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

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### **COUNCIL OF MISSIONARY BISHOPS**

### Important and Far Reaching Changes Recommended in the Domestic Missionary Field

By the Rt. Rev. HUGH L. BURLESON, D.D.

A new thing was launched in the ing Church institutions in our domes-Church when the first Council of Mis- tic missionary fields. sionary Bishops met under the presidency of Bishop Thomas at Cheyenne, Wyoming, October 9th to 13th. For the first time a group of bishops with common problems met together for the purpose of mutual conference, quite apart from the distractions of the General Convention of the formal meetings of the House of Bishops, and the four days they spent together were so fruitful and stimulating that all who were present went away convinced of the value of this new organization, both to the work of the bishops themselves and of the general

Cheyenne was most hospitable to the eight bishops who gatherd. The meetings were held at the Bishop's residence, and before the quarantine due to influenza put the ban upon public gatherings, Bishop Thomas had managed to slip in a very effective parish dinner and a social evening with the men of the city.

Those present at the Council were Bishops Thomas, Page, Funsten, Sanford, Howden, Touret, Bruleson and Bunting; also the new Domestic Secretary, the Rev. Francis S. White, and the Rev. Dr. Gardner, Secretary of the General Board of Religious Education. The total membership of the Council, which includes all missionary Bishops in the continental domestic field, is eighteen. Of the eleven who were absent, three were detained by illness, two are with the forces in Europe, and two live on the Atlantic Coast; therefore the attendance of those who might reasonably be expected was satisfactorily large.

The first general subject considered was "Church Institutions." Bishop Funsten read an excellent paper which became the basis of discussion, after which the conclusions of the Council were summarized and pre-

### Development of the Church

We accept this definition of a Church School: "An institution duly incorporated, in which the property is legally assured for the Church, and in which the influence of Churchmen is dominant and permanent.'

2. We record our conviction that Church Schools have been a primary factor in the development of the Church in the West, and that they have an important place in our missionary policy.

3. If we are to secure the best results, there should be co-ordination of interest and effort among ourselves, and a certain territory should be recognized as a special sphere for each school.

4. We urge the immediate consideration of the whole subject of Church Schools by the General Board of Religious Education.

### The Great Value of Church Hospitals.

RESOLVED, That this Council of Missionary Bishops, recognizing the great value of Church Hospitals, Sanitoria, and other charitable institutions, such as Children's Homes, etc., as important opportunities for sacrifice and service in the development of our Missionary Districts, give such benevolent work our hearty approval

and support. RESOLVED, Further, That a Standing Committe of three be appointed to carefully review any plans for the starting of any new institutions or the suspension of any exist-

That, pending the adoption of some plan by the General Church whereby the Church shall enlist and organize the co-operation of physicians who are Churchmen, for the medical and healing work, the committee may, as occasion arises, temporarily add to its number physicians, within or without the territory represented by this Council, to the end that the healing profession may be enlisted and officially recognized in any plans that the Council of Continental Bishops may have for hospital work.

That a copy of this report be sent to the Joint Commission on Social Service, with the request that they consider whether the fostering of hospitals and charitable institutions of the Church be not a proper function of their Commission.

On the evening of the first day the bishops attended as guests a delightful supper at St. Mark's Church. The S. A. Huston, rector of St. Mark's, presided. He then introduced Bishop Thomas as toastmaster, who in turn introduced in appropriate and delightful fashion Judge J. M. Carey, the seven other bishops present, the Rev. Mr. White and the Rev. Dr. Gardner. It is no slight tribute to the members of this council to state that dinner was eaten, thirteen addresses made, and the meeting adjourned at

The second topic taken up for discussion was that of our Indian work, to which an afternoon was devoted. The council was deeply interested in the enterprise of Bishop Thomas among the Arapahoes of which he told most interestingly. A valuable and illuminating discussion followed, but no formal resolutions were passed.

A Common Budget Proposed.

The third day of the conference brought the bishops to the important sented in the following resolutions: and difficult question of "A Common Church Schools a Primary Factor in Budget" and the whole matter of reating their work with the Board of Missions. The entire day was devoted to the matter. A paper was read on this subject by Bishop Burleson. The Council then went into a committee of the whole for a general discussion, and finally the following resolutions were presented and adopted:

This Council of Missionary Bishops believes that a common budget for the work of the Continental Domestic Missionary field is desirable, and asks the Board of Missions to undertake it.

2. This Budget should include all proposed expenditures of the Continental Domestic Missionary Bishops tor (a) salaries and travel, (b) institutions, (c) buildings, and (d) miscellaneous needs for the ensuing year.

3. The duties of the Executive Committee of this Council are as fol-

1. To prepare and present to the Board of Missions the annual budget of the Continental Domestic Missionary Bishops.

2. To formulate in conference with the Board of Missions plans whereby the Bishops may co-operate with the Board for the raising of funds for missionary work.

The Bishops shall continue to solicit and receive specials to apply on the budget. They may also solicit specials for needs not included in the budget, approved by the Exec-Hive Committee of this Council and the Board of Missions.

To increase the efficiency of Continued on Page 7.

ILLINOIS CELEBRATES ITS CENTENNIAL.

Clergy Take Part in Patriotic Service at Springfield

The great state of Illinois in its recent celebration of its centennial as a state placed a significant emphasis upon the solmenity of the festivities by concluding a three days' observance with a great patriotic union service at the State Arsenal in the capital city of Springfield at which over five thousand people were present on Sunday evening, October 6th. The Friday and Saturday before had been given to the presentation of a great Masque of Illinois, in which the history of the state was reviewed with all the splendor and beauty of poetry, music and dramatic picturing.

Saturday was given to the dedication of the State House grounds, of the statue of Lincoln by Andrew O'Connor with a dedicatory speech by Lord Charnwood and a statue of Douglas by Gilbert T. Riswold with a dedicatory speech by Secretary of

the Navy Josephus Daniels. The Illinois (Centennial Commission placed the concluding celebration on Sunday evening before the Springfield Ministerial Association, of which the Rev. Lester Leake Riley, rector of Christ Church, is president, and invitations were sent to all faiths to participate. Accordingly, at the early hour of seven o'clock the great congregation had assembled for a community sing of one hour of patriotic songs and familiar hymns, and it is significant to record, in Lincoln's home town, that the singing was led by the Colored Centennial Chorus of nearly two hundred voices, who also contributed a group of their own negro folk hymns which met the fervent response of every one not only because of their religious fervor but the artistic rendition of those racial melodies in all their wonderful harmony and rhythm. This event alone is worthy of notice, for it brought about a spirit of mutual understanding and appreciation between the races.

Promptly at 8 o'clock before the Governor and the distinguished Centennial guests, |the regular order of service was followed with all the quiet dignity and beauty of a Church service. The devotions were led by a Methodist, a Presbyterian and a Lutheran minister. The Scripture lesson was read by the Jewish Charnwood gave a short address which revealed the speaker's interpretation of Christian experience as a man of penetrating spiritual insight. His address concluded with the word of the English communion service-"Here we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee!" The sermon of the occasion was delivered by the Rev. Dr. Z. Barney Phillips, rector of St. Peter's Church, St. Louis, Mo., from the text, O ye that love the Lord, see that ye hate the thing that is evil." It was a This was not contrary to the gatherpatriotic appeal suited to the moment and struck a responsive chord in that great assembly by its high appeal and noble eloquence.

This patriotic union service deserves record as a fitting climax to the centennial celebration of the great state of Illinois.

The Rev. Francis B. Nash, who has peen serving faithfully and well as locum tenens at Trinity Church, Chicago, since last June, will return to was elected. It had been planned to Sarasota, Florida, on Monday, No- have a celebration of the Holy Comvember 3rd. In the past, Chicago was familiar to him, as his youth was spent in the shadow of the great middle in the afternoon and a public service west city. For five years he was rec- of congratulation at night and there tor of Christ Church, Ottawa, Ill. In is still hope that such a public com-June, 1878, standing before the pulpit memoration may take place. One of in Trinity Church, the Rt. Rev. Ed- the Bishop's family was in khaki, beward Sullivan expressed the wish that ing at home on a furlough, having the Rev. Mr. Nash "might one day stand there in his place." June first of this year that wish was granted.

been wounded in France by the accidental discharge of hand grenades. Another son is in France, and two world."

### THE MINNESOTA FOREST FIRE

### Toll of Human Life 1,200—Parishes and Rectors Suffer a Total Loss of Property

over 1,200.

It will be a matter of special interest to Churchmen throughout the rather than to some other point. They country that the property of St. Andrew's Parish at Cloquet and of St. Andrew's Mission at Moose Lake was totally destroyed and only partially covered by insurance.

The church building at Moose Lake had been in use for about one year, erected under the administration of the Missionary, the Rev. T. J. E. Wilson. It was a very inviting church and a credit to the congregation and the community. The members of the Mission are left without a place in which to worship, and the missionary, owing to the heavy losses sustained by the people, will probably receive from them very little or nothing in the way of a salary for several months to come, but he is staying on the ground ministering to his people and giving them such assistance as he is

The property of St. Andrew's Parish at Cloquet consisting of a beautiful church and fine rectory, were also totally destroyed. Fifteen cords of wood just cut by the rector, the Rev. H. G. Stacey, and placed in the base- and laborers in new homes and to ment of the rectory, all of his household goods, clothing, books and sermons were burned up. He is also faithfully at work ministering to his people without any prospect of receiving a salary while his parishioners are making a new start in life.

should be made by contributions from Churchmen throughout the country to It would be a wonderful stimulous to care for both of these zealous and faithful clergymen, to reimburse them to the people if their places of worfor the loss they have sustained, and to restore the church property.

The great forest fires which swept over a large section of the northeast- to The Witness, says, "I feel keenly ern part of Minnesota a few weeks that these small churches should be ago, rendered thousands homeless and taken care of and this will not be took a toll of human life estimated at done nor the parsons supported, unless help comes from the outside, and I feel the help should go to them, are both noble men, doing unusual service, and now is our opportunity."

The Diocese of Minnesota responded promptly, and the Rev. F. D. Tyner, of Minneapolis was appointed to make a tour of investigation and report the needs of parishes and missions and Church people who had suffered by the fire. The Rev. Dr. Rollit also visited the fire swept section with the purpose of doing what he could to encourage and help the people. Duluth has responded splendidly to its opportunity although the fire destroyed part of its suburbs and took in its toll of life a number of its prominent young people. St. Luke's Hospital at once opened its doors without charge, taking care of about seventy-five badly burned persons and ministered to many more who were less seriously injured.

The fire was one of the greatest disasters that has occurred in the country. Those who sustained losses will for the most part be well cared for, as county and state authorities have taken steps to reinstate farmers make provision whereby they will be able to continue in their usual occupations. But interest will soon be lost in the work of the Church unless Church people everywhere come to the rescue. Under any circumstance it will be a long time before the work It would seem that ample provision of the Church can be restored to such a basis as it enjoyed before the fire. the work and a great encouragement ship could be rebuilt at an early date. Response to this urgent call for help The Rev. Dr. Ryan, of St. Paul's should be generous and immediate.

### BISHOP CHESHIRE'S ANNI- daughters are wives of missionaries

Joseph Blount Cheshire, fifth Bishop of North Carolina, was consecrated on Oct. 15, 1893. The people of his Diocese had planned for a commemoration of his 25th Anniversary in Tarboro on Oct. 15, 1918.

The influenza was so prevalent in the State of North Carolina that public assemblies had been forbidden ing of the Bishop's family and a few of his old friends in Christ Church, Raliegh, on the morning of Oct. 15, where he celebrated the Holy Communion with his dear ones about him. The Rev. A. B. Hunter read the Gospel and the Rev. M. A. Barber, Rector of the Church, the Epistle. There are eight clergymen now in the Diocese who were in it when the Bishop

in China. The influenza also has caused the postponement of the consecration of the Rev. H. B. Delany as Suffragan Bishop of North Carolina which was to have taken place in St. Augustine's Chapel on St. Luke's Day during the session of the Conference of Church Workers among Colored People. This conference also was necessarily post-

### GREETING TO CHURCHMEN OF THE BRITISH EMPIRE

The following resolution was adopted at the October meeting of the Church Club of the Diocese of Michigan, when the Club was honored by an address by the Bishop of Oxford:

The Church Club of the Diocese of Michigan assembled in Detroit, Michigan, at their regular monthly meeting, October 16th, 1918, send brotherly greetings to The Churchmen of the British Em-

pire, and respectfully ask that the Right Reverend Charles Gore, D. D.,

Bishop of Oxford, carry these greetings home with him to prove our appreciation of all that was done for us by the British and our other Allies before we were ready to enter the World War, and we desire them to know at this present time that we will all work diligently and faithfully to win the war and for the right kind of Peace for the whole

### GLEANINGS FROM EVERYWHERE

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

Edited by G. W. J.

Editor-in-Chief of this paper, the Rt. Rev. Irving P. Johnson, D. D., together with the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, and the Rev. John Albert Williams, Rector of St. Phillip's Church, Omaha, Nebr., were advanced to the Priesthood.

