

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

Vol. III. No. 33.

CHICAGO, ILLINOIS, AUGUST 23, 1919

\$1.00 A YEAR

ACCOMMODATIONS WILL BE AMPLE AT DETROIT

Three Thousand Reservations at Hotels for Deputies and Visitors to the General Convention.

Mr. Charles O. Ford, Executive Secretary of the Diocesan Executive Committee on the General Convention to be held in Detroit, Mich., next October, in reply to an inquiry from The Witness, writes as follows:

"I know there is considerable feeling in many parts of the country that the hotel situation is critical and that it is going to be impossible for the local committee on hospitality to arrange for entertainment of the delegates and visitors who will visit Detroit in October. While the situation is difficult at present, it is going to clear up before October 1st, and you can safely assure your readers that they will all be able to find accommodations in Detroit during the sessions of General Convention, if they are coming to the city either as delegates or as visitors. Our Hospitality Committee is handling the correspondence, which is coming in to them from Bishops, deputies and visitors, as rapidly as possible. We have received advance reservations from the hotels ample for the accommodation of 3,000 people. We do not believe that attendance upon General Convention will be as large as that. The main difficulty is that we have not 3,000 single rooms, and almost every request for reservations is a request for a single room. In St. Louis and in other Convention cities, I know that a great many of the delegates occupied a room with one or more persons, and also that this was true in the case of delegates to the Convention of the Woman's Auxiliary.

"The House of Bishops will meet in the auditorium of St. Paul's Cathedral, and will also have luncheon in the Cathedral House. The House of Deputies will meet in Arcadia Hall. Immediately across the street in Temple Beth El, the Social Service Commission will hold its daily Open Forum at 1:45. The Daughters of the King will hold their sessions, and all of the exhibits with the exception of the exhibits shown by the Junior Auxiliary and the General Board of Religious Education, will be shown in this building. In addition, we will probably have one or two study classes here. The First Presbyterian Church and Church House, three blocks from Arcadia Hall, has been placed at the disposal of the Woman's Auxiliary. The Junior Auxiliary meetings and exhibit, and the study classes of the General Board of Religious Education and the Junior Auxiliary, will be held in St. John's Parish House, about seven blocks from Arcadia. Christ Church will be used for the meetings of the Deaconesses of the church. The Arts and Crafts Theatre on Watson St., three blocks from Arcadia Hall, will be used as the headquarters and meeting place of the Girls' Friendly Society. You may say also to your readers that our local Transportation Committee is arranging for a special one and one-third rate for delegates. In order to secure this special rate, however, delegates must return to their homes by the same route taken to Detroit."

Church Using But Half its Power, Says Rev. R. B. Mitchell.

What the Nation-Wide Campaign of the Church has revealed thus far, in the opinion of the Rev. R. Bland Mitchell, manager of its central office at 124 East Twenty-eighth Street, New York, is the fact that the Church has been working under just about one-half its power. On August 1st, the date set for the return of the Diocesan Surveys, the central office had filed eleven out of eighty-seven blanks. These had been received, in order from the Dioceses of Western Colorado, Salina, Eastern Oklahoma, East Carolina, Western Massachusetts, Texas, California, Sacramento, Nevada, Washington and New Jersey. "The basic fact shown is that the Church in America is not acquainted with itself," said Mr. Mitchell in discussing the progress up to this time. "This Survey is going to make it possible for the Church to look itself in the face. The Surveys so far received reveal the fact that for lack of concerted effort, and above all for lack of information about what the Church had to do, we haven't been exerting our full power for Christ or the nation. It has been well said that if the Nation-Wide Campaign does nothing more than to secure surveys of the Church it would have been worth while. "The idea back of the movement is to correlate all needs of all dioceses of the

Church at home and abroad for Church extension, religious education and social service work. This is essentially an educational and spiritual enterprise. Dioceses and missionary districts have had no systematic way of informing their membership what their needs were and consequently those needs were not met.

