereof.

The response on the part of those invited was so gratifying and enthusiastic as to prove beyond question, that the service met a real need of the community.

THEY CAN WHIP THE DEVIL

A German baron went with Bishop Ames to see the great review of the armies in Washington at the close of the war. Some soldiers came by with new uniforms. The Baron said, "What fine men!" The Army of the Potomac came by with firm tread. The baron said, "Bishop those men can whip the world!" Bishop Ames said, "They can?" By and by the Western army marched by. Their ranks were decimated and their uniforms were tattered. They swung along in open order. Some carried mess kettles on their shoulders; some had a chicken or a part of a ham hung on their guns. On they swung up Pennsylvania avenue, making all kinds of noises, imitating all kinds of animals as they passed the grandstand. The baron, springing up, threw his arms around Bishop Ames, saying, "Bishop,

because homes must be kept together, the commissioned officers and half the the children cared for, and the fires number or weight of these upon their wheel."—W. L. Watkinson, D. D.

"God knows best how long the jewel must suffer the grinding of the devil."—Bishop, those men can whip the devil."—Bishop Fitzgerald, in Western Converget 2020. Archivos of the Friedrich and the fires wheel."—W. L. Watkinson, D. D. Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DIOCESAN NEWS

SOUTHERN OHIO.

The influenza epidemic has closed work and other war activities, howservices have not been very successful on account of the cool weather.

The Advent Call of the Women's cese. Plans are completed for a series of the three convocations of the diocese, for the training of the messengers from each parish. Nearly every parish in the diocese has expressed its approval of the "Call" and its willingness to take active part in the movement.

and better quarters was necessitated by the increase in the number of students of the Episcopal Church enrolled this year at the State University Army Training School. The old quarters would not accommodate the new students, and the war de-

using a novel plan for clearing the classes in those parishes and mischurch building of mortgage indebt- sions which cannot reach the larger edness. Each family is asked to get schools. and give one Liberty Bond to the church for the purpose of liquidat- will be held at Christ Church, the ing the mortgage. As there are about Nort Side at St. Peter's Church, the one hundred families identified with West Side at St. Barnabas' Church. this church, it is hoped to completely the West Suburban at Emmanuel, La wipe out the mortgage indebtedness Grange. Each institute has organized through this means, the mortgage its own school, with its special activbeing for five thousand dollars. Over ity. Meetngs will be held once a a thousand dollars has been pledged month. The program will be the in this way in the past two weeks.

RHODE ISLAND.

The Church of the Good Shepherd, Pawtuxet, R. I., will celebrate its fif-When the Rev. Asaph S. Weeks took count, gaining strength yearly and pushing out its influence constantly.

The Rector of St. Paul's Pawtucket. the Rev. R. A. Seilhamer, is planning much aggressive work for the coming winter. He himself is going to preach sermons on Sunday mornings on lively subjects, and on Sunday evenings, when there is not an elaborate musical service, he is to have preachers of some reputation for eloquence give the sermon. For ten Sunday eevnings, the Rev. John H. I know three little sisters; Robinette, Rector of Trinity Church, Pawtucket, will be the preacher. On One in red, and one in white, one Sunday evening, October 20th, there will be a war service, when the Rev. Edward R. Evans will preach. On the morning of that day the preacher will be the former rector, the Rev. Marion Law, D. D. October 27th will be a Prohibition Sunday, and the preacher in the moring Henry Martyn Savville, lately rector League of America.