#### COLUMBUS DAY

The papers have been giving us accounts of the celebrating of "Columbus Day" in many of our large cities, principally along the Atlantic Coast. It has always been a wonder to me that all of America does not make more of that day than it does. It should really, it seems to me, be a public holiday in all parts of our vast land. Another thing I often wonder about, is why one sees so few statues of the man to whom we owe the discovery of America. An editorial in the Boston Herald, fitting for the day, is so interesting that I reproduce it in this column:

America pauses midway in the grandest undertaking of her history for another backward look at Columbus, and never did the discovery which she now commemorates annually take on the sublime meanings or furnish the solemn inspiration with which it is freighted today. The sailing of the Santa Maria, the Pinta and the Nina from Spain in the days of Ferdinand and Isabella has been called "the most momentous event in the world's annals since the fall of Rome," but it would take a library to describe its consequences and an

tle more than four centuries ago this vast continent had no place on the map and was inhabited by savages; today 103,000,000, mainly the descendants of Europeans, are at home here shouldering the world's burden and furnishing the world's moral leadership in the greatest war ever fought

on this planet. Think of what has been done since the first English colony was formed on these shores in 1607. No uneventful tale of a "pent-up Utica" has been ours, but a record of expansion and achievement which went on until well-nigh the whole of a geographically unified territory had been gathered in under a unified political system. We have turned our prairies into flowing fields of wheat, brought our waste lands under cultivation, developed the country's mineral resources, and put such skill into our manuufacturing industries that their products have gone out to the uttermost parts of the earth; today our harvesting machines gather in the grain in

Some of that progress has been due to the pioneer, some of it to the soldier, much of it to the organizing intelligence of our scientists and captains of industry.

Through it all we have assisted at as well as witnessed the birth of every thing that can be called modern in the way of discovery and invention. Eliminate American efficiency in this field and how much would be left in the list of the nineteenth and twentieth century marvels which have transformed life and added so enormously to its conveniences. Nor have we fallen short in the higher things. Our educational systems cover the land and we have a public school system which is a model for the world.

#### We Have Abated Nothing of Our Idealism.

The question asked by foreigners today is not "Who reads an American book?" but, "Who neglects one?"

Meanwhile we have advanced in world outlook and have abated nothing of our idealism. Time was when Europe seemed far from our purposesand we regarded "entangling alliances " with disfavor. We fought our revolutionary war to achieve national independence, our civil war was to keep the Union whole, the Spanish-American war to save a people from intolerable oppression.

Today we have sent an army of 2,000,000 men to France, and they are there not for selfish interests of our own, but to suppress organized men, is the consummate ideal there try. wrong, to put right in its place and proclaimed and with varying fidelity, It costs at the rate of a thousand attained perfect conformity to the \$4,000."

On St. Luke's Day, twenty-seven establish firm foundations for peace. years ago, in the city of Omaha, the See how the coming of Columbus links itself up with the mighty drama in which we are now playing so splendid and so successful a part! Surely it must have been written in the book of fate from the beginning, that we should shake off the shackles of kings and found here a home for free men, that here we should nurture them into numbers and strength and that in the fullness of time, in the hour of humanity's greatest peril, we should stand forth as its champion, in the front rank of its defenders, perhaps also-with our deciding weight on the fortunes of battle-even as its sa-

And as we ponder over the romance and wonder of it, the thought of a new discovery of America mingles with the thought of the old in the poet's lines:

Then, pale and worn, he kept his deck

And peered through the darkness, Oh, that night Of all dark nights! A light! A light!

It grew, a starlight flag unfurled. It grew to be Time's burst of dawn. He gained a world; he gave that

Its grandest lesson: "Oh, sail on!"

### "LOOK UPON ZION"

I have been watching the papers to see what attitude they would take on the closing of the churches during this epidemic of the influenza. Many of our church papers have written on the subject and a few of the daily newspapers. The Boston Herald has an editorial on this subject under the epic to celebrate them worthily. Lit-caption above, as follows:

Seldom in the three centuries of civilized life hereabout have church buildings stood without assemblies as in the weeks now passing. This hiatus in the public ministrations of the churches may well occasion thoughtfulness in minds not usually heedful of what churches are doing.

Just as we may speak slightingly or censoriously, as many do nowadays, yet how few would welcome a churchless city! Who would not hear with genuine regret of a permanent cessation of gatherings where prayer is wont to be made and the words of men essay to reach the often dim but ever dear realities of the human spirit? This temporary hush and emptiness in the churches may, indeed, make their meaning and worth in the community the more apparent to world-drawn minds.

There is a splendid passage in Isaiah describing the disordering of common life in war time, which closes its assurance of deliverance with the words, "And the inhabitant shall not far-off Thibet, our watches tick in say, I am sick"—thus aptly matching clothing is worn in Tokio and Pekin. "Thine eyes shall behold a far-stretchphet enjoins: "Look upon Zion, the help, please do so: city of our Solemnities."

For, in time of trouble, there is no greater aid to seeing the goodness of the future citizenship of our counof God and the wide range of our try, on the part of both Church and resources than to turn attention to State, are recognized by all of us as the place where God is worshipped prime duties. and his mercies made known.

good and strengthen their hope and to assume responsibilities of after-thecourage against the day of trouble. war conditions, and we know these In them, as surely nowhere else responsibilities will be very great. among man - handled institutions, No more thoroughly American citthere is a sense of things divine and izenship can be found any where than eternal, a realization of motives and in the Southern Appalachian Mountideals which ever haunt the time ains. In some of the counties there beaten spirit of man and lure it to are less than five persons out of every nobler living. In the churches the hundred not born in the mountains. souls of mortals emerge into definiteness; the things of time are at least of the Military Department to the silhouetted if not always illumined fact that the education of these strong by the gleam of eternity's light; cares mountain boys has been neglected in and sorrows, temptations and sins, the past, when necessary comparison hopes and fears, blessings and joys, has been made as to the advantages are seen in the radiance of Father received by them and by the soldiers love; to crown all, the brotherhood of drafter from the cities and low coun-

put to the test of practice, under a ing these nineteen centuries.

THE WITNESS

long-have ceased their perennial assemblies to help serve emergency

have thrown themselves into all sorts of beneficient personal work.

Amid all, what plans and provisions for the immediate future they have been working out! Soon the churches will open their full ministries again. Does not such a life as theirs summon right-minded men and women to share it and to lend their aid?

### A Stack of Pennies 436 Miles High.

The Philadelphia Public Ledger tells us that "The United States is the principal producer of the indispensable war material, copper, and that we need lots of it these days for

It goes on to say: "Such a demand for these little coins was never before known. During the fiscal year ended June 30, 1918, the treasury department made and issued 446,628,201 cents. The best way to get a notion of how many cents that means is to lay them out in a row. If this were done in such wise as to make a single line of coppers (edge to edge) it would extend from Philadelphia to San Francisco, then back to Philadelphia, and from the latter point to

If piled singly, one on top of another, they would form a stack 436 miles high, or 67 times the height of the loftiest mountains in the world.

These cents are 95 per cent copper, 3 per cent tin and 2 per cent zinc They were stamped out of metal sheets and struck with dies at the mints in Philadelphia, Denver and San Francisco.

What becomes of all the cents? Nobody has been able ever, to explain. The government keeps on turning them out by hundreds of millions yearly, and they disappear just about as fast. Few people nowadays realize that two-cent pieces were in common circulation 40 years ago. There are still 57,000,000 of them outstanding and unredeemed, but almost never one of them is seen. The twocent piece was of course equal in value to the English penny. But in our grandfather's day there were also copper half-cents, or farthings.'

While gazing at a north-end window display of the amount of food required to feed one soldier for one year, I heard a motherly soul say: 'They don't allow them any pepper.' One of Italy's daughters leaning on a strapping doughboy's arm, lovingly looked him in the face and exclaimed "They no needa the pep. They from our Unite State!"-A Line 'o Type or

### Is It Worth While?

Bishop Junius W. Horner, of Asheville, N. C., sends out an appeal for ration which they seem to require, the Eskimo's igloo and American our present conditions. It declares: funds to keep the schools for moun- and by the unnecessary classification ing land." Then, as if to furnish aid bad that this much needed work preparation for prayer is indeed long tain boys and girls open. in so doing, and recalling how the should face a danger of closing for temple-crowned hill of Jerusalem lack of funds; which is what will haplooms above the wilderness wherein pen unless help is forthcoming from tian life. But the immediate prepathe hard-pressed have taken refuge the outside. If there be any person in "the munitions of rocks," the pro- who reads this appeal and who can ple and direct: for God is very near.

The conservation and preparation

The pathetic appeal for assistance The Churches Strengthen Hope, and in behalf of the war-torn countries of Courage Against the Day of Trouble. the world should receive and have re-This ancient injunction to "Look ceived generous responses from our upon Zion" is timely now. Allowing people. There is a danger, however, for all their defects due to human and we in the mountains are feeling failings and waywardness, the church- it, of everlooking the immediate needs es yet have much to hearten lovers of of our own young people, who are

The draft has called the attention

dollars a year to take the time of a leadership transcendently strong dur- soldier in camp to learn to read and write where a hundred dollars would Such are these institutions which do the same work in his home envifor the time being-happily not for ronment. It should be sufficient to state, without giving specific instances, that the public school facilities are not satisfactory, and, for a Meanwhile, pastors and their people time at least, there is urgent need for the Church and private philanthropy to come in and help out in our mountain districts.

We have four Industrial Schools established at strategic points in the mountains of North Carolina. Last year we had to shorten the terms of some of these schools because of financial reasons. This would not be necessary if the people knew the conditions. One of these schools has a service flag with 104 stars in it.

Due in great measure to the influence and help of these schools the Missionary District of Asheville has been able to supply its full proportional share of the increase of the Ministry of the Church. The Bishop of the District has ordained 23 Priests during the 23 years since the District was organized; 17 of these were started as Postulants in the District; nine are still in the District; and others are caring for important parishes in the Dioceses of New York, Pennsylvania, North Carolina and South Car-

The help given this District has yielded good returns. The people of the mountains have responded well The District shows a very satisfactory growth since its organization

There are 50,000 boys and girls in the mountains of North Carolina who should have the kind of industrial training our schools can give them. Over four schools should have, and with proper equipment would have, an enrollment of 1,000 pupils.

With the work done by the pupils on farms and in shops, it requires at present about \$100 to care for one pupil for one school year.

It has been worth while that you have given in the past. Your help is needed now that our schools may not ] be forced to close.

Contributions may be sent to the Board of Missions in New York, marked "Special for Asheville," or sent direct to Junius M. Horner, Asheville, North Carolina.

### THE SANCTUARY OF PRAYER.

Learning to Pray.

There is in our day a very marked interest in prayer; at least there is a great deal of talk about it, and books on prayer are widely circulated and read. These books have their value, but they can only do two things for us: They can stir in us a longing for prayer, and they can tell us how to prepare our lives for it; but they cannot do more. Prayer itself can only be learned by praying.

The same writers who attract us by their description of the possibilities of union with God in prayer often dscourage us by the elaborate preparemote and elaborate; for the true preparation for prayer is, in a word, Chrisration for prayer cannot be too sim-

After all, when we have read a good many of them, they really all say very much the same things, which can be summed in a few words.

The first step to prayer is penitence and humility: so the prophets taught us long ago.

The second step is self-discipline, recollection: "It is absurd," says one master in the art, "to try and be recollected at the time of prayer, if the mind is distracted at other times and allowed to rove where it will." We need the habit of controlling our thoughts; in other words, "the practice of the Presence of God." We need to bring our thoughts "into subjection to the obedience of Christ": our wills and lives into harmony with the Will of God. "Union with God consisteth not in the ways of devotion or sweetness," says St. John of the Cross, "but in one necessary thing only; in knowing how to deny ourselves in earnest." He whose life is directed to the fulfilling of God's Will, when he kneels down to prayer will find that he has come home. It is the time when "His greatness flows around our littleness; round our restlessness His rest."

Can we not pray then till we have

Will of God? We can, indeed, thank God! It is enough for our Father that we truly and honestly set our faces to seek His Will. So we close our books, leave off talking about prayer and try to pray.

Let us make an act of penitenceany act we know: let us ask the guidance of the Holy Spirit; let us tell our Lord in our own words that we desire to serve Him and do His Will. Then let us very quietly and simply realize that we are now, as always, in the Presence of God. The Hour We Always Longed For.

"Whether it is in a consecrated place or not, it is in God Himself we pray. His Immensity is our temple. His Ear lies close upon our lips. It touches them. We do not feel it: if we did we should die. It is always listening. Thoughts speak to it as loudly as words; sufferings even louder than words. His Ear is never taken away. We sigh into it even when we sleep."—Faber. Dwelling awhile on this thought, we must surely be led to love and praise "the infinitely blessed Being of God, than Whom nothing can be conceived more holy, more pure, more august, more adorable, more compassionate." praise him for the Incarnation and Redemption which have made our union with Him possible. And in the act of praise our will is quickened afresh into harmony with the Will of God; we see our duty clearer, we offer ourselves to Him with desire to do what He shall show us. And if this is indeed a true approach to Him, we find ourselves led on to intercession. His Will is the salvation and the perfection of all men. When we pray for others it is His prayer we pray; we desire what He desires. praise of God in our mouths' have put a "two-edged sword in our hands." This is the hour, the blessed hour we always longed for, when we wholly lose ourselves. That "selfhood which is the cause of all our griefs', half of it is lost in God, for we desire now only what He desires; half of to is lost in sympathy, in self-identification with the sufferings, the sorrows, the pathetic ignorance of those for whom we pray.

From such a prayer we shall rise with new courage for our daily task. new sense of the possibilities of friendship with God, and a great joy in the knowledge that He has admitted us to fellowship in the work of salvation. We shall be heartened for greater efforts in the work of conforming our lives in His Will, and this again will be a better preparation for the further work of prayer.