To my mind the most startling thing revealed is the fact that the Episcopal Church should almost unanimously and within almost sixty days line up behind any proposition. By that I mean that the unanimity of feeling and the uniformity of desire for the Nation-Wide Campaign have surprised me greatly, showing the extent to which conscience has been awakened in the Church. Within two months, eighty-three of the eighty-seven dioceses endorsed the campaign in some measure, and sixty-seven dioceses are now behind it by convention vote. There are only three dioceses not taking part in the movement."

Dr. Rollit Plans Nation-Wide Regional Conferences.

A program of regional conferences to make known the purposes of the Nation-Wide Campaign of the Episcopal Church, is being arranged by the Rev. C. C. Rollit, D.D., secretary of the Episcopal Province of the North West, who instead of taking his usual vacation has come from Minneapolis to New York to help along the campaign the Church is conducting "to inform the mind and awaken the conscience."

Dr. Rollit plans a nation-wide series of regional conferences. He has already mapped out the itinerary for two teams in the northwest and a part of the west proper and other itineraries are in the making.

The plan is to hold a one-day session at each regional conference center. This session will be addressed by two speakers, preferably a clergyman and a layman. Those who receive the message will in turn hold supplementary conferences in their immediate districts and explain the purposes of the campaign and outline a program designed to assist in making it a success.

One team will speak at the following places on the dates indicated:

At Duluth, Diocese of Duluth, September 5th; to include Superior, Diocese of Milwaukee; at Minneapolis, Diocese of Minnesota, September 8th; at Fargo, Missionary District of North Dakota, September 9th; at Billings, Diocese of Montana, September 11th; at Butte, Diocese of Montana, September 12th; at Great Falls, Diocese of Montana, September 15th.

The second team whose itinerary has been arranged will visit the following places:

At Davenport, Diocese of Iowa, September 8th; to include Rock Island and Moline, Diocese of Iowa, September 9th; at Des Moines, Diocese of Iowa, September 9th; at Sioux Falls, Missionary District of South Dakota, September 10th; at Omaha, Diocese of Nebraska, September 11th; at North Platte, Missionary District of Western Nebraska, September 12th; at Denver, Diocese of Colorado, September 15th; at Cheyenne, Missionary District of Wyoming, September 16th and at Grand Junction, Missionary District of Western Colorado, September 17th.

The Nation-Wide Campaign is seeking speakers of National reputation to fill the engagements made by Dr. Rollit.

The Rev. Clarence Horner, Chaplain of Military Academy.

The Rev. Clarence Horner, who was recently appointed Chaplain of Military Academy, at San Antonio, Diocese of West Texas, received his secondary education at this institution. He graduated in the Class of 1909 with the rank of Cadet Captain. He entered "Sevanee," the University of the South, the following year and combined his Academic courses with Theology. His senior year in Theology was received at the General Theological Seminary, and he was ordained at Grace Church, New York City, by Bishop Burleson.

Mr. Horner began his work in the Diocese of West Texas, which, however, was of short duration, for with the declaration of war came the call to service, and he went to France in welfare work. Shortly after he entered in the American Army with the "Reserve Mallet," an ammunition train on detached service with the French Army, preferring this work to that of an official and commissioned Chaplain. The Reserve Mallet worked entirely with the French Armies, participating in seven major operations.

Arriving in San Antonio on July 7th, Rev. Mr. Horner immediately began preparation for his work as Chaplain of the Academy. He will give courses in General Church History from documentary evidence and in the English Bible from the historical point of view. He will superintend the recreative life of the Cadets including cinema performances, social activity, literary and debating societies. The daily Chapel exercises and Sunday services will be under his direction.

Doing His Duty as a Citizen, Soldier and Churchman.

Twenty years a militiaman in the Virginia National Guard, Col. Edward E. Goodwin, who saw hard service in France, has returned home with every expectation that his experience abroad will invigorate his work at home.