Vacancies in the rectorship of two parishes have been filled by two priests from outside of the Diocese. Trinity Church, Bristol, had been without a rector since the resignation over a year ago of the Rev. Charles E. McCoy to become the rector of St. Matthew's, Kenosha, in the Diocese of Milwaukee. Its new rector is the Rev. Frank Damrosch, Jr., of St. Luke's Church, Mechanicsville, in the Diocese of Albany. He began his duties at Bristol the first of this month. At the same time the Rev. Henry Martyn Saville, lately rector of the Church of the Ascension, Waltham, in the Diocese of Massachusetts. assumed the rectorship of St. Mary's Church, East Providence, left vacant the first of September by the Rev. H. C. Dana resigning and going to St. Peter's Church, Westchester, N. A hearty welcome to Rhode Island is extended to both of them. and the good wishes of many will attend them in their new work. In this time, when there is such a scarcity of clergy, the Diocese is fortunate in having the services of two such

The Rev. George McClellan Fiske, D. D., for thirty-four years the rec-

vestry of the parish presented his everywhere they bear themselves as resignation of the rectorship to take guests. Sometimes they make amusthe churches in many of the cities and effect December 1st, which was only ing pictures sitting in family groups towns of Southern Ohio. Red Cross accepted after he explained fully that under the vince-covered doorways and make rounds. I find out their needs. the reason of his doing so was that making friends with Pere, Mere, Petever, still go on in the parish houses. he had not fully recovered from his itjean and Marie in Yankee or in Dix- are so painful—such agony—I com-Attempts to hold outdoor religious illness of last winter and he felt that ie. One youth on guard on a nearly the need of more rest had become empty village street through which imperative. Hardly any priest in the we rode, had sprung to a "present!" Diocese is better know or more high-Auxiliary is receiving very special ly esteemed, not only by Churchmen, blushing countenance while across the attention and preparation in this dio- but by the people generally of the narrow roadway a little girl of six city and State, than Dr. Fiske. For with whom he had been playing was of institutes to be held, one in each many years he has been a member making grimaces at him. of the Standing Committee and in several General Conventions he represented the Diocese as a delegate. He has won a place in the affections of onel Perkins of the Red Cross rethe many who know him by his courtesy and his kindness. It is not an easy matter to give up what has virtually been one's life work, and Dr. The Mission of the Holy Spirit, Fiske's friends appreciate the struggle which ministers to the religious life of he must have had in his heart in re-Episcopal students at Ohio State Uni- signing, and they regret greatly the versity, has moved into a new build- cause of it, but they hope that by so ing opposite the University Campus doing he will have many years of in Columbus. This move into larger usefulness to the Diocese and to the and fill your car with supplies for the community added to his life.

TRAINING SCHOOLS FOR TEACHERS.

Education in Chicago, through the o'clock. There we found Capain Tilpartment requires that new students co-operation of the Sunday School Inenlisted in the Students' Army Train- stitutes of the diocese, has opened Ware House. "Not much stuff on ing Schools shall attend the Sunday four teacher training schools in the hand," they said, "but here are one services of the church of their choice. city and suburbs, and has also encour-St. John's Church, Columbus, is aged the establishment of local study late and fifteen thousand cigarettes."

The South Side Training School same at each school. The first part of each meeting will take the form of a general conference upon "The Teacher," using Weigle's book as a basis. This will be followed by a short intermission and a devotional tieth anniversary on All Saint's Day. service. The second part will be devoted to group conferences on the vacharge of it twenty years or more ago, rious courses of the Christian Nurit was a mission parish. Now it is ture Series. For such persons as are doing missionary work on its own ac- not using the Christian Nurture material there will be a special conference upon "The Pupil."

A great deal of interest has been aroused in this campaign, and the leaders hope to have not less than 400 teachers studying in the various groups.

FOR LITTLE AMERICANS.

I think you know them, too. The other one is blue.

know three little lessons These three sisters tell. The first is love, then purity, And truth we love so well.

When we think of saving, let us try to think of saving other usable things than food. Boys and girls in these Washington, D. C., of the Anti-Saloon days are so active that there is a great deal of wear and tear, especially tear, on clothing. In play at home or at school, children should take good care of their clothing.

Just-the best you can do, Is the service asked of you. -The Oregon Churchman.