And let it not be forgotten that one of the best preparations, both remote and immediate, for prayer, is the fervent reading of the Holy Scripture. The Holy Scriptures provide the inspiration, the atmosphere and, when we need them, the words, also, for prayer. And further: "He who truly possesses the words of Jesus," said St. Ignatius of Antioch to the Ephesians, "is able also to hearken to His Silence."

"Our Lord God showed me that it is full great pleasure to Him that a helpless soul come to Him simply, plainly and homely. For this is the natural yearning of the soul by the teaching of the Holy Ghost.

"And the vision was a learning to my understanding that the continual seeking of the soul pleaseth God much; for it may, do no more than seek, suffer and trust. . . And the clearness of finding it is of His special grace when He will."-Julian of Nor-

### "HE PAYS \$20,000 A YEAR TO PREACH."

In the course of a lecture delivered shortly before his death, Bishop Coxe told the following story: When I was rector of a Church in Baltimore I used to see a dear old lady, in the garb of a Quaker, very often in the congregation of the Church. One of the wardens said to me, "Mrs. is a great friend of yours."

"I am glad to hear it," I said.
"Yes," said the warden, "she said to me, "I love to hear your pastor preach, but I should like him so much better if he did not receive money

"But," said the warden, "he pays \$20,000 a year for the privilege of preaching to us."

"Does he, indeed, and how so?" asked the old lady.

"Well, we both were educated at the same time—we are about of an age-and I earn \$25,000 a year at my profession, while he only receives

### VIEWS AND INTERVIEWS

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

He Rediscovered His Country.

"I have rediscovered my country, after being absent from it one year,' said Dr. Newton, pastor of the City Temple, London, to a newspaper reporter just before sailing for England recently. "I was very greatly impres-sed," he continued, "by the wonderful change that has taken place in one short year. It seems to me that the United States has been completely transformed in that time. I talked Jesus Christ. with many people during my travels through several states. Everywhere I found them a unit in support of President Wilson and the most vigorous prosecution of the war to the inevitable end, which must be a complete victory over the Potsdam gang and all it represents." Dr. Newton was formerly pastor of a Church at Cedar Rapids, Iowa, and succeeded Dr. Jowett at the City Temple, London, probably the largest Protestant church in the world.

#### A Pleasure to Meet the Leaders of the Canadian Church.

Bishop McCormick of Western Michigan, commenting in his Diocesan paper on his recent attendance upon the sessions of the Synod of the Canadian Church as a representative of the American Church together with the Bishop of Harrisburg and the Rev. Dr. Jessup, of Buffalo, says: "Mrs. McCormick and I were the guests of Sir Henry and Lady Pellatt at their beautiful home overlooking the city of Toronto. Every possible courtesy was shown us by our hosts and by Archbishops and Bishops of the Canadian Church. It was a pleasure to meet the leaders of the Canadian Church and to listen to in Whom we trust, so that after the their most illuminating and interesting discussions concerning their ever God will call upon you to do work. Every reference to America, its Church, its Army, or its people was received with understanding and with appreciation and the illusions to our share in the war awakened the utmost enthusiasm. Our joint service and our joint aims have united the peoples of the two countries in ties of closest sympathy. Elihu Root said, 'I take off my hat to the Canadians,' and every American is glad to join him in this tribute."

### Jeanne d'Arc and the Goddess of Liberty.

"One of the most inspirational works of art produced by the war,' says Ben F. McCutcheon, Director of Publicity of the Seventh Federal District Liberty Loan Organization, "is the lithograph drawn by Lucien Jonas, showing the irresistible spirit of Jeanne d'Arc, floating over the French divisions and leading them forward to victory under her banner of the cross and the lily.

That drawing admittedly represents a deep spiritual truth underlying the glorious heroism of the New France. Whereas the hosts of the Revolution of 1789 rallied about the image of a goddess of Liberty which might easily have been mistaken for the effigy of a strumpet, the Armies of France in this war are led by the glorious vision of the Virgin of Domremy and the deliverer of Orleans and France.

An equally inspiring thing, and one that carries quite as much significance to all Christian men and women, is brought back to us by men who have seen the British soldiers, going over the top into the line of fire singing in unison with the tone of a thousand cathedral choirs that most magnificent of processional hymns. ward, Christian Soldiers,' Early in the conflict they went into the line with the rollicking rhythms of 'It's | a Long, Long Way to Tipperary; but my heart's all there.

The significant thing is that the hearts of the soldiers of the Allied forces have marched on, under the guidance of the holiest souls in the history of mankind, toward a city that is eternal in the heavens, whose symbol is the Cross, and whose sovereign is the Savior of mankind."

### The Most Critical Battlefield Not Across the Seas.

"The most critical battlefield is not across the seas," says the Rev. Frederick G. Budlong, rector of St. Peter's Church, Chicago. "It is in the social and industrial life at home; it is in the ! to advantage."

I minds and hearts of the individual men and women who constitute this

There is little use in winning the war on the continent of Europe, unless, in the process we become pledged wholeheartedly to the ideals of personal righteousness, unselfish service and devotion to the common good, which have been revealed by the Father of us all through His Son,

Unless more men are made by the war than are sacrificed in the war, our victory, however glorious will be mean indeed. However splendid the devotion of those who give up their lives in battle, so far as we are concerned their self-consecration unto death, will be worse than wasted, unless we become worthy of the price they have paid. 'Ane we worthy of them?'

When the war is over, its value for the world and for setting forward the kingdom of God will depend in great measure upon how completely during the war we shall have become consecrated, as individual men and women, to high ideals and unselfish

It behooves every earnest soul to look ahead to the tremendous opportunities and responsibilities God is fitting us to assume, and we dare not make our plans apart from Him.

As part of your duty as Christian patriots, seek God more frequently, more humbly and more eagerly in your daily prayers. Come more faithfully to His house of prayer to worship with your fellows. Do your part by striving as never before to live into communion with the God war you may be ready to do whatsotoward making this world truly His, and your life the expression and the instrument of His blessed will."

### People of England Are Not Taxed, To Support the Church.

"In The Witness of October 12th, you reproduce on page eight, under the heading of Militant Atheism in England and America, an editorial from the American Church Monthly,' writes the Rev. Dr. Phillips of Temple, Texas. "According to this, by inference, Atheists, and presumably others, are taxed to support 'A state religion,' I presume the Church of England is referred to. As a matter of fact, there is no more taxation in this regard and connection, than in the case of the State Church of Scotland, (Presbyterian). The late Mr. W. E. Gladstone, I believe, several times confuted the idea, as did Mr. Asquith, the late Premier of England, from their places in the House of Comof England is derived from revenues of our city, over the body of a young war production centers now being unarising from endowments, freely given, both ancient and modern; and also from the large free-will offerings and benefactions given by her people; even the revenues, arising from the ministered by a department of State, even of our faith! the Ecclesiastical Commissioners. The state connection arises from hisbeing while the Heptarchy was a congeries of small states. and the unified England grew up around the God? Church, which is strictly speaking the Mother of the British Empire. No new bishropic is permitted by law, until the new See has been fully endowed,-by the gifts of her people; the Church does not profit to the extent of one penny from the State, any more than does our own Church. Despite the fact that this old myth has been exploded time and time again in the British House of Commons, it still raises its hoary head."

"The reason why people love dogs," says the National Humane Review, "is because dogs love people. Both love and hate in this world are largely reciprocal. And dogs are worth loving. They will fight to a finish to save a beloved master. They will plunge into swift waters to save a child whom they are guarding. They do not lie or cheat, or use bad language, or smoke or drink alcohol. They have positive traits of character and virtues which most men could imitate

### A MEDITATION

The Rev. Percy T. Fenn, D. D.

The Pestilence that walketh in the darkness, and the sickness that destroyeth in the noon-day.

For the first time in a ministry of nearly thirty years we have been ordered by the Board of Health to suspend all our public services! It is an unique experience, but the prevailing epidemic has made it necessary.

There is much for us to do during this period when our congregations will not assemble for the worship of God, and most of us will be as busy as in normal times.

Yesterday, for instance, we came into the church, and we sang a hymn without an accompaniment, and we made our War Intercessions. And as we knelt alone in the house of God, it seemed as if God were nearer to us than at ordinary times!

And what comfort it ought to be to our parishioners when they remember that their priest is still standing before God't Altar to offer the Holy Sacrifice, and to intercede with God on their behalf!

And as we muse in our study we recall those three great judgments of God-War, Famine, Pestilence-with which He afflicted His recreant people of Isreal. And we wondered whether this epidemic which is spreading so generally, and which is proving so fatal, is not another instrument in the hands of God for the chastening of His indifferent children.

Four years of war have devastated the world, and the casualty lists are bringing it home to the hearts of our people as never before; but the spiritual element of the war is still unnecognized by the majority of us, and we are still forgetting God!

We had hoped that the war would bring us to our senses, and to our knees. But we seem to be still impregnated with materialism, and still unmindful that the Lord is King!

We meet to pray for the dear boys who have gone to the front, and who may never return to us, and our gathering is saddened by the absence of the very parents of those boys! They are busy with war work, and with all kinds of social activities; but they seldom come to the House of God to commend their boys to His protec-

And their lives are as worldly as heretofore, apparently. The war has not effected any appreciable change in their mode of living, or in their spiritual outlook.

So God is sending them the pestilence that walketh in darkness and the sickness that destroyeth in the noon-day! And on every hand fear grips the heart as we are reminded meeting of the Joint Commission on of our own frail mortality.

Young men, full of promise, are stricken down before our very eyes, and we are forced to acknowledge that God's judgments are abroad in mer made an initial appropriation to all the earth.

This afternoon we are to bury a "Flu." At the same hour a similar general "leads" have been indicated: man who died of the same disease up at the Great Lakes.

And the telephone is constantly ringing, and we are asked to offer special prayers for those whose con-Church's own endowments are ad- dition seems critical, and who are not

But why will not the Christian morld recognize the hand of God in torical connection; the Church was in these calamities? Why will we attribute them solely to natural causes, rather than to the chastening hand of

If we fail to repent under the present chastening God has yet His third instrument of retribution-famine-with which He may easily afflict us. Shall we trifle with His love and challenge His unwilling judgments? Then let us repent and turn unto the Lord our God. For "though we be tied and bound with the chain of our sins," yet "the pitifulness of His great mercy" will loose us if we will thus turn to Him.

The great testing-time is here; how shall we meet the test?

When Mrs. Jay Gould, Jr., was serring in the kitchenette at Bryant Hut, sweltering days New York City has lately gone through, a soldier remarked to her: "This is a pretty tough job you have here. I should think you would get one of them out of door jobs such as being a conduc-Mrs. Gould said is not reported.—Association Men.

## Plain Notes on Prayer Book Revision

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

#### SIXTH PAPER

By the Rev. H. Fields Saumenig.

bric the Commission proposes to omit comment. is as follows,—At the end of the whole Portion of the Psalms or Selection from the Psalter, the Gloria in Excelsis may be sung or said instead of the Glorin Patri. The proposition is, in brief, to remove the rubrical permission to use the Gloria in Excelsis after the Pslams at Morning or Evening Prayer. The use of Gloria in Excelsis with the choir offices in the Anglican Church is found alone in the American Prayer Book. General usage associates the Gloria in Excelsis with the Communion Office. There is, however, liturgical authority for its use at Morning Prayer, coming through the Eastern Liturgy where it was used daily at Morning service as a memorial of the Incarnation and as such served the same purpose as the Magnificat at Evening service. From the Eastern Church the Gloria in Exthe Western Church where it first ap- all forever. peared in the services for Christmas Day; provision being made later for its use on Sunday. It was given a place of Benedicite. The same pro-

of Edward VI, 1552. The change proposed here is to print dicite, (and in accordance with prothe Te Deum in three portions with posed rubric for Te Deum as well,) large capital letters, as follows,-We particularly where small and untrained praise, etc. THOU art the King, etc., choirs sing the senvice, but why add and O LORD save, etc. This change the Benedictus es Domine? It would was proposed with the intention of seem that the twenty-third Psalm has providing a rubrical permission to the best claim if an alternative canomit a portion of the Te Deun in the ticle is to be provided, because the discretion of the Minister. Such a rubric was proposed by the Commis- Book in the place of Benedicite. If, sion but was defeated by the last however, the spirit of the Benedicite General Convention.

PROPOSED CHANGE NO. 12.

PROPOSED CHANGE NO. 11. tions with large capitals for introduc-Omit first rubric on page 7. The ru- tory. This proposed change needs no

PROPOSED CHANGE NO. 13. Insert before Benedicite as follows:

#### Benedictus es Domine.

Blessed art thou, O Lord God of our Fathers: praised and exalted above all for ever.

Blessed art thou for the Name of Thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of Thy holiness: praised and exalted

above all for ever. Blessed art thou that beholdest the depths and dwellest between the Cherubim: praised and exalted above all

for ever. Blessed art thou on the glorious throne of Thy Kingdom: praised and

exalted above all for ever. Blessed art Thou in the firmament celsis found its way into the usage of of heaven: praised and exalted above

The purpose of this proposed alteration is to provide a short cantical in place in the Communion Office of the posal was made by the Commission in English Church in the Second Book 1886 and was defeated by vote of General Convention. It is doubtless wise PROPOSED OHANGE NO. 12. to provide a short canticle for Benetwenty-third Psalm is used in Scottish is to be maintained and a shorter canticle provided, why not Psalm 148, of To print the Benedictus in four por- which the Benedicite is a pharaphrase?