One of the first things Col. Goodwin did was to accept the post of chairman of the parish committee of Christ Church at Emporia, Va., in the Nation-Wide Campaign that the Church is conducting. In this connection, speaking of the relation between a man's war service and his after-the-war service Col. Goodwin said: "A man is a soldier because a citizen. His citizenship determines everything. Our duties arise from the circumstances in which we are placed. I am doing my duty as a citizen and a Churchman in the same matter of fact way that soldiers went over when called."

The Rev. John L. Jackson, rector of St. Martin's Church, Charlotte, N. C., has been released by his parish for five days a week to serve as executive secretary of the Nation-Wide Campaign Committee of the Diocese of North Carolina.

STUDENT COUNCIL DOES GOOD WORK IN COLLEGES

A Five-Fold Program Covering Five Lines of Activity.

The annual reports of the Units of the National Student Council of the Episcopal Church have all been turned in with the exception of three. They prove interesting reading and show that the students who are at the helms of these societies in the colleges have been thoroughly in earnest in their work. The reader is reminded that there are societies in other colleges which have not as yet applied for recognition as Units of the National Student Council, but only the Units have been asked to render reports.

The National Student Council sets forth a five-fold program for its Units.

I. Worship.

All of the Units have made a special effort to provide for corporate communions once a month. In the case of Hunter College, where all are day students, this has been accomplished by a mid-day Communion service on one Thursday a month in St. James' Church. The St. Hilda's Guild of Ohio State University has made a special point of observing the important feast days of the Church year. The other Units report the usual church services, designating one Communion service each month as a Corporate Communion.

II. Religious Education.

The program of the National Student Council calls for religious education under Church auspices at least during Advent and Lent. It is interesting to read of the various classes arranged by the Units, such as the Church and present day problems, or missions, or the organizations in the Church. Hunter College has carried on its work by conferences at the noon hour, two of which were held by Fr. Officer. The Abbess Hilda Guild of Cornell University centered on two of the Bible Classes of the Y.W.C.A., supplemented by special talks by the rector, Mr. Horton. The Church students of Iowa State College spent their time during Lent discussing the subject of prayer. At the University of Chicago the Unit studied during Advent "The Church and Reconstruction," and during Lent "Church History."

III. Church Extension.

It is a matter of regret to be obliged to report that the Student Offering for Church Extension, for which special weekly envelopes were prepared by the Board of Missions, did not yield much fruit. It was due to bad management in most cases, and a study of the methods followed will probably lead to a better plan for next year, when the students will be asked to join in the Nation-Wide Campaign. Under the head of Church Extension we include, of course, work to bring others into the Church or to confirmation. It is encouraging to read in the report of the Chapel Club of the University of Illinois, "It was largely through personal work that four girls were brought to the confirmation class." We also read in the report of the University of Chicago Unit, "Students who do not belong to the Episcopal Church were invited to meetings which we thought would interest them. Missionary efforts were directed to two students of no Church connections. We think that one of them is becoming interested." The report of the Morrison Club of the University of Iowa describes under this head a bulletin board which the Club maintains for Trinity Church on the University campus.

IV. Service.

The Units have without exception made earnest efforts to provide opportunities for altar guild and choir work and for teaching in Sunday schools and at missions. The Hunter College Unit reports that several members took charge of a club of boys at the Holy Trinity Church, and some of the girls at Cornell taught in a mission at the Inlet outside of Ithaca. From Iowa State College comes this word: "Since St. John's Church is rather a struggling little church, we were able to render numerous small services, for instance, the students banded together and met each week to practice music for the Church

services. This worked in two ways (a) it got the students together and made them acquainted with each other; (b) it helped to make the service more Churchly." The Chapel Club of the University of Illinois is in charge of all arrangements for Communion services. Most of the community service is reported as being done through the Y. M. C. A. or Y. W. C. A. There is also one report made of Red Cross work, one of contributions toward the education of a crippled boy (University of Illinois), and one of the preparation of a box of clothing for a widow and her two children (Cornell).