"A certain English divine is reity to the background. I see no con- to endure. tradiction between loyalty to Christ and the allegiance to our civil rulers. I see nothing in the Constitution that is opposed to the gospel, and I see nothing in the gospel that is at variance with the Constitution." Cardinal Gibbons, D. D.

his closet."-Ruskin.

A MESSAGE FROM BISHOP PERRY.

(Continued from page 1)

behavior. I have seen thousands of tor of St. Stephen's Church, Providence, at a recent meeting of the in farms and straggling towns, and trying to hide his confusion behind a

Near the Front, Sept. 2nd and 3rd. I have been as near the Front as my mission allowed. Yesterday Colturned from G. H. Q. with his eyes flashing and his jaw set. "You should spend your time there for the next ten days," he said pointing to the critical points on the map near the line. "I'll go today," I answered, "if you will let me have your car." "Done," said he, and Captain Prosser added, "Go up to New Chatteau on the way evacuation and mobile hospitals." I asked Moody to go with me, got pass, money and my kit at the "Episcopal plalace" and jumped into the car with Moody for a dash at forty miles an The Diocesan Board of Religious hour for N., which we reached at four nev. Elton Clark and others at the hundred and fifty pounds of choco-Perkins' chauffeur shook his head. "We've a broken spring. It's taking big risks." It was just a question between death for a broken spring, or for lack of sweets and smokes in hospitals. So we piled the stuff about us and threw the car into a road for Bar le Duc.

The Sweetest and Holiest Country in All France.

sweetest and holiest country in all France. The sun was low, and the shadow of the hills lay in deep colors over the woods and villages when we rode into Domremy. Far up on the hill above the village, on the edge of a forest, a high towered Church marks the place of Joan's vision. Her home lies in a little sheltered close, under overhanging trees. As we stooped to enter her little room, lighted bus, Ohio, who had illuminating only by a ray from a small low win-things to say of "This Time and its dow, the meaning of the war to the Lessons." The meetings are held homes of France came to me as it monthly in various parishes, and the that the daughter of a peasant fam-ily rose from her knees to save and the Present Crisis." The ap-France for all time. I went from the pointed speakers include the Rev. Drs. house to the little village church, unchanged since she received her first Communion there, and I said a prayer for France before the Altar which is flooded by light from the eastern The Anglican and Eastern Associawindows and is crowned by the flags of all the Allied nations. In the stall across the aisle from me knelt a ciation for promoting intercommunion village girl of fourteen with dark, wondering eyes. When Joan knelt there five hundred years ago the villagers believed, as most of us do, that miracles belonged to a time five hundred years before them.

Annandale-on-Hudson, New York between the Anglican and Eastern Orthodox Churches" held a series of important meetings Oct. 6th and 7th, the Metropolitan of Athens being the honored and revered guest, with other members of his staff. His Grace Rodgers.

Ministering to the Boys a Deep Satisfaction.

beside a fine young boy wounded, I of the Serbian Church, together with fear, mortally. I have his mother's Bishops Darlington and Parker, who address so that I can write to her lat- are greatly interested in uniting these er and tell her how it is with her two great branches of the Catholic boy. This young man's suffering and Church. probable death are part of what I see and experience—the fearful cost of this war. Beyond, in the next bled, is a fine Southern lad who has a big shocking wound and is about to go to the operating room. He seems to like to have me with ported to have recently remarked: him. When I have a little leisure, Iam first a British subject and then I like to sit and write near my boys, a churchman.' It is just the same as for their companionship is the sweet if an American had said: 'Iam first est thing in my life. There is such an American and then a Christian.' I deep satisfaction in being with our do not think much of the religion of a fine, brave soldiers. They are so man who will relegate his Christian- courageous and patient and have much