### MEETING OF THE JOINT COMMISSION ON SOCIAL SERVICE

The most important matter discussed at the regular semi-annual Social Service, held in New York on Oct. 11th, was the proposed new relations with the Episcopal War Commission, and which during the sumenable the Joint Commission to secure a field secretary to undertake special soldier from a neighboring Camp-a work of a social service nature in condertaken under the auspices of an interdenominational committee, with a view to the more effective ministration of the Church to the new industrial populations growing up along the Atlantic seaboard; second, an effort to stimulate the more effective participation of parochial and diocesan forces in and about training camp communities in connection with other remedial agencies, with a particular view to making and keeping these communities clean and wholesome. Opportunities for other work are also expected to develop. It was decided to recommend to the War Commission appropriations for one or two additional secretaries, in order that the new field of work might be more adequately covered.

Another matter considered was the participation of the Commission in the Church Student Council recently organized by the Collegiate Department of the General Board of Religious Education, which is planning to establish among Church students in our various colleges and universities a 'minimum program" of activities along the lines of personal religion, New York, one of those fearfully hot missions, religious education, social service, and Church extension. In response to the Council's invitation, the Commission elected two representatives to serve on the Council,the Rev. Samuel Tyler of Rochester, N. Y., and Miss Vida D. Scudder of torette on a Sixth Avenue car." What Wellesley College,-and voted an ap-1919 budget. Walleto With hit hat to A A A All f

Among other matters acted upon were the appointment of a splendid sub-committee consisting of the Rev. J. H. Melish, Mr. C. R. Woodruff, and the secretary, to draw up a statement on reconstruction and the Church's duty with reference thereto, while a statement submitted by Miss Scudder with reference to the present crisis was in substance approved and entrusted to a special sub-committee for revision and issuance after a referendum. To another committee was referred the suggestion of the Society of Companions of the Holy Cross that the Commission should collaborate strong, hardy man-a victim of the nection with the war. One or two with it in the publication of a Calendar of Social Justice now being commons. The total income of the Church service will be held in another part first, co-operation in the surveys of piled, while a request from the same ociety that some action be taken in the Mooney case in California was favorably acted upon. Still another committee, consisting of Bishop Fiske (chairman), Dr. Percy Dearmer, now visiting America, Professor Dickinson Miller of the General Theological Seminary, Miss Scudder, and Mr. Woodruff, was authorized to prepare a special order of worship in connection with social service, a lectionary, and such other forms of prayer and intercession as might seem desirable.

> The secretary reported that, on the Commission's suggestion, the Social Service Commission of the Diocese of Connecticut was co-operating in a Child Welfare Campaign in that state under the auspices of the National Child Welfiare Association. On the secretary's suggestion, further, of an increasing need of trained social workers if the Church is to register effectively in the social field, he was instructed to urge the General Board of Religious Education to help to secure the introduction into the various seminaries of systematic courses of instruction in the social interpretation of the Bible and Church history and in modern social problems and methods of service.

Reports of the year's activities, of the increasing number of college and public libraries and other educational institutions on the Commission's mailing list, of the progress of the financial campaign, especially as regards the one per cent apportionment propriation of \$100 for the Council's by the dioceses, etc., were submitted and accepted as records of progress.

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### **EDITORIAL**

### THE PERVERSION OF THE LAW.

"Some people in the congregation tell me that seven-thirty is too early for a Sunday morning service; yet I notice young men passing my house every morning at six to attend drill, and the Major doesn't trouble to go himself. In the Church the Major and the General both go, but the rank and file excuse themselves.

"Isn't it about time that we stop giving ice cream and candy to the soldiers of Christ and put the Church on a more military basis? am willing to spend money to lure the heathen to Church, but I am not willing to spend it in order to coax the soldiers of Christ to come to drill."

In some such words as these, one of the clergy recently addressed his congregation. They are good, honest words, and they remind me of some notes by a lovely, healthy young lady, now in Paradise, made at the Northfield conference, speaking of her set: "To us, religious people have meant chiefly old ladies, and they had a monopoly on it. They were on the stage and we were looking on. It was the clergymen's business and old ladies took it up, when they hadn't anything left in their lives, as a last resort."

The truth is that these sentiments express the weakness of American Protestantism. They are not the faults of our Roman brethren nor is it our business to point out their faults at this time. Let us consider American Protestantism as a religion and measure it by the standards of Christ's life and teaching.

Wherein has it departed from the virile yet winsome gospel of the Master?

First, I should say in that it rests in the law, not as a disciplinary force, but rather as a means of grace. Starting with reform, it tries to put us all into a reformatory. It expands and amplifies the ten commandments Thou shalt not dance, thou shalt not drink, thou shalt not attend the theater, thou shalt not play cards, thou shalt not smoke, and, if one be a minister, thou shalt not overmuch enjoy thyself, nor give evidence thereof in outward ways.

This was Puritanism pure and simple.

Now, I have no particular objection to this program as a monastic rule for those who voluntarily seek asceticism, but as a world program, it alienates red-blooded men. As a program of eternal life it is petty, pedantic, poverty-stricken. However much these things may be vices, as a program for Christian idealism, they cannot lead a man into the measure of the stature of the fullness of Christ.

But this program has been heralded as the essence of Christianity by those who have failed to get rid of the root of bitterness themselves and so have sown the seeds of self-righteousness. There is no one who is so sure of his own personal rectitude as that person whose life is consumed in condemning the sins which he himself never commits.

Surely, one cannot conceive of such a prophet "eating and drinking with publicans and sinners," and he doesn't.

The result of such a program is to over-emphasize the effiminate qualities in men. Now it is a strange thing that the loveliest thing on earth is a woman who is entirely feminine, and almost the unloveliest is a man who tries to emulate her.

The Christian religion as Christ preached it was a masculine gospel, with its due share of sterness, but underneath that severity, the tenderness of a woman.

This has been reversed—and we have a gentleman with a mild, "And when He, the Spirit of truth, Obediently they waited and the

bland exterior, who talks tenderly and sings maudlin, sentimental nonsense, while within he is far from the sympathetic, tender pastor, whose chief duty is to preach the forgiveness of sins.

The program of the puritanic law has made the Church into a caste, instead of an asylum for all sorts and conditions of men. It is over much concerned about its legal respectability.

The member of the Church is one who has cleansed himself of certain external legal blemishes but, as Fanny Adkins says, "Is rather close in his financial dealings." Of course, this is not true of all Protestant Christians-probably not of the majority-but it is true of such Protestants as are fond of advertising—those whose sounds go out into all lands.

And the worst of it is, that it has operated just as the two quotations to this world—and that story would at the head of this article would indicate.

Instead of soldiers of Christ who are in the world but not of it, we have followers of Christ who are of the world but not in it. Like spoiled children, they look to the Church to condole them, to furnish them with social dimensions of a harmless and respectable character; to help them to greater respectability and social prominence; to provide them with music and oratory that is to their taste; to do as they please, and to quit playing the game when they can't play it in their own way. There is nothing soldierly about the whole proceeding. It savors of the conduct of the Russian soldiers at the close of the empire. We will serve our officers in so far as we like them. We will take leaves of absence for just so long as it is to our notion and our pleasure. The nation is full of perfectly self-satisfied Protestant soldiers who are on indefinite leaves of absence from their regimental duties, said leaves having been given to themselves by themselves.

The whole scheme is most unpleasantly Bolsheviki in its lack of any sense of responsibility to the oaths of baptism and confirmation, and to those who are the officers of Christ. We want to play to an army in which we issue all our own orders and are under no obligations to do anything for anybody, even for the commander-in-chief, unless we choose to do it.

It is the weakness of Protestantism, and it is a weakness that is fatal to efficiency and to the development of manliness.

The Scotch poet told us to ask God to let us see ourselves as others see us. The test of our righteousness is not what we think of ourselves, but what the common people think of us.

I have talked with men, especially in towns of a size that the whole population knows itself intimately, and the lack in the program of Protestant Christianity is just that quality of which St. Paul tells us that without it all our professions are like sounding brass and tinkling

The sounding brass of self-confident leaders is much in evidence, and we can hear the tinkling cymbals of an effiminate piety, but the charity—that big something which suffers long and is kind and does not envy and is not puffed up and vaunteth not itself-that big brotherly interest in all men and in their weaknesses and faults,-that is sadly

The prodigal still finds the elder brother cynically obstinate because of the music and dancing, and full of bitterness that the prodigal is not summarily dealt with.

This whole program of Christian brotherhood is out of joint, and has transformed the plans of Christ for including the sinner in the warm fireside of religious brotherhood, into a nice scheme of making the Church a censorious inquisitor of private morals.

We live in constant fear of the Church's reprobation for piety, and produce a pale, anaemic sort of lady-like sisterhood instead of a manly fraternity.

It is a lack of courage not to use Christ's body as He used it, to make the penitent sinner feel at home without making him a self-righteous

If there is one note we need to emphasize today it is the demand that the soldiers of Christ shall learn obedience and practice charity, using the law, which is good, to enforce loyalty and using grace, which is better, to teach humility. We may be saints in the sense of being consecrated to God's service, but we must not feel that we are saints in the sense of being censorious toward sinners.

### STUDIES IN THE ACTS

"And when the day of Pentecost was is come He will guide you into all fully come, they were all with one truth accord in one place, and suddenly there came a sound as of a rustling mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts II 1-4.

These words mean everything to the Christian, for they signify the fulfillment of Christ's repeated promise. 'Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you."

"Tarry ye in the city of Jerusalem until ye be endowed with power from on high."

"But ye shall receive power after that the Holy Ghost is come upon

These two, truth and power, are the two things needful besides love. For without power, truth is a useless thing, the basis of mere argument and speculation. Without truth, power is brutal, senseless, tyrannical.

And these two necessary aids to love, which is the greatest, Christ assured his apostles, would come to them as the results of a gift which He could give, which they were to abide in Jerusalem to receive, and without which they were to attempt

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promise of Christ was fulfilled on the day of Pentecost.

To those who resent the supernatural, and who deny to the God who made it all the power to introduce no new element in His creation, the miracle of Pentecost is an irritant.

To those who see in God's creative acts a constant revelation of the new and the unexpected, the Day of Pentecost, by which man received the gift of spiritual truth and power, is the crowning act of the whole revelation of God's goodness and might.

The Story of Creation is a story of repeated miracles; for each new order of thnigs introduced that, which, previous to its existence, was unknown have been sadly incomplete were there not given to him who was created in the image of God, the Spirit of Truth and Power.

The besetting sin of man is pride. He fancies that he can find in his own nature, the solution of God's plans. Each new cult is based upon his confidence in his self-sufficiency, only to end in shipwreck, because power without truth is like a powerful engine without steering apparatus. It goes along blindly and is wrecked be-

cause it leaves the way.
"I am the way," said Christ, "and My spirit is both power and truth." Unless we follow in the way, the more power we develop, the greater following we have, the larger cult we form, so much greater is the wreck, when the machine goes to destruction in the dark.

Christ is not only the way, but the light of the world, and in that light we see the way, and toilsomely follow the same.

This little band of one hundred and twenty guided by the twelve apostles would have made very little impression upon the world, except the Spirit of God had inspired them with power and truth.

What could twelve Hebrew peasants do except they be endued with power from on high? It was the gift of Pentecost that gave to this feeble brotherhood the power to go ahead in the light which Christ's foresight had provided.

They possessed the three qualities which together make the Christian Church the greatest power in the world, viz., heat, light and motion. They were aflame with the love of Christ; they were illuminated by the wisdom of Christ; they were energized by the power of Christ.

These three are as necessary to any parish today as they were to this first parish that met at Jerusalem.

How many Churches have power and light without heat? How many cults have love and pow-

er without light? How many fraternities have love and light without power?

It is the full gift of Pentecost which must possess the organization f it is to go through stone walls and climb over all obstacles.

The gift of Pentecost was not an invisible, heterogenous influence ch permeated Jerusalem. It was a definite, visible, fire that energized a certain solidarity that Christ had prepared for its reception.

It was not an unseen force, but a definite power.

It was not an unseen force, but a visible communication.

It was not given to the world, but to the Church, those whom Christ had called out to follow Him, and who had persevered in such obedience. It was the obedience of the Body

to Christ's commands that gave force and energy to these feeble folk. Nor was the power a mere transient influence. That which they had

received they gave to others by a definite act. "Then laid they their hands upon them and they received the Holy Ghost."

But the objection is at once urged that if such power were given to men why is not the Church which claims this power more of a force in the world today?

For the obvious reason that God's power is dependent upon man's willingness and obedience in order that it may be demonstrated in the spiritual realm. He declines mechanical force and demands co-operative action. Whenever the historic Church has summoned to its call, men of humility and obedience, there has been no lack in the power that it has manifested.

But like every force, there must be unity of action. The various parts of the engine must co-operate. Friction

Continued on Page 7

### **CURRENT EVENTS IN** THE AMERICAN CHURCH

paper should be sent.

number of camp pastors is not conthe original order.

A suit has been filed in the Supreme Court of New York asking for the appointment of a receiver of the properties of the Russian Orthodox Greek Church in this country on the ground that money and property have been diverted and misapplied. The suit was filed, says the New York Times, in behalf of about thirty pastors in charge of Greek churches in different parts of the United States who are opposed to the elevation of Archbishop Nemelovsky as head of the Church in this country. In the proceedings the Archbishop brought against the clergy opposed to him, he alleged that they were influenced in their attempt to oust him by the Bolsheviki in Rus-

Because of the influenza epidemic the service of consecration of Bishop Coadjutor-elect Quinn of the Diocese of Texas was postponed from October 24th to October 31st.