V. Meetings.

It is hardly possible to summarize the reports on meetings. They are of the most varied nature, and, with the exception of those Units which were organized in the last half of the year, the Units have exceeded the required number of four meetings.

Organization.

The wisdom of the Council in not laying down any special form of organization is shown in the variety of methods which have been followed by the students. Thus we have a St. Hilda's Guild at Ohio State University which includes all Church faculty women and girls at the University, and a similar organization at Cornell. The organization at Hunter College, however, is in the form of a committee consisting of a representative of each class with one faculty advisor, which works in behalf of all Church girls. At the University of Iowa the organization is in the form of a "Morrison Club" and all who are interested join it. So, too, at the University of Chicago where it is called "The St. Mark's Society." The statement of purpose of this Unit is worth giving. It is "to strengthen and deepen the spiritual life of communicants in the University, to quicken the spirit of loyalty to the Church, to interest in the Church those who have no Church connections, to seek a sympathetic understanding of all religious movements, to work and pray for Church Unity, and to cooperate with the parish work of the churches in the university vicinity." At Iowa State College it is a more or less informal group of students and faculty people which organizes committees as seems best. The name "Chapel Club" of the University of Illinois is especially appropriate in view of this statement in its report, "Our energies have been largely extended toward the building of a chapel here." The Units which have not so far reported are the St. Francis' Society of the University of Wisconsin, the Episcopal Club of Syracuse University, and the Unit of Smith College.

In response to the request in the report blanks as to how the National Student Council could aid the Units more effectively, there is an appeal in several reports asking for advice as to how to interest other students. This is indeed the greatest problem in the college work, to catch and hold the interest of the disinterested Church students who are in the majority in most institutions.

Publications.

While this summary is concerned chiefly with the reports of the Units it may interest the reader to know what the Council has published during the year. The Bulletins will be mailed on request to the National Student Council at 289 Fourth Avenue, New York City. The book is to be secured from the Morehouse Publishing Company, at \$1.10. Bulletin One, "The National Student Council." The Constitution, Rules of Organization, and the President's Charge to the Council at its first meeting. First Annual Letter, issued by the Council at its first meeting, September 12th, 1918. Bulletin Two, "The Church's Responsibility for Her Students from Other Lands." (Out of print. Same as Chapter XIII in the book below.) Bulletin Three, "The Significance of Christ for the College Age." Bulletin Four, "Faculty Churchmen." Bulletin Five, "Reconstruction Programs." Book, "The Church at Work in College and University," by Paul Micou, President of the National Student Council; treats all phases of Church work with college and university students; comprehensive bibliography.

The International Christian Truth Investigating Society has recently been organized "for the specific purpose of furnishing information concerning erroneous religious beliefs and meeting the same with Scriptural Truth." A five year program has been planned calling for an expenditure of \$10,000,000, and also the launching of a "Great Christian Daily Paper" at an estimated cost of from one to five million dollars. It is hoped to find some one man who will finance the paper.

THE BROTHERHOOD CONVENTION AT DETROIT

Usual Program Set Aside to Discuss Problems Facing the Church—A Clearing House for Ideas.

Each year for many years past the National Convention of the Brotherhood of St. Andrew has brought together men from all over the country to discuss opportunities of service in the work of the Kingdom. Prayer and practical discussion of ways and means of best doing the work of the Kingdom has characterized the meetings. Men have attended and returned to their parishes with new enthusiasm for the work of winning men to the standard of the Master. They have been the means of bringing new vitality to many a parish where the work has dragged. The speakers have always been chosen for their message. Men of vision and force; men who have accomplished great things in the work of the Kingdom have been put on the programs in order to impart what they learned from their contact with men to other men. So the Church has been benefited by these great gatherings.