"This is an evacuation hospital, which was placed near the front before the line was pushed back. In those days a stream of wounded came to be cared for day and night, and The Metropolitan responded another stream passed out to hospital trains which caried the men to base hospitals all over France. It was at that time that I came. In "Life without industry is guilt, and April I had been assigned to a hosindustry without intellect is brutality. pital at St. Nazaire, where I worked nity in the manner of his delivery. All the busy world of flying looms and until July 17, when I was relieved with his flowing beard, dark hair, whirling spindles begins in the quiet and came to Paris to be reassigned long and just turning gray, added to thought of some scholar cloistered in to other work. That day I was sent his bright, deep-set eyes, he gave one

with this unit until the Chaplain reg- cil. ularly assigned here comes. It is purposed then to place me in another base hospital.

A Wonderful Experience.

"This is such a wonderful experience. I am with the boys almost all my waking hours. Twice a day I I stand by at first dressings, which fort the dying, -I try to, -and pray with them. Never before have I been so convinced of immortality as in this place. Where there is suffering and death in a great cause one learns to look at death more deeply as a gateway into larger immortality through which one sees the glory beyond, where the reason for this pain shall be better understood. Near by there is a cemetery with row on row of wooden crosses where I bury our brave dead and read the hallowed words of our burial office. Itis a lovely spot, with a beautiful wood close by. Above, in the sky, airplanes fly. Just before the burial of an English aviator, one came and scattered flowers Such a place means so much. I always use the Collect for Easter Even. At St. Nazaire we had three volleys fired over the grave, but here this cannot be and taps are blown on the bugle.

These boys are so thoughtful. There is a lad here badly gassed and when I suggested doing things for him he was afraid it would keep me from those who needed me more.

NEW YORK LETTER.

Junior Clergy Missionary Association. About fifty clergymen who are members of the Junior Clergy Missionary Association met at St. Michael's Church Oct. 7th. After half an hour of intercessions for missions and for the work of the chaplains of our armed forces, there was luncheon served by ladies of the parish, followed by a business meeting. The Rev. G. Aston Oldham, of St. Ann's, Brooklyn, is this year's president; the It was a golden afternoon in the Rev. Harold G. Willis, vice-president; the Rev. J. Henry Fitzgerald, treasurer, and the Rev. E. Briggs Nash, of St. John's Cathedral, secretary. The devotional tone of the meetings of this association is very promising, and there seems to be no fear of even an extemporaneous word of prayer in the intercessions. The address of the day was by Bishop Reese, of Columhad never come before. It was here topics for the year are arranged un-Manning, Stires, Slattery, Gardner, Delaney and Fosbroke.

tion.

"The Anglican and Eastern Asso- ST. STEPHEN'S COLLEGE members of his staff. His Grace preached in the Cathedral Sunday afternoon, and spoke again in the even- ALL SAINTS SCHOOL "I am sitting in a long hospital tent ing at St. Michael's with a dignitary

Monday at 3:00 P. M. about fifty

people assembled in Synod Hall for a conference. Bishop Greer and Dean Robbins made addresses of welcome, and the greetings of the Association were given the visitors by the Bishop of New Hampshire. Bishops Courtney and Lloyd also spoke. Dan Papadoulos, of the Athenian Theological Seminary, made the principal address in reply. At the dinner to the Metropolitan in the Undercroft of Synod Hall, there were only about sixty people, but they were representative and influential, including the Serbian consul, who made a brilliant speech. Bishops Greer and Parker presided, and various delegates spoke. Greek, interpreted by an Englishspeaking professor from Athens. His Grace is impressive looking, and there was considerable charm and digto other work. That day I was sent his bright, deep-set eyes, he gave one hastily here in the emergency and the feeling of looking on a Eusebius Re-opens September 18, 1918 8-10-18

unless moved again, I shall remain just stepped out of the Nicean Coun-

Small as the gathering was in our Synod Hall, it may mean much in the hoped-for-days of reunion.

Church for Deaf Mutes. St. Ann's Church for the Deaf at 511 W. 148th St., is the only church of its kind in New York State.