Owing to the prevalence of influenza the churches in most places in the Dioceses of Virginia have been closed, as well as all places of public gatherings. The epidemic seems to be getthat the order will soon be rescinded.

the Rev. R. W. Rhames, rector, has sion; intercession for Missions; been presented with a pipe organ by luncheon in the Parish House; Sun-Mrs. Harriet Nye Towne in memory day School conference led by the of Capt. John Dana Barker and his Rev. Dr. W. H. Overs and the Rev. wife, Mrs. Mary Lucina (Anderson)
Barker. The organ is pneumatic throughout, and especially designed evening with addresses by the Rev. to correspond with the Gothic archi- Jenkins Watkins, the Rev. Dr. Overs tecture of St. John's Church. The organ was dedicated at the Communion James A. Baynton. The convocation service on Sunday, October 6th, and was brought to a close with a celebrathe opening recital was given on the tion of the Holy Eucharist on the following Monday evening. The placing of the organ required the enlarge-H. Edson, Vicar of the parish, officiment of the church. A number of im- ating. provements, all paid for, have been made, including the elevation of the altar, a new lighting system, a lecturn and choir stalls.

Crowder, the rector, and the Rev. J. P. Chalmer, vicar. Captain Baker, ful and efficient administration. The prior to his enlistment in the service beautiful new church in which the of his country, was an usher at St. congregation now worships was dedi-James' and had charge of the Christian Nurture classes in the Church taken an active and prominent part in school. He was a lieutenant at the time he received the wound which is a member of the Standing Commitrank of Captain before his death. He had received the Croix de Guerre for Shetler. gallant service in the trenches.

Subscriptions for the work of the National Lutheran Commission for Soldiers' and Sailors' Welfare reached the sum of \$1,375,540 the past year. Eighty-one Lutheran chaplains have been assigned to the army and navy, twenty-five of whom are in France. while civilian chaplains and camp pastors number 136. The Lutheran Brotherhood has eight buildings in army training camps, and in one of these 1,600 Lutheran soldiers received the Holy Communion in a single day.

In the recent attack of influenza which attacked some 2,200 people and cost the life of some 65 or 70, at Pulaski, Va., a town of about 6,000, the Rev. Thos. E. Opie, rector of Christ

We shall take it as a great favor if (Church, headed a committee which our exchanges and the rectors who conducted a community soup kitchen charge of Immanuel Church, Covinghave been so generously sending us for the relief of the sick for two their parish papers will change the ad- weeks. From 30 to 40 gallons of dress of The Witness to 6219 Cottage chicken and beef broth, prepared by Grove Ave., Chicago, our new office expert colored cooks, were made of publication and to which address all daily and carried by auto all over matters intended for publication in the town to families too ill to send for it or too weak to prepare food for themselves. Milk, toast and coffee in large Army chaplains hereafter must con- quantities were also served free to all form to the regulations of the mili- the sick. The kitchen constituted a tary establishment instead of acting \$500 business, the money and supplies as independent factors, according to a being solicited by Mr. Opie, apart dispatch appearing in the daily papers. from the town's general relief fund of Complaints from various religious some \$3,000. The Pulaski Times gave bodies following the order of the war the following summary of supplies department which in substance pro- used, 400 loaves of bread, 125 pounds vided for the retirement of a large of beef, 200 chickens, 40 dozen eggs, 125 gallons of milk, 50 pounds of sidered by the government as of suffi- flour, 50 pounds of rice, two sheep, cient weight to induce any change in one ham, three gallons of potatoes, 12 gallons of oil, besides apples, preserves, meal, celery, etc. Sunday, October 20th, was the first anniversary of Mr. Opie's pastorate at Pulaski. He went to Pulaski from Saltville last fall. During the year there have been 15 baptisms, 10 confirmations, 6 marriages, and 5 burials. A new pipe organ has been installed and a number of improvements made on church and

The annual convocation of the archdeaconry of Ridgway, Diocese of Erie, Pennsylvania, was held at St. Luke's Church, Smethport, (the Rev. W. E. Van Dyke, rector) September 30th and October 1st and 2nd. The following are the officers of the archdeaconry: Bishop Israel, Archdeacon Radcliffe; the Rev. Wm. R. Agate, Secretary; George W. Mitchell, Esq., Treasurer; the Rev. E. H. Edson, the Hon. Joisah Howard, Mr. W. W Winslow, Executive Mission Board. The convocation convened at 7:30 p. m., on Monday, September 30th, when Evening Prayer was said and an ad-Aigner, followed by a reception in the Parish House. The program for the next day included: Celebration of the Holy Eucharist, the Rev. Dr. Radaddress by the Rev. Chas. H. Kitchin; report of Dr. Aigner, the Archdeacon, St. John's Church, Girard, Kansas, and Missionary clergy; business sesthe Rev. A. C. Jones and the Rev.

### PERSONALS

The Rev. E. J. Randall, Chicago, who A high tribute of respect was paid served St. Barnabas' Church as lay ject to Intinction and wish the old to the late Capt. C. D. Baker, who reader and since his graduation from died in France from wounds suffered the Western Theological Seminary those who receive by Intinction have in battle, at a memorial service con- and ordination to the priesthood has ducted at St. James' Church, New been the rector of the parish, cele-York City, by Bishop Greer and as-brated the twenty-fifth anniversary of tinction, it will, of course, be advisable sisted by Bishop Courtney, formerly his work there on Sunday, October rector of the church; the Rev. Dr. 19th. The parish has prospered spiritually and materially under his faithcated two years ago. Mr. Randall has the social service work of his diocese, proved fatal and was advanced to the tee, the Board of Missions and of the Committee in charge of the Cathedral

> Lieut. Lester Wallace Kern, who was killed in battle, was a postulant for Holy Orders and a student at St. Stephen's School, Annadale, N. Y. prior to his enlistment as a private in Company I., 106th Infantry. He was twenty-four years old and the adopted on of Mrs. Thomas A. Wilson of New York City.

The Rev. Malcolm Taylor has accepted a call to become rector of St. uation; for the gods they have served Mary's Church at Madisonville, Ky. He goes there from the Diocese of them but poorly in the emergency. East Carolina.

the work. This is a magnificent old church and Mr. Gravatt will find a fine body of loyal people to work with. He was from the rectorship of Ascension Church, Frankfort, Ky.

The Rev. Clarence N. Buxter, who for some time has been rector at Madisonville, Ky., has recently taken ton, Va.

The Rev. T. N. Nelson, headmaster of the Virginia Episcopal School, is giving services at the Lee Memorial Church, Lexington, Va., since the rector, the Rev. Churchill Gibson, has entered the army service as chaplain.

Captain W. K. Rainsford, son of the Michigan Ave. and Van Buren St. Rev. Dr. Rainsford, former rector of St. George's Church, New York City, has been wounded in action at the front overseas. He is a graduate of the Plattsburg Training Camp of 1917. He was driving an ambulance in France when this country entered the war and returned home to enter the American army.

All mail intended for First Lieutenant D. R. Ottmann, Chaplain, should be addressed to Ft. Sill, Oklahoma.

Private Jean Fournan, of New York, is known as the "Red Cross man" at the American Military Hospital No. 1, where he is convalescing. A cross on his back, the mark of two pieces of shrapnel, will be a life-long

#### ADMINISTERING THE HOLY COMMUNION BY INTICTION

Bishop Lawrence of Massachusetts, has issued the following letter to the clergy of his Diocese, under date of October 4th:

My dear Brother-

Acting upon medical advice and my own judgment, I am taking the liberty of suggesting to you the advisability of the administration of the Holy Communion by the method of Intinction, at least for the present. Experidress given by the Rev. Dr. Martin ence has shown this method to be reverent and acceptable.

The cup should be shallow, and a very small amount of wine is needed: a tablespoonful for twenty-five to one ting well in hand and it is anticipated cliffe, celebrant. Morning Prayer and hundred communicants is ample. Waters should be used.

In administration, the cup with the patten and wafers can be held in the left hand and fingers. The Priest dips the corner of a square wafer or the edge of a round one very slightly, not more than a quarter or an eighth of an inch, into the wine. If he does so with reasonable quickness, the wine is immediately absorbed, and the wafer can be placed on the palm of the hand of the communicant. Or the Priest gives a wafer to every person kneeling at the rail, then takes the cup, and as he passes along each communicant dips the wafer in the wine.

As each railful of communicants kneels, the whole of both Sentences is said before beginning to administer. ave the first half of both Sente the second half being omitted.

If there are communicants who obmethod, they can come forward after received. In case your congregation is not familiar with the method of Infor you to make a short explanation at some convenient time in the service.

> Yours faithfully, William Lawrence, Bishop of Massachusetts.

Simultaneously the Wilhelmstrasse has taken refuge in Gott and the Golden Horn in Allah. "With the help of Gott," or, "With the help of Allah." The enemy deity is hard working and herd worked. The German and Tradick is fall. man and Turkish idea of the Jehovah is that of a service station. They always are demanding service, and speak little of serving.

persiflage. Our own allied idea of the Almighty is that he should be served, and not constantly serving. "He helps them that help themselves." Wilhelm's idea of helping himself is hardly the godly construction. When men fall back on the gods they have not served they are truly in an embarrassing sit-

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### TENNESSEE JUNIOR PLAN

### Would Make Entire Sunday School a Junior Missionary Society

Religious Education, through its Com- group can be presented before the enmittee on Parochial Education, the Rev. W. A. Founard, Chairman, has evolved and now recommends to the Sunday Schools of the Diocese the following plan of making the entire Sunday School a Junior (Missionary Society, this being the official Tennessee Diocesan "Junior Plan."

1. That in each School there be appointed an Assistant Superintendent or Mission Leader or Mission Superintendent, (preferably the Junior Auxiliary Leader, or a member of the local Woman's Auxiliary), whose duty it shall be to further the cause of Missions in the Sunday School and to have supervision of any weekday activity of the young people.

(Where the School is large it would seem wise to have this officer assisted in the Primary, Junior and Senior Departments by other Junior Leaders and a Missions Committee.)

2. That all boxes and pledges be chosen and assumed by the School, rather than by the group, each class doing its share of the work.

(Except in large Schools where several boxes may be assumed by the various Departments or Classes.)

3. That each School have a Mission Treasurer, and on Rally Day, or at the opening of a new term in September, or earlier if desired, each pupil shall be given a Mission Mite Box (similar to the Lenten Mite Box) which shall be kept until Christmas, the amount raised by these special boxes to be called the "Christmas Offering" (Like the "Lenten" or "Easter Offering'). This amount shall determine the pledge assumed by the School, (if pledge be made,) or shall be used for missionary purposes only.

As a substitute for the Mite Box idea the weekly or Duplex envelope for Schools is excellent both for forming the habit of regular systematic giving as well as to one's own Par-

(If the Mite box is to be used the Junior Auxiliary U. O.-box is available for the present.)

4. That the organization of the present 'Junior Auxiliary" be retained as it is until the plan has been successfully tried, carried out and adopted by the Church; thus, for the present, the above offerings (even if used for special missionery purposes) would go through the Junior Diocesan Treasurer.

(Miss Margaret Sadd, 549 Vine St., Chattanooga, Tenn., is the Junior Diocesan Treasurer.)

5. That the Junior organization, as outlined above embracing the entire Sunday School be known as the Sunday School Auxiliary (or Church School Auxiliary) to the Board of

(The name "Junior Missionary Sois likewise suggested.)

6. That in addition to the offerings, pledges, and boxes above stated, regular missionary programs be held according to plans suggested

below. 7. That in order to put into effect this plan of making the entire Sunday School a Junior Missionary Society which shall be an auxiliary to the General Board of Missions, each Rector be asked to make a start in the matter at once, appointing the Mission leader and Mission Treasurer, and gradually adopting the suggestions until the whole plan can be carried out; it being understood that the Committee on Parochial Education will make further suggestions from time to time, will furnish plans for missionary meetings and supply any information.

Plan of Mission Program Suggestions (1) The Large Sunday School: (a) Where Christian Nurture series is used, several weeks of study, at week-day meetings in the autumn, of the District to which the Christmas Box is to be sent; also during Epiphany or Lent, study of the Junior Text-Book which is published annually. (b) Where Christian Nurture Series is not used, a monthly program on a Missionary District should Section "a."

In the large School, frequent mis-Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Tennessee Diocesan Board of sionary plays given by School or tire parish.

The Medium size School can follow a plan of program which will be a modified form of "1."

(3) The Small School: While the small School can similarly work, presenting less pretentious plays, and arranging missionary programs, the work will necessarily fall chiefly on the Mission Leader, who can tell a missionary story once a month, read clippings from the "Spirit of Mis-Missions," or make missionary talks occasionally; but the children, in even the smallest Schools will cut clippings and articles and bring with them, if a special country of District is assigned for a period of time, and if reminded. In the small School the raising of money is limited, and it might be well to encourage this by choosing some attractive special object. (See W. A. Leaflet No. 941.)

It is suggested that the School, or class, or group, be allowed to choose by vote, or otherwise decide, themselves, where all money shall go over and above their pledges or obligations to the Board of Missions.

Exhibits of curios, native costumes, etc., from the mission field; also charts and maps; stimulate interest and impress missionary lessons taught. These are loaned by the Church Missions House free of expense except for transportation. (See catalogue Educational Material Published by Board of Missions.)

A long list of books, plays and material, is included in the report of the committee.