Their influence on the Church has always been for good. Men who have grown weary and discouraged in the work of the Kingdom have returned to their work with renewed energy and hope. No one influence in the Church has been so helpful and beneficial as these gatherings of the men of the Church. The General Conventions are too often given up to the routine of business. Canon tinkering, reports of committees and commissions that ultimately become buried in the Journals weary those who attend. They go home tired in mind and body. A feeling that the whole thing is mechanical and lifeless rather deadens than inspires. The Brotherhood Conventions on the contrary, have filled those who attend with new enthusiasm and zeal. Men go back stronger, more ready to face the work of the Kingdom. Business and constitution tinkering is set aside. Personal Religion and Personal Service are the themes that occupy their time.

The Conventions have also offered opportunity for free discussion of subjects that would not naturally come before other gatherings.

Not in the history of the Church has the world been so much in a haze about the future as it is at present. Problems that stagger the keenest minds are waiting to be solved. What the Church is to do in their solution, and the Church must take a leading part in world reconstruction, must be clearly demonstrated. There are as many plans as there are men. Much needs to be done to clear the atmosphere. Something must be done to bring together the conflicting opinions.

The Brotherhood of St. Andrew purposes this year to set aside to a large extent the usual program, and to gather together men of the Church to discuss the problems that are facing the Church. It is hoped and the effort is to be made to make it a clearing house of ideas. Men who have been in intimate touch with the problems of the war are to be there to give expression to the things that they have learned in their contact with the men who have been fighting the world's battles. Others who have seen the destruction of the war and who know what the world needs to make a repetition of the tragedy impossible, are also to be among the speakers.

The leaders of the Brotherhood expect that there will be a great gathering at Detroit, and we think that their expectations will be realized.

—Herbert H. H. Fox.

The Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Texas, has been appointed chairman of the Diocesan Committee on the Nation-Wide Campaign and is remaining at his post all summer in order to keep in constant touch with the work to perfect the Diocesan organization for activity in the Fall. St. Paul's vestry has enthusiastically endorsed the campaign. Mr. Witsell has accepted an invitation to give the baccalaureate address this month at Baylor University.

Dr. Leighton Parks of St. Bartholomew's Church, New York, says that to reject the constitution of the League of Nations "because it does not in all respects satisfy its critics would be as foolish as it would have been to have refused to ratify the Federal Constitution, though that unquestionably needed to be amended."

The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6219 Cottage Grove Ave.
Telephone, Midway 3935
Chicago, Illinois

BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.

Bishop JOHN C. SAGE, Associate Editor.

Rev. CHARLES J. SHUTT, Managing Editor, Chicago, to whom all communications should be addressed.

Contributing Editors:

Bishop Henry J. Mikkil
Bishop James Wise
Rev. George P. Atwater
Rev. James Sheerin
Rev. Francis S. White
Mrs. Grace Woodruff Johnson

Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

Editorial

THE PATH TO MODERN CULTS.

The heresy that matter is evil, when once accepted as a premise, will effectively upset the religious equilibrium of people, who failing to see any fallacy in the premise cannot possibly see the absurdity of their conclusion.

It is such an apparently harmless and thoroughly spiritual assertion to say that the body is evil, and one fancies that he is exalting the spiritual when he defames the material universe.

As a matter of fact there is no more pernicious statement in theology and none that more effectively paralyzes the mission of Christ than this theory which at once robs Him of the Incarnation, the Atonement and the Sacraments.

* * *

Originally this theory was Oriental, and is probably responsible for the lack of human sympathy in the religion of the Orient.

In the early Church, it was known as Gnosticism, the word "gnostic" being derived from the Greek "gnosco" to know just as the word scientist is derived from the Latin word "scio," to know, and it bases spiritual action upon human knowledge rather than upon revealed faith.

It was this Gnostic cult that called forth from St. Paul, the caustic but realistic utterance, that whereas "faith buildeth up, humanity puffeth up."