It was founded as a Bible Class with twenty members in 1850, at St. Stephen's Church, W. 69th St., by the Rev. Thomas Gallaudet, D. D., a clergyman of world-wide fame for his interest in the deaf. The Rev. Mr. Gallaudet's father established the first school for the Deaf in the United States in 1817, and married one of his deaf pupils. The Rev. Mr. Gallaudet also married a deaf mute.

About twenty years ago, St. Ann's was consolidated with St. Matthew's Church, W. 84th St. In 1897 the present building was erected, and in 1912 the parish house was added. The Rev. Dr. John Chamberlain, who celebrated his golden jubilee as a priest two years ago, is Vicar of the church, with which he has been connected since 1873.

The Curate is the Rev. John H. Keiser, M. A., the only deaf clergyman in New York City and the first to be ordained in the diocese of New York. He is a graduate of the N. Y. Institute for the Deaf, and also of Gallaudet College. Washington, D. C.

The Rev. Mr. Keiser is married to a deaf girl who grew up with him at 'Fanwood," as the school for the deaf is known. Last year the Keisers celebrated their tenth wedding anniversary. They have two children, both girls and perfectly normal.

The Rev. Mr. Keiser conducts missions for the deaf mutes in Brooklyn, Jamaica, Newark, Newburgh and Portchester, as well as in New York, while the work of St. Ann's Parish actually covers New York State as far as Poughkeepsie, Southern New Jersey and Long Island. Within these boundaries there are some 8,000 deaf mutes.

Services follow the prescribed order of the morning and evening prayer as set forth in the Book of Common Prayer. There are also frequent celebrations of the Holy Communion. Services are in the sign language. The Book of Common Prayer lends tself with peculiar beauty to sign nterpretation.

There is a choir at St. Ann's composed of six members. All hymns are rhythmically rendered in the sign

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Annandale-on-Hudson, New York

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INSTRUCTIVE ORDINATION SERMON

A Clear and Practical Message on the Offices of the Ministry and to the Laity

from a sermon preached at Ithaca, N. Y., by the Rev. Frederick W. Dickinson on the occasion of the ordination to the Diaconate of Mr. Ralph Simpson Nanz. Mr. Nanz has been engaged in Mission work near Ithaca as a lay reader, first while an instructor in the University and then while engaged in government service. He became a candidate for Holy Orders through his interest in this work. Until advanced to the priesthood he will continue in government service and in charge of the Missions which he served as a layman.

As My Father hath sent Me, even so send I you.

Verily, Verily, I say unto you, he that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him sent Me. St. John XX 21 and XIII 20.

The Church is the body of the baptized, among whom the sacraments are administered, and the word of God preached.

The Church is a living organismnot merely an organization-and like other organisms, is self-perpetuating. To insure the preservation of the divine life with which God endowed it. and which He has enshrined in the holy sacraments, it is necessary that those who administer those sacraments should act with the same authority which was exercised by the first servants of Christ. These, Christ Himself ordained and commissioned, to act for Him and to represent Him effectively to those who should be grafted into His body, the Catholic Church.

Our Church, in common with other Catholic communions accepts and acts on the teachings given from the beginning, that the Ministry is composed of those who have been given the grace of the sacrament of Holy Order received at the hands of a Bishop, who in turn has authority to bestow that gift in the name of God and His Church. As we find the first Bishops of the Church, notably Saint Paul, ordaining and sending men to act as Christ's representatives, so now the Bishops of the Church have and exercise the same power to ordain and send those who have vocation to serve our Blessed Lord by trying to win souls to Him.

We see that those who are ordained thus are bound by the vows required of them, when they receive the Holy Spirit, to try to shape their lives so as to do God's work best.

One Can't Teach What One Doesn't Know.