### A DRIVE TO RAISE \$170,500,000

Dr. John R. Mott states that it will equire, the coming year, \$170,500,000 o carry on the war work of the Young Men's Christian Association, the Young Women's Christian Associlation, the National Catholic War Council, (working especially through the Knights of Columbus), the Jew-ish Welfare Board, the War Camp Community Service, the American Liorary Association, and the Salvation Army, which have blended their plans in response to the request of President Wilson, and will start a vigor ous drive to raise this great sum of money the 11th of November. Dr. Mott, in a strong address, heartily supporting the President and the plan, setting forth the purposes and giving reasons for such a united effort, says, among other things:

"This co-operative plan will make for higher efficiency on the part of every one of the seven societies. It stands to reason that a plan that c upon us to pool all our experiences will result in finer efficiency in each one of the societies because each one of these organizations has a splendid history, it has traditions of which it is properly proud, it has principles for which it would stand and fight, it has a philosophy and methods which have made possible great achievements. but when once chosen, they could That leads me to remark that this plan of co-operation makes it easily possible for the strongest of these societies to help those who might not call themselves so strong. Some orranizations that may not in the poplar view be called so large, or so experienced, in the light of the teachng of the history of the world often ere among the most useful societies. You take it among the nations, how true it is that some of the smallest and even some of the more obscure nations have lighted the way for the larger nations. A nation is not to be judged primarily by the number of its people, or the extent of its geographical area, or the magnitude of its industrial establishment, or the number of its millionaires, but by the character, the genius, the spirit of the people. By this abiding test any organization which is characterized by reality, by open-mindedness, by serviceableness, will be helpful to any other organization no matter how old or experienced that society may be.

the weakest organizations will gather momentum and courage from association with the others.

The bringing together in common action as well as common plan of all these societies is bound to promote better feeling all over the United States of America."

### **OBITUARY**

The Rt. Rev. Francis Key Brooke,

The Rt. Rev. Francis Key Brooke, D. D., Bishop of the Missionary District of Oklahoma, entered into Paradise, after an illness of several weeks, from the home of his daughter, Mrs. Eldward H. Lee, Chicago, on Monday,

The Bishop was in his sixty-sixth year, having been born at Gambier, Ohio, Nov. 2, 1852 the son of John Thompson Brooke and Louisa Rebekah (Hunter) Brooke. His several degrees were conferred upon him by Kenyon College, the Theological School of Kansas, and the Union Theological School. He was ordained Deacon and advanced to the Priesthood by Bishop Jagger, and consecrated a Bishop January 6, 1893, by Bishops Tuttle, Pierce, Thomas, Kendrick, Atwill, Jagger, Spalding and A .R. Graves. Of his consecrators three survive him, Bishops Tuttle, Thomas and Graves. Prior to his consecration he had held rectorships at College Hill, Portsmouth, Pequa, and Sandusky, Ohio; St. Louis, Missouri, and Atchison, Kans. Francis Scott Key, author of "The Star Spangled Banner," after whom he was named, was a cousin of his father. The service was held in private, Bishop Anderson officiating, at the residence of Mrs. Lee on Thursday and the remains were taken to Gambier, Ohio, for burial.

The Rt. Rev. Charles Sanford Olmstead, D. D., S. T.D.

The Rt. Rev. Charles Sanford Olmstead, D. D., S. T. D., entered into life eternal on Monday, Oct. 21st, at the Rectory in Saybrook, Conn., where he had ministered since his retinement from active duty as Bishop of Colorado.

He was born at Olmstedville, N. Y., on February 8th, 1853, and was therefore in the 56th year of his age. He was a graduate of the General Theological Seminary in the class of 76, and as a priest held three charges, Morley, N. Y., (1876-84), Cooperstown, N. Y., (1884-96) and Bala, Pa., 1896-1902).

He was elected Bishop Coadjutor of Colorado but was consecrated Bishop, owing to the death of Bishop Spalding, on May 1st, 1902, retaining that office until the date of his death, although having retired from active duty some three years, during which period he was in feeble health.

Bishop Olmstead was a master of Anglican theology, a poet of no mean order and a preacher of the first rank. Few men excelled him in the beauty of preaching.

generous to a fault and was always the Y. M. C. A. Soldiers are admitted the gentleman. His nature was ill free and special welcome is given to adapted to the clash of controversy or the Home Guard of which Mr. Haughto the intricacies of business.

His Episcopate was saddened by the man in whom he trusted and who betraved his confidence.

He may have lacked the wisdom to have chosen his counsellors wisely, do no wrong. They were his friends.

He was judged harshly, by the business world, for he was not of it, but had his Episcopate been surrounded by wise counsellors, he would have radiated under the stimulating influence. Those who knew him best, loved him most, and he suffered, without malice toward any, the reverses that came to him.

We are sure that the good Lord will be more gentle with his faults, called the Bishops Call. The first than was man, and we pray that light brought generous response and the perpetual may shine upon him.

WILLIE BENTON'S PRAYER. O Lord bless father and mother and Sister Minnie, and please make my boots go on easy, was the prayer of little Willie, who prayed for what he wanted. He did not use a great deal of circumlocution-praying for things he did not want. His boots were the things he did not want. His boots were the things that troubled him most; and it was very natural that he should tell his Father about them. was ever made weaker by being called he had a right to go to his Heavenly

### PORTO RICO NOTES

Miss Iva M. Woodruff.

San Juan

Since the resignation and departure to the States of the Rev. Mr. Dickey, the services at St. John's and all the English and Spanish missions have been continued by the Bishop and the Rev. Mr. Walter, both full of zeal and inspiration. Many strangers attend the services every Sunday, among them are several nurses from the Base Hospital, forty of whom were sent here from the States for government service. Also there are officers from the camp. Among the latter there happens to be one who was a postulant for Holy Orders in Pennsylvania, from the Rev. Mr. Walhas assisted at three services. other officer to arrive very recently is a lifelong friend of the Bishop, Lieutenant Brooks of Tennessee. To find friends unexpectedly in a strange land is joy indeed to the men from home. The Rev. Mr. Walter has lately un-

dergone an operation which has forced upon him a much needed vacation from arduous work. Through the courtesy of the military authorities in charge, he was admitted to the Base Hospital (once the Barracks of El Morro), among six hundred other patients where he received excellent care. He is now rapidly recovering at his home.

Through the courtesy of the editor of El Tiempo, who is a constant attendant at our services, the latest cables, are read by the Bishop every Sunday-after which all kneel with him and give thanks for the victories vouchsafed us. The editor is a subscriber to The Witness.

St. John's Graded School reopened Sept. 16, with its highest enrollment of 61, the intermediate grades overflowing. Miss Georgia Mathes, one of the teachars of last year, having resigned, has been succeeded by Miss Lena Wormsley of Memphis, Tenn., whose personal charm and ability make her a most welcome member of the teaching staff. There are two boarding pupils, of interest because they were victims of the Carolina disaster, saving only their dolls, and they are also little nieces of Sir Gilbert Parker, the author. This promises to be the banner year of the school.

Ponce

The Rev. L. M. A. Haughwout has lately made a courageous appeal through the Church papers for a woman to assist him in his mission work as owing to certain customs of the country there is much only a woman can do. Thus far his appeal has not brought his helper, so he is turning is attention to the men and has instituted something new under the name of the Young Men's Christian Center, making the parish house a social, intellectual and spiritual center for the young men of Ponce over fifteen years of age who have not the privileges of of his diction, and in the finished style a Y. M. C. A. He has adopted as a He possessed a genial nature, was and has for his model and inspiration wout is a member.

### Mayaguez

Under the inspiring and energetic management of the Rev. Mr. Saylor, the first of the fine group of buildings for St. Andrew's mission is already enclosed and it is expected that the school may be transferred to it next month. It is a great satisfaction to the Bishop and all who have known the old dilapidated building of past vears to see this marvellous change. At the same time the day school and services continue in a rented building and daily grow in importance. Bishop Colmore recently carried into effect his plan of a four-times-a-year call,funds are to be used principally to equip the new buildings which are to house the workers, the school, industrial classes, and temporarily the church. The furniture is to be made of mative wood by the rector and his trained boys who are doing excellent

### SMALL EVENTS WITH BIG SIGNIFICANCE

What an interesting and thoroughly School either by class or group, with more thorough study of the District plan is that it makes possible the helping of the weaker organiztions by the people would not think fit to carry to tives of the Church in all the camps, the other week-day study explained in stronger. No man or organization the throne of grace. Willie thought could be compiled and recorded! behind him, and the pulpit cushion Every day in the life of each of the had a bran new cover.-Youths' Comworkers there comes up some little panion.

incident which adds to the happiness of the work, or lends encouragement to the spirit of the worker. So many of these things seem too trivial to write down, and they are impressed only upon the heart of the worker himself. Now and then we glean definite knowledge of instances where a representative of the Church, either a Chaplain, Brotherhood of St. Andrew secretary, or Y. M. C. A. worker has been lable to perform some actual and far-reaching personal service to an enlisted man which could not have been performed through any other channel.

One worker, who follows the general practice of endeavoring to obtain the names and addresses of all Episcopalians in his district, had distributed cards for this purpose among ter's home, Lieutenant Rocca, who a small group of men. To the parents of the men, where names and addresses were given, he sent la personal note, advising them that he had established personal relations with the man himself and would be glad to do anything within his power. "The sailor did not suspect what would follow when he signed his name," says this representative, "but my letter to his mother is the first clew she has had of her son's whereabouts for a year or more."

In another case, where a man signed himself as a member of the Roman Catholic Church, the priest of his parish was advised in the regular manner. A reply came from the priest, saying that he had lost track of this certain chap for over four years.

Small events in themselves, but who can measure the resultant good? Two men brought back into circles of good influence, one to a mother whose heart was gladdened to learn of her apparently wayward son, one to the ministrations of a priest who was vitally concerned about the welfare of his parishioner. Two lives directed perhaps into channels leading into sunnier fields and broader endeavors, and incidentally two workers of the Church given new incentive to further efforts in His name.

### CUSHHIONS WERE RE-PAIRED.

Many stories are told of the way in which a certain Parson Adams of Lunenburg, well known in the first half of the last century, attended to matters which he decided were in need of summary treatment. On one or two occasions, at least, his action was not limited to his own parish. One amusing instance of this sort occurred one Sunday, when he exchanged pulpits with a friend who presided over a well-to-do but somewhat careless congregation in a neighboring

This friend, who was one of the meekest and most long-suffering men imaginable, told Parson Adams, with much mortification, that there were one or two things about the church symbol, the Latin cross and a circle which sadly needed attention, but that although he knew his parishionto slip their minds from week to week.

"The window behind the pulpit is sadly in want of repair," the gentle minister explained, 'and so is the pulpit cushion in which there is a large hole. I mention these matters so that you may be saved annoyance. I have learned to stand at one side to avoid the draft from the broken window, and I refrain from bringing any force to bear upon the pulpit cushion.'

Parson Adams looked at his friend indulgently, but made no rash promises, simply saying he had no doubt he should get along all right.

On mounting to the pulpit in his friend's church the next day however, he proceeded to electrify the congregation by taking several handfuls of rags out of a piece-bag which he carried with him and deliberately stuffing them in the broken panes of the unsightly window.

Then he proceeded calmly with the services, but when he began his sermon it soon became evident that the pulpit cushion was by no means to be spared at his hands. In some way or other the largest hole in the cushion was worked around until it was well to the front, and after that, each of three emphatic thumps from Parson Adams' vigorous hands, as he expounded his ideas, sent a shower of feathers floating down over the heads of the deacons and their families in the front pews.

The next Sunday, when the gentle parson resumed his charge—there were no broken panes in the window

### NEW YORK LETTER

tor, opened for public worship Sunday morning, Oct. 20th, is scarcely Street and Madison Avenue. There spiration to his generation. it was surrounded by fashionable hotels and encroaching shops, with a block-away glimpse of the Grand Central Station; but in the nearby cross-streets were still the names of people of wealth, and they have not one, was mentioned in New York paall departed from Fifth or Madison avenues below Fifteenth Street.

The new building is at Fifty-first Street, but it is a block further east, men every where he was one of the on Park Avenue, back of which there is no wealth, and south and north of eral Convention for a generation. His which are school buildings, with the personal presence was impressive. An increasing Grand Central Station buildings still within a couple of 1904 Convention in Boston. He arose blocks, while immense new apartment houses line the other side of Park

But, perhaps, this location is in harmony with the ideas of the Rector, the Rev. Leighton Parks, D. D. He expressed a hope last Sunday that the new St. Bartholomew's should become "a House of God not only for the comparatively little supporting congregation, but for the many strangers who drop in from time to time, even though their names are not known to officials of the Parish." His laudable ambition is for a church property costing nearly five million more. With such a "plant" located midway between rich and poor, its rear doors towards the poorer East Side and its front towards the fashionable Park, Madison and Fifth Avenues, it is well to have a real church for all the people, of such magnificent proportions and beauty of architecture as to draw the interested visits of many coming generations. It would be a monument of better things coming down from a period of shameful war.