It was behind St. John's severe statement that whosoever denieth that Jesus Christ was come in the flesh, the same is anti-Christ.

It was the great enemy of the Christian Gospel for more than two centuries.

Then, as now, the gnostic heresy that "matter is evil, or that it is an error of mortal mind," was not a split from the Church, but an effort on the part of occult philosophy to seize the capital that Christianity had produced and to carry the loot into its own dreary temples.

Then as now such knowledge or science was Christian for purposes of camouflage rather than from any right to the adjective. It was like the Hun who posed as an American, in order to sack America of its wealth in the interest of the Hun.

It is a set of non-Christian origin masquerading in the garb of Christian nomenclature for the purpose of beguiling the very elect.

It is a dishonest claim to be that which it really repudiates, namely Christian traditions and scientific methods.

It comes into your presence with a smile, in order to wreck the fabric of the Christian edifice, and transfer its treasures to its own temples.

Its first protagonist was Simon Magus, who was an ecclesiastical compound of oriental philosophy, medical chicanery, Greek learning, simoniacal graft and Christian nomenclature.

But how does it arise and why does it gain such currency among the very elect? Let us investigate the process of its growth.

* * *

That matter is mortal error was the opinion of the Gnostics in the second century, of the Cathari, the Patari, the Albigenses, and innumerable other cults in the successive eras of curious cults.

The present development had its origin away back in the days of Wycliffe, whose labors in one direction have blinded us to his glaring errors in another.

Let us trace the course of Wycliffe's progression toward this goal, for it is the conventional and characteristic program condensed in a brief period.

The first step is a very virtuous one, viz, dissatisfaction with the morals and effectiveness of the clergy.

Some of the priests in Wycliffe's day were unquestionably great spiritual offenders, and so Wycliffe starts with the demand for their reformation, and along this line he was most eloquent, but, inasmuch as the task was a difficult one, not thoroughly successful, so he became the leader of a guild of lay preachers, who made up in zeal and piety what they may have lacked in charity and learning.

Zeal and piety are ever more popular with the public than charity and learning. The intolerant pietist looks more godly than the tolerant scholar.

In Wycliffe's own life-time the process worked out as follows:

(1) Dissatisfaction with the lives and works of the clergy, then

(2) Dissatisfaction with the Church's doctrine of the Sacred Ministry, and the substitution of other ministers who were not regularly ordained, as though the evil consisted in the regularity of ordination; then, when the ministry is disposed of and its necessity,

(3) Dissatisfaction with the sacraments which these ministers had performed and the minimizing of Baptism, Confirmation and the Lord's Supper as being formal ordinances, and then

(4) Dissatisfaction with the Church as an institution and the growth of the theory that the husk matters not so long as the grain is fine; then

(5) Having disposed of ministry, sacraments, and the Church, the claim that there is no faith once for all delivered to the saints, and that faith is a mere matter of private opinion; then the way has been paved for the denial of the Incarnation, the Atonement and sacramental grace, and the assertion that the spiritual alone matters, and that all external things are matters of little or no importance. It is this process of reasoning which has cultivated the field which is ripe sowing the seeds of modern agnosticism.

From an apparently honest and justifiable indignation at the habits of the clergy, one proceeds by easy steps to the assertion that the material world is an error of mortal mind.

Wycliffe's processes are merely typically typical of that which has happened since Wycliffe's time amongst our brethren, who have reformed the Church, but —

* * *

In the first place, when Christ took flesh and dwelt among us, He sanctified the body, and when He bore our sins in His own body upon the tree, He made that body a holy thing, and when in a body which had flesh and bones, He arose from the dead, and ascended into Heaven, He glorified that body.

And the fact that certain priests in the fourteenth century lived immoral lives is not a proof that matter is evil and that Church sacraments, ministry and creeds should be relegated to oblivion. It just doesn't follow, for those who demand the destruction of these things, immediately set to work to organize a new Church, with its own ministry, sacraments, and faith and fall into the same failure to make its clergy saintly men; or else like the Quakers, they will have none of these things, and so cease to function, for by these things that are fundamental must men function.