It is axiomatic to say that one can't teach what one doesn't know. Nowhere is this more evident than in the case of those who are called to teach Christ's people the truths of our holy religion. He who speaks and acts in Christ's Name must be in close communion with Christ. The means to this end is the Life of Demeans to this end is the Life of Devotion. No man is fit to serve as a representative of Christ who does not give a sufficient amount of time and attention to the deepening of his devotional life.

Primarily, a clergyman must be a man of God. This he can become the study of God's word, the Holy Scriptures, in order that he may establish in his life an atmosphere of devotion which shall color all that he does. The practice of the presence of God must be first concern. Devotion must be the background against which each act can stand out in clear relief, illuminated, speaking of God.

I recall a story of a clergyman who had just finished preaching a "successful sermon." No one was offended. Everybody was pleased with it. The man's eloquence and pleasant manner of speaking won admiration. The well arranged style pleased all who heard it. All? No, one person stopped to speak with the clergyman after the sermon and said: "Your sermon was well constructed; your reasoning was good; it might have helped me, but what you are spoke so much louder than what you said that I couldn't hear you." The first duty of the clergy is to try to cultivate the beauty of holiness. By prayer, by meditation, by study, they must draw near to our Blessed Lord. Personal holiness, that reflection from the very face of God, should be the aim of those who serve God as His representatives. This is a life-long task. It never grows easi-It is a shadow from Calvary

We print below extended excerpts | which falls across the path which the servants of God must tread. One can't lead others where one dare not go one's self. One can not preach the cross unless one is willing to bear

> The Interior Life is that which makes or mars the usefulness of the clergy, and it is not possible to stress the importance of it too strongly.

The Sacrament Not a Bit of Magic. We thank God that we have a succession from the Apostles which all the changes and chances of history have not impaired. Even the Reformation, so called, did not deprive us of Episcopate is inherent the apostolic the infant church and made the cross the banner of salvation. When one is —YOUR SPIRITIMAL WELL TO THE ET SALVATION OF THE ET made a Deacon, one receives this sacramental grace of Holy Order. What is important to keep ever in mind is that this sacrament, like all other sacraments, is not a bit of magic. The grace of Orders, apart from the grace of good, hard work, will produce nothing but remorse in the life of him who receives it. Without the prayerful resolution to co-operate with the grace so given, it is vain. In this, as in other parts of the Faith, we are reminded again and again that the Christian religion is not a philosophy; it isn't ethics which vary with the ratio of environment; it isn't a series of thrills which can be experienced if the light is right and the setting proper-IT IS A LIFE. The grace of God given and received in ordination must be used, else it withers, being divorced from life. Soon we shall witness a miracle. By the laying on of the Bishop's hand, the candidate for Holy Orders will receive that which by nature he cannot have, the special gift of God to enable him to do a special work for God in His Church. But the life of devotion is requisite to the fulfillment of the life of which ordination is the beginning. Action is ceremonial. It is the outward expression of an inward life. If it be anything less than this, it is hollow—a pretence. Hence it is that the chief thing demanded of the clergy s a life of devotion to God which shall be the moving cause of all that they do.

Men, Women and Children Hungry for The Gospel.

The Interior Life of Devotion finds its normal expression in the second part of the clergyman's life-the exterior life. The outward life of the servant of God takes its direction from the words of our Master: The Son of Man came not be served but to serve. In this connection, let me give a quotation from a Lieutenant who is an instructor in one of the camps, he says: "Seventy-five eager, hungry men are mine to teach; they ing on affairs military, personal, ethical, and spiritual. To you I have not to take time to explain my need, for you see that a man's possibilities for useful service are limited only by his powers. And, oh, I feel so small and weak!" That, I take it, is the way in which all of us feel to whom has only by giving himself to prayer and been committed the cure of souls. It s not regret, it is a challenge! Let us paraphrase and say "A clergyman's opportunities for useful service are limited only by his powers. Men, women, yes and little children are eager, hungry for the GOSPEL—the Good-News of Christ. Only as our lives are in touch with our Blessed Lord and His Saints can our outward life find its expression giving food to the souls of Christ's people who are hungry for Him.