Unfinished as yet, with temporary dome and windows, with burlap covering walls yet to be erected and ornamented, the discerning eye can even now see enough of beauty to make it certain that here is another monumental church star, and like St. Thomas' and the Intercession will be visited and treasured centuries to come as finest examples of early Twentieth Century aspirations in eccleiastical architecture. The outside has its critics, chiefly those who are prejudiced in favor of Gothic as "the only fitting church architecture," but judgment may well be suspended here until the building, with its mingling of Romanesque, Italian and Byzantine styles, is entirely complete. There was, of course, the necessity of preserving bits of the old building, as, for example, the costly but dubious "Vanderbilt front," that compelled modification of the whole design, fessor in Carleton College, Northfield, Inside there is some suggestion of Minnesota. There was at the time such a church as Trinity, Boston, foolish talk of war between the two with the advantage in favor of St. Bartholomew's in the elements of joy to help bring a better feeling. The and light. It is also reminiscent of first verse has been often printed of the result of such possible error in certain famous churches of the City of Rome, that of the Jesuits, for example, or even of St. Peter's, on a smaller scale—if one allows for important differences in painting and sculpture. It is monumental and vast enough to satisfy reasonable craving for size, and yet it is perfect in acoustics, and there is never an echo to spoil either music or sermon. There is no need of strain in elocution in order to be heard, though some of those reading the service failed to realize that its very size required more volume of voice. It can easily hold 2,000 people, though the actual seats will be short of that number. There is also a beautiful chapel along the south side.

Possibly that portion of the choir floor where the clergy sit is too low. It was only when the people were kneeling that the Rector and Curate could be seen from the rear. The pulpit view is perfect, and yet it leaves the fine altar standing out as the center of the attraction. As at St. Agnes' Chapel, and other recent churches, the middle aisle is extra broad, accommodating perhaps six men walking abreast. While this may be impressively helpful to processions, and gives at all times a splendid vista of chancel and altar, one's first impression of it without a procession, is that of coldness and bareness, with a possible difficulty for the reach of the preacher across so great an empty space.

Nevertheless, when the whole view is taken, as a city newspaper put it,

The new St. Bartholomew's Church, there is a cosiness and a homlikeness which Bishop Greer, its former Rec- about this newest and largest of New York's great parish churches. It is a worthy memorial to the far sighted more among its wealthy members wisdom of a great rector who, as than the old one was at Forty-fourth preacher and administrator, is an in-

Death of Judge Andrews.

The death of Judge Andrews, of Syracuse, at the great age of ninetypers Oct. 22, with such complimentary references to him as "the first citizen of Syracuse," etc. To churchhalf dozen great leaders of the Genillustration of this was seen at the to second a motion, and, with only a word or two of explanation, sat down. A Unitarian minister visiting the convention said enthusiactically, 'I should like to hear that man make a speech more at length. He looks to me a splended type of what you might call an intellectual church-man." There were many who he-There were many who believed that he not only looked but was a great church leader in character as well as brains.

#### Return of Dr. Stires.

Dr. Stires arrived home from a three months' service in France shortly after the middle of October, and, while his numerous friends and parishioners were ready to welcome him at once, he was advised to go to his country home for a week or so to recuperate. The strain of speaking everywhere to our expeditionary forces was great, and a sign of that is seen in his return, with a loss of nineteen pounds. Many of us would be glad to lose that much at any time, but as a worker of tireless energy, of the 'nervous-mental" type with not an Mr. Ernest Stines, who went from Harvard more than a year ago as an ambulance driver, was wounded in the service. He is now enlisted regularly in the United States Army, and is to be sent to camp at an early date. The young man was vigorously opposed to the argument that "he had lat the close of each year. done his bit" and should be content to remain at home or in college. His patriotic spirit is most commendable, and is fortunately shared by thousands of other college boys.

### TWO EMPIRES BY THE SEA

By George Huntington.

This International Hymn for England and America was written in 1896 by the Rev. George Huntington, Procountries and this hymn was written late as something entirely new, but is over twenty years old. printed on a slip used at Sunday services on steamers of the Cunard Line for many years. As first written, the fifth line of the third stanza read 'Great populace and Queen." After the death of Queen Victoria, the author revised it as here printed. It is sung to the familiar music of "God Save the King," or "America."

Two empires by the sea, Two nations great and free, One anthem raise. One race of ancient fame, One tongue, one faith, we claim, One God, whose glorious name We love and praise.

What deeds our fathers wrought, What battles we have fought, Let fame record. Now, vengeful passion, cease; Come, victories of peace; Nor hate nor pride's caprice Unsheath the sword.

Though deep the sea, and wide, 'Twix realm and realm, its tide Binds strand to strand. So be the gulf between Gray coasts and islands green With bonds of peace serene, And friendship spanned.

Now may the God above Guard the dear lands we love. Both East and West, Let love more fervent glow, As peaceful ages go, And strength yet stronger grow, Blessing and blest.

#### COUNCIL OF MISSIONARY BISHOPS.

THE WITNESS

Continued from Page 1.

the work in the Domestic field, the expenditure of their appropriations, theological school for the West, near but they ask for a rigid review of such expenditures by the Board.

6. The Bishops pledge their personal service and all their available resources to assure the success of the plan outlined in these resolutions.

#### A Definition of the Resolutions.

The above resolutions presupposed certain principles as their background, and later in the sessions of the Council these statements of principle were made for the better definition of the resolutions:

Our Task is to Make Dioceses. The Continental Missionary Bishops would suggest to the Board of Missions that the theory which makes the administrative needs of the domestic field parallel with those of the foreign, is largely fallacious. Our problem is far more nearly coincident with that of the Dioceses. Our task is to make Dioceses. Our enterprise is not, and cannot be, segregated from that of the dioceses. Questions of remoteness, foreign habitat, alien language, permanence of tenure of workers, etc., are not factors in our domestic work. We should hope that in considering problems of the domestic field the Board would think from the diocese to the missionary district, and not from the foreign field

back to the domestic. 2. The Council of Missionary Bishops makes the declaration contained in resolution 5 not by reason of any unwillingness to acknowledge and accept the propriety of oversight by the Board. Our statement does not concern Episcopal prerogative, but administrative efficiency. We are more than willing to be held accountable for results, but we cannot feel that the best interests of the Church are served by any plan which might dithose who know Dr. Stires know him minish or paralyze the initiative of the Bishop. In the matter of launching new enterprises we have volunounce of superfluous flesh. His son, tarily established a check in the form of an advisory executive committee of our own body; and in the case of normal regular work, we feel that if we are to do the most and best with the money entrusted to us we should be left unhampered as to our processes, but we invite careful review

3. This Council would welcome any means which would secure an adequate supply of efficient clergy and tend to prevent mistakes in the making of missionary appointments. Application papers, testimonials and formal appointment by the Board after the manner of the plan followed in the foreign fields might be largely useful to this end; but our experience leads us to believe that the inevitable delays involved in this somewhat complicated process, were it to become obligatory, would cause the work to take more damage than an occasional error of judgment on the part of the missionary bishops. We would call attention to the fact that vote. the domestic field is not comparable with that in the foreign.

#### Closer Relation Sought Between Seminaries and Missionary Bishops.

The fourth topic discussed was that Bishop Touret read a paper. He was experience. The following resolutions were adopted:

1. That at a Council of Missionary Bishops assembled in Cheyenne, Wyoming, October 8th to 13th, it was immediately for Denver, where most was looking after his personal needs. logical school and the missionary bishops, and

our next meeting.

the committee is requested to consider in these days of fruitful intercourse. Bihsops request full discretion in the the advisability of establishing a a western State University, that the faculty of the same may be used as supplementary aid.

second resolution consisted of Bishops Touret, Thurston and Thomas.

### The Baptized Recommended as Basis For Church Membership.

In addition to the main topics above considered, the council adopted a resolution recommending that change be made from "communicants" to "the baptized" as a basis for reporting membership in this Church. The committee on this resolution were Bishops Funsten, Sanford and Page. The executive committee was constituted by including the president and secretary—Bishops Thomas and Page-and Bishop Burleson, who was elected. The new Domestic Secretary, the Rev. F. S. White, is to be a member without vote of the Council. and also of all its committees. At all future meetings, except those held in connection with the General Convention or meetings of the House of Bishops, all traveling expenses are to be pooled and pro-rated among those present.

The council also adopted some genenal resolutions as follows:

1. The Council of the Domestic Missionary Bishops commends the work of the National Student Council, and recommends the formation of Units in the educational institutions connected with the missionary dis-

2. That this Council of Domestic Missionary Bishops gives its hearty approval to the Advent Call, and expresses the hope that all clergymen and officers of the Woman's Auxiliary in the domestic field will work earnestly to make as effective as possible this call to prayer.

The Council of Continental Missionary Bishops respectfully requests the Board of Missions to consider whether under the rules of the Pension Fund it should not pay pension assessments on rectories in proportion to the amount of salary and from the appropriation.

4. That this Council of Domestic Missionary Bishops expresses its affactionate and hearty appreciation of the hospitality and many kindnesses enjoyed at the hands of Bishop and Mrs. Thomas.

5. That the chair be requested to appoint a committee of three bishops, of whom he shall be one, to consider the business of the redistribution of the Provinces west of the Mississippi. The chair appointed Bishops Burleson and Page to serve on this committee.

At 10 o'clock on Saturday night the council adjourned to meet in Detroit on the Monday preceeding the Gene- and asked: ral Convention.

It is worthy of note that every resolution passed by this Council of Mis-

It had been intended to have a two secretaries into his hospitable car we got out of Laramie, however, three tires in close succession pro-2. That a committee of three bish- claimed their unwillingness to proalong the top of the Continental Collins, Bishop Thomas suggested are denied it that we take a side-trip up the won derful Big Thompson Canyon, 2, spend the night at Estes Park, yielded to the temptation with al rity. The drive up by moonlight, at sunrise in the park, and the d down again in the forenoon, wil d indelibly imprinted in the memo of all. It is the sort of a trip does not describe, but only wonde

at so much lovliness. Early in the

of a seminary in a given locality, and afternoon Bishop Thomas delivered because of the certain increase of us safe and sound in Denver and we population in the west and the future went our different ways thankful for development of State Universities, the experience which had been ours

#### STUDIES IN THE ACTS.

Continued from Page 4. action. The Christian Church will A committee appointed under the never again be a force in human society, commensurate with its dynamic power, until egotistical men realize that the unity of God's spirit is not a figure of speech, but a sure

\* \* \*

I have talked with many men on the subject of the Christian Church and they confuse its fussy activities with its deep abiding purpose. This little body of Pentecost was

the most powerful little engine the

world has ever seen, because it was a united force obedient to the inspination of God's Holy Spirit, confident in Christ's promise and willing to sink self in the common power. And it did things in the Roman Empire for three hundred years, until factions, revolts, misdirections, would have wrecked the same completely, except that Christ had promised to be with His Church until the end of time. Our present cumbersome, burdensome, inefficient jumble of ecclestiastical machinery ac-

of action, oneness of control, obedience of every part. In the Christian religion today we assert ourselves and our opinions most successfully but one hundred and twenty Hebrews put it all over

as in doing Christ's work and will.

complishes little because it fails to

understand the simple fundamental

principles of all machinery, viz., unity

#### **OUR FATHER'S APPRECIA-**TION

B. F. Finney, Chief Secretary of the Army and Navy Department of the Brotherhood of St. Andrew, returns from each trip to the various camps, filled with interesting stories concerning the enlisted men and their religious life under new camp conditions. So enthusiastic is he over his work and so earnest in his desire to constantly "spread the Kingdom," that his hoard of stories bubble forth under all circumstances

Riding north from Gulfport, Miss., recently, he fell into conversation with his seat-mate, and just as the conductor came along to collect fares Mr. Finney was telling something of the work the Brotherhood is doing among the enlisted men. The conductor caught the words "Brotherhood of St. Andrew," and his punch remained suspended in the air, the tickets were for the moment forgotten. These words had a deep significance for him, too, and his eyes lighted as he leaned down to Mr. Finney

"Are you connected with the Brotherhood of St. Andrew?"

Mr. Finney explained his asociation sionary Bishops received a unanimous and his present mission through the south.

"Say," said the conductor, reaching great service in St. Mark's Church, Mr. Finney's hand. "I wouldn't take Cheyenne, on Sunday morning, but a thousand dollars for what the Broall public meetings were forbidden, therhood did for me and my wife not and, after a quiet celebration of the long ago. Our son was sick in the Holy Communion in the Bishop's camp hospital. Through some conchapel, he loaded four bishops and fusion, or delay, or some cause, we could not get word from him or about of "Clerical Education", on which and started for Laramie, where, at 11 him. We were terribly anxious to o'clock, on the campus of the univer- hear something about him, and were followed by Dr. Gardner, who made sity, an open air service was held, going to go to the camp ourselves, many illuminating statements, and at which Dr. Gardner spoke, three or when we got a letter from the Brohere, as elsewhere during the sessions, four-hundred people from the univer- therhood secretary there, telling us helped us materially with his large sity, the soldiers and citizens being that in his visits through the hospital in attendance. At the close of this he had found our boy. Think of it! service we viewed the attractive and It was like an answer to our prayer! impressive cathedral and, after a din- Our boy was better, and was receivner at the hotel, were to have started ing good attention, and this secretary recommended that a closer relation of the party were planning to take and wrote us a letter for the boy be sought between the Church Theo- trains in various directions. Before hemself. Say, I'm glad to meet you!"

The tickets were punched, and the conductor went on about his business. He is but one of scores of appreops be appointed by the President of ceed, and it was 3:30 before we start- ciative parents all through the counthe Council (he himself being a mem- ed on the 140 mile drive to Denver. try who are deeply grateful to the ber) to canvass the situation, and with It was a wonderful experience for us Church agencies which are going into some constructive plan to report at all to drive through the mountains the camps under government permission and performing the little intimate 3. This committee is to determine, Divide; and when, as we neared Fort duties which the parents themselves

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### GROWTH IN FACE OF PECULIAR CONDITIONS

The Rev. George I. Browne

To understand the condition and position of our Church, we must take note of a few things; we must remember that there were Dutch, Swedish, German, Scotch, as well as English colonists that settled our land.