Must Visit The People in Their Homes

The first essential in cultivating the exterior life is to know your people. The congregation whom you will serve is not made up of specimens to be used for mental and spiritual vivi-section, but men and women who want the truth about God, and who want that truth stated in no half-hearted, timid, vapid manner! Reality must be the keynote of all religious service. Get to know your people in their homes. Try to gain a share, if even a small share, of their lives. Let the love of souls in Christ be your beginning and your ending. To you, their the law of perfect writing, and you religious leader, they will look with have literature; the law of right and trust, and to you is committed the re- wrong, and you have character."spensibility of feeding their souls Newell Dwight Hillis, D. D.

with the Gospel. Other subjects, however interesting and alluring to mental curiosity, are not to be substituted for the Gospel. Bear in mind that many of our people have not been instructed in the truths of religion, and meet this need by giving instructions, rather than by preaching sermons which will gain you a reputation for eloquence. To know one's people, to love one's people, to instruct one's people! These are the elements which comprise the exterior life of the clergy.

A Word to the Laity.

To you among whom he who is to be ordained will serve, I would say a word. God's servant comes to direct your attention to spiritual truths. He comes not as an entertainer, he comes to be your leader in God. Do not think of Him as a person who reads the service and preaches to you once a week! Let him share your life. Receive him in the Name of the Master Whom we all serve. the continuity of the Ministry. We Look on him as one to whom author-bless God's Holy Name that in the ity has been given by God to teach ity has been given by God to teach you the way of life eternal. Listen When he comes to you in your homes, let him be for the time being one of the family. Don't feel that when he comes you ought to look unhappy and be unnatural! Let him know your difficulties. Ask him questions about the Church. Work with him, that, by God's grace, he may bring you nearer to our Blessed Lord. Remember that he is a human being like all of us. Don't try to find things which you can criticise, but meet him half-way, GO TO CHURCH CLUB CARDSand you will be surprised to see how much good hearty friendliness will do for him and for you! Recall our Saviour's words that whoever receives His servants receives Him. Give him your undivided support and encouragement. Let him feel that he can count on your loyalty. Remember that the servant of God gives up gladly many things (which he might otherwise enjoy) for the sake of his people. This he does that he may give his whole attention to your needs. Meet him half-way, therefore, and hold up his hands that he may give himself entirely to your service, under God. Bear in mind always fat he is not acting in his own name, he is not teaching what he thinks, he is acting in God's Name, with God's authority, and he is teaching you what the Church KNOWS!

JERUSALEM.

Rescued from the Turk After so Many Centuries.

(Katherine Lee Bates in The Conregationalist).

at last, at last the Crescent Falls back before the Cross, Great spirits incandescent With longing and with loss, leam from the clouds, crusaders Who knew no requiem While Saladin's invaders Possessed Jerusalem.

King David harps for Zion A glad, celestial psalm; The face of the young lion Is toward the sacred palm; low Europe's noblest nation Has won the diadem Of him who brings salvation. To thee, Jerusalem.

Isaiah, Hosea, Amos, Who cried against thy sin, Whose vision saw thy famous, Bright bulwarks beaten in, And made a cup of trembling. God's house a broken gem. On all the winds assembling Comfort, Jerusalem.

The Christ, Messiah proven, Whose gentle armies free 'hy walls, not battle-cloven, But won with jubilee: As when thy people, pressing,

Would touch His garment's hem, Enters with love and blessing Thy gates, Jerusalem.

Arise and shine, O City, The joy of all the earth! Show poverty God's pity; Teach misery God's mirth. Be thou to all the nations A light, ay, even to them Who wrought thy tribulations, Holy Jerusalem!

"Whoever obeys nature's laws, finds his work crowned with beauty. Obey the law of perfect writing, and you

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