That there were colonies begun by the Quakers, Puritans, Baptists and Roman (Catholics, and none settled by the Episcopalians as such.

That the Church of England, which is our Mother, was hated by all the earlier colonies; that after the Revolutionary War both because of her name and relations she was under a cloud; that Episcopalians, what few were loyal to the Prayer Book for which they suffered, were 200 years in this country without bishops or confirmation; that we have harmful traditions of laxity; that the vast bodies of emigrants who come later, came from the Roman Catholic countries, from Ireland, from Italy, and from Roman Catholic Germany and Austria; that the Protestants who came from these latter countries had their own national Churches, the Lutherans, Reformed, Moravian, Mennonite, Dunkard, and the rest.

Let us remember that we have gained nothing from emigration through all these years; that the old American stock has not been prolific, least of all the kind represented by the Episcopal Church. That our rapid and wonderful growth has been by those who came to her from all these sources, attracted by her incomparable Liturgy, her pure doctrines, her original and reformed Catholicity, that it takes time to assimilate all these elements, and weld them into one loyal body of American churchmanship. We have done marvels, but our task has only begun. We must expect larger things of the future! The spirit of America can be and some day will be, best expressed through our aid-the spirit of loyalty, both to past and the future, of a wise sanity, a big Freedom.

Our Church in America has had to carry on Missions in foreign lands, and she has had to be a "Missionary Church" at home, to go among those who had nothing by history, tradition or racial stock, or previous training in common with her, and to plant seed in a hostile soil of loyalty to ancient and forgotten things which are forever true—the spirit and practice of a Sacramental simplicity, sincerity and loyalty. And yet she has given more presidents to the nation than any other. That two-thirds of the signers of the Declaration of Independence belonged to her, her record, is written large, though often silently, on all the pages of our national life, and in the centers of thought and influence she, as a spiritual dynamo, exerts an influence far beyond her numerical strength.

### THE RECTOR'S DREAM OF COLD FEET.

By Peter Euclid.

The Rector of St. Rufus Parish had returned from making calls, one afternoon, and was sitting in his study running over in his mind the excuses made by his flock for not attending the services on Sunday.

One person thought that the church was "so far away," another said that she "didn't feel well," one of the business men found that "Sunday is the only day that I have for picnics or getting out into the country air;" several of the women did so much Red Cross work that they were "worn out by the time Sunday came around."

As he sat musing, he fell asleep and had a wonderful dream. It seemed that he had gone to the printer and purchased a few hundred envelopes, about the size of a Duplex and in each of them he had placed little folded papers, filled with talcum

On the front side of the envelopes was printed:

I'm Glad Foot Powder.
"Cold Feet," that "Tired Feeling" on Sundays, Indifference, Disloyalty to the Church.

Directions Shake one of these

trying to "Keep the Home Fires Burning" by going on picnics, golf grounds and auto rides on Sundays, with never a prayer of thanksgiving to Him Who holds all in the hollow of His hand, with never a moment spent in His courts on His Day!

NEWSY AND EDUCATIONAL

The Witness and Telegraphs for 1,000 Copies.

We appriciate very highly the following communication received from the Rev. David Henry Weeks, rector of the Church of the Epiphany, Niagara Falls, N. Y., which was followed by a telegram requesting us to increase his order for five hundred copies of the Witness to one thous-

"I have just finished perusing the October 19th issue of your paper and I wish to congratulate you and your staff. Personally I consider it your best effort. It is extremely newsy and educational. The news and up-lift material is so put together that it will appeal to the ordinary layman, and after all most of the laymen as well as most of the clergy are just ordinary. This copy has so appealed to me that I wish to make an extra effort to have your paper in every home. Have you 500 extra copies? If not how many copies can you send me at once? I will have a personal letter printed and sent by messenger to every one of our church homes together with a copy of your paper, urging them to read it from cover to cover and then to at least, give it a one year trial, which I believe many will do. With very best wishes for your future and thanks on behalf of our church people for the untiring services of the members of your staff."

Faithfully yours, David Henry Weeks. A number of parishes, large and small, in different parts of the country, accepted our generous special six weeks' subscription offer at ten cents for each subscription and are making successful drives to put The Witness in the homes of the people for the coming year. The offer still holds good to every parish

and mission in the land. Several dioceses have made The Witness their diocesan paper. Our plan is very simple, feasible and comparatively inexpensive, and can be adopted without any cost whatsoever

to a Diocese. These are trying days for Parish

papers, owing to government regulations and the expense they incur. Why not fall in line with other parishes of the country which have adopted our plan, and use one or more columns of page eight of The Witness once a month, or oftener, for parish interests? The cost of printing will be only \$2.00 a column, or fraction thereof, each issue. A few business advertising cards would pay the whole cost, if you see fit to defray the expense in that way We send the paper to all subscribers in your parish every week, and forward to you ten extra copies of the iss e containing parish notes for each column used. This plan gives parishioners a General Church paper every week, a parish paper once a month or oftener as desired and, in some cases, a Diocesan paper once a month -a very strong and influential combination.

### WHERE DO YOU LIVE?

The following is the third message in the series of cards distributed by the open air service committee at Pittsburgh, Pa .:

Where do I live? On a certain street, in Pittsburgh, or in some other City. You have not answered the question fully. As far as you have gone you are correct. I want, however, a more complete reply. Behind the Street and the City, in which your Room or House is, is the real answer. matters very little to you and to he City whether your material abode a small dwelling or a palace. But is everything to yourself and to lose surrounding you, where you e, when replying to the question ully-when answering far more than giving the name of the Street. In the most real sense then, we all live some-

with talcum powder; the war was still where. Is it not a fact that we make going on-sons, sweethearts, broth-our own world? Each life is a World ers, husbands, offering their lives for in a City. Every new day that comes their country and the freedom of the tous an opportunity by which we world, and many of his parishioners can improve on genuine living. We can go through life with our eyes shut, and if we do we shall have lived in the poorest kind of a world. Poor, because we have, through our neglect said NO to every voice of noble influence that has made its appeal. Are we, day by day, choosing the best things for making up our world? If so, it means that God will be no stranger, that Jesus Christ will be no Niagara Falls Rector Congratulates myth, and that the Spirit will be the conscious guiding hand.

### GENERAL FOCH FINDS TIME TO PRAY

American Soldier Witnessed the Commander at Devotions

A California boy-Evans by name -with the American Expeditionary Forces in France, has recently written a letter to his parents in San Bernardino in which he tells of meeting General Foch at close range in France.

Evans had gone into an old church to have a look at it, and as he stood there with bared head satisfying his respectful curiosity, a gray man with the eagles of a general on the collar of his shabby uniform, also entered the church.

Only one orderly accompanied the quiet, gray man. No glittering staff of aids were with him; nobody but just name of parish printed, \$2.00 a 100. the orderly.

Evans paid small attention, at first, GO TO CHURCH CLUB CARDSto the gray man, but was curious to see him kneel in the church, praying. The minutes passed until full threequarters of an hour had gone by before the gray man arose from his knees.

Then Evans followed him down the street and was surprised to see soldiers salute this man in great excitement, and women and children stopping in their tracks with awestruck faces as he passed.

It was Foch. And now Evans of San Bernardino counts the experience as the greatest in his life.

During that three-quarters of an hour that the generalissimo of all the Allied armies was on his knees in humble supplication in that quiet church, ten thousands guns were roaring at his word on a hundred hills that rocked with death.

Millions of armed men crouched in trenches or rushed across blooddrenched earth at his command, generals and field marshals, artillery, cavalry, engineers, tanks, fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray.

Nor was it an unusual thing for General Foch to do. There is no day that he does not do the same thing if there be a church that he can reach. He never fails to spend an hour on his knees every morning that he awakes from sleep, and every night it is the same.

Moreover, it is not a new thing with —The Los Angeles Times.

Mr. Charles L. Huston, the head of the Great Lukens Steel and Iron Company, of Coatesville, Pennsylvania, says that when Coatesville went dry a Polak workman came to him and said: "No beer, no whiskey, me no kin work." He was told that he would have to get along without beer and whisvey some way. In a few weeks he came back with shining face and said: "No beer, no whiskey, me buy a house."-The Expositor.

A good story is told of the late well known and highly esteemed founder of St. Luke's Hospital, New York. On one occasion the organist of the chapel attached to the school the doctor also founded, inquired what hymns he desired to have used at the afternoon service. Having found out who was to be preacher for the day he summed up the good man's gifts as a preacher to boys by selecting a hymn that would be appropriate to his style, will be, 'Now I Lay Me Down to Sleep.'"

### PARISH LEAFLET PUBLICATIONS

The Parish Leaflet Company operates one of the largest and est equipped Church publishing houses in the country.

Here are a few supplies, always on hand, ready to send to the purchaser, which every clergyman or parish ought to have, and without which they cannot do the most efficient work:

GOOD IDEAS ALREADY IN USE CHOIR LISTS-The best and most complete ever issued. Only 25 cents a 100. Postage 3c.

RECTOR'S MEMORANDUM-For use in the service and for giving notices-"Lest he forget." Pad of 60 sheets—enough for one year—50 cents. Postage 5c.

THE CHURCH CATECHISM - In durable Folder form. Price 75c a 100. Postage 6c. INFORMATION BLANKS - New

Families Baptism, Confirmation, Marriage, Burial, 50c a 100. Post-CARDS WELCOMING STRAN-

GERS-To distribute in pews. 50c COMMUNICANT CARDS-To report Christmas and Easter Com-

munions. 25c a 100. Postage 2c.

Letters Commendatory, Certificates of Baptism. Certificates of Confirmation. Certificates of Marriage. Sponsors' Certificates of Baptism

and Duties. The above series are printed in two colors. They teach as well as certify. officers, no entourage of gold laced 25 cents a dozen; \$1.50 a 100. With

A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov. Dec., with name of Church printed \$1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only \$1.50. Postage 10c. Every parish should use these cards.

SERVICE LEAFLETS.

An Evening Service for Mission Use.

A War Litany.

A Memorial Service for those who have died in War Service.

A Three-Hours' Service for Good Friday.

A Service for Graduation of Nurses. Any number of these Services, post paid, for \$1.50 a hundred. Easter Morning Service, with Hymns.

Two Forms - Holy Communion only; Shortened Morning Prayer and Holy Communion. Attractively printed, \$2.00 a 100.

Hymns for Mission Use-\$2.00 a The Cross and Flag. Outline of a

service for pledge of allegiancecard—two colors. \$1.00 a 100.

Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x 22 inches), to be framed and hung in the Vestibule to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches), to be hung in the Vestibule, bidding to Silence in God's House, and to Prayer. 25 cents.

The three above cards for One Dollar.

Vestiblue Bracket - Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder-all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only \$10.00. BOOKLETS.

The Boy Covenant With God-A Folder for use in Boys' Clubs. \$2.00 a 100. Postage 10c. A Manual for Servers-Price 10

cents. The Reformation in England - A

well-told review of Reformation Days. Price 10 cents. Postage

Misconceptions of the Episcopal Church-Price 25 cents. Postage Searchlight on Christian Science-

Price 50 cents. Postage 10c. Prayers for My People—A manual

of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own

to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text book for Confirmation classes. Price 25 cents, \$2.00 a dozen.

#### SUPPLIES FOR PAROCHIAL MISSIONS.

1. Special Mission Number of the Parish Leaflet. Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies \$3.00; each added 100 copies, \$1.50.

2. Invitation to Mission: "Behold, I stand at the door and knock." Four-page folder. Local announcements on page 4. First 100 copies, \$2.00; each added 100 copies, \$1.00.

3. Call to Personal Service. The Rector's Letter and the People's Reply. First 100 copies, \$1.00; each added 100 copies, 50 cents.

4. Request for Prayers. 5.. Prayers for the Mission.

6. Request for Conference. 7. Resolution Cards.

Each of the above (4 to 7) 50 cents a 100. 8. Envelopes for Mission Expenses. 150 envelopes, with name of

Church printed, \$1.00. Each added 100 envelopes, 30 cents. 9. Store Window Cards (11x14). First 100 cards, \$3.00. Each added 100 cards, \$1.50.

10. Four-page Leaflets, to distribute among the congregation. An assortment of 1,000 Leaflets, \$5.00. See elsewhere Mission Service Leaflet and Hymns.

A VERY VALUABLE IDEA. Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

### FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation. FOLDERS:-

1. A Parish Folder.

2. A Misisonary Folder.

3. Church History Folder.

4. Lent Folders. These Folders cost 75 cents a 100. Postage 6c a 100.

TRACTATES:-

The Missionary Motive in the Missionary Prayer. A devotional study of the Lord's Prayer, by Rev. Francis S. White, Domestic Secretary of the Board of Mis-2. Personal Service, the Church's

Great Need. By Bishop Anderson -a Brotherhood Address. 3. Twenty Answers to Twenty

Questions, by Archdeacon Win-4. What I Would Do if I Were a

Layman. These Tractates cost \$1.50 a 100. Postage 15c a 100.

LEAFLETS:-Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular

Looking for a Church. Facts of Theories. Baptized, but Not Confirmed. The Evening Service. Henry XIII. Wardens and Vestrymen. A Vision of Empty Seats.

The Church of a Christian Year. Baptism. Confirmation. Sample copies of these supplies may be had by remitting to this office

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