To create a Church that shall have no visible organization and yet minister to visible men, has been the dream of reformers and idealists, but all that they have done invariably, is to create a new sect and consequently worse confusion.

* * *

But that is not the worst that they have done. Because of the evils inherent in all organizations they have taught men to despise the outward and visible sign, and then to lose the inward and spiritual grace.

Protestantism has paved the way for those cults which despise everything material but money, and claim everything spiritual but grace.

By the limitations of men, there has never been an organization which could guarantee that its ministers would be virtuous, but because of the sins of representatives we cannot fault the value of institutions.

These new cults which distress the faithful find a fruitful field in a people who have learned to despise the material because of the failure of the spiritual.

I have frequently answered the person who said that the husk did not matter so long as one had the corn, that nobody but an agricultural idiot would husk the corn before it had matured. Granted that when the corn is gathered into the garner, it needs no husks; yet when it is growing the husk is essential to its development.

So we may grant that in celestial regions there will be no ministry nor sacraments nor creeds, yet here on earth, before the autumn, these things are ordained by Christ to bring the fruit to perfection. To say that the

external is essentially evil is to deny that Christ is come in the flesh, that He offered His body and blood as a sacrifice for us, and that in His body He overcame sin and death. To say that matter is evil, or that organization is not an essential, ends logically in the modern gnosticism by which the faith of many has been corrupted.

AN APPEAL FOR PRAYER.

Christ, the manifestation of the Love of God, is waiting till those who call themselves by His holy name bring the world, by their unity, seen and known of all men everywhere, to believe that He was sent by the Father to redeem all mankind. To be a Christian should mean to dwell in Christ continually and so completely as to be filled with His love. And love is unity, the complete surrender and forgetfulness of self to find one's self enriched, enlarged, completed. The mystery of the Blessed Trinity is the glory and perfection of infinite Love in God Who is Lover and Beloved and Love proceeding, eternal Three in One. To those Churches which will participate in the World Conference on Questions of Faith and Order, Christian unity has infinite meaning, for it is that perfect love which is unity in the Church, the Body of Christ filled with the Life and Presence of the Son of God made man. And if we are true members of that Body there will be no room in heart or mind for suspicion or hostility toward our brethren.

The World Conference on the Faith and Order of the Christian Church is the effort to create conditions of mutual love and understanding in which the way of the true unity which is the evidence of Christ indwelling in His Church may be revealed. And that way is Christ's own way of boundless, tireless, all-patient love. Only by trying to understand and appreciate one another and all the great truths for which each separate communion stands, can we comprehend Him Who is the Truth for all men everywhere, however diverse they may be. Only in His Life of Love for all mankind, however ignorant they may be of Him, can we find that completion which is perfect peace.

There is an increasing recognition in every part of the world of the duty of Christians to be one that the world may be made new by Faith in Jesus Christ and by obedience to Him. What but the compulsion of a common faith and a common devotion can bind the nations of the world and the classes of society in concord and brotherhood, expelling mutual jealousies and suspicions, and teaching mutual forbearance and helpfulness? Accordingly we rejoice that families of Churches which separated from one another years or generations ago are recognizing that the causes which seemed to justify that separation were not sufficient, or no longer exist, and that Churches, near of kin, are seeking to approach each other.

The World Conference is now assured. The invitation to join in arranging for it has been accepted generally by Churches throughout the world which find their hope in God in three Persons, Our Creator, Redeemer and Sanctifier, the manifestation of infinite life and perfect love in One, transcending all worlds, yet ready to dwell in every humblest heart. The Church of Rome is an exception, for the Pope has found himself unable to accept this opportunity to make clear the faith and claims of the Church of Rome and to try to appreciate the position of other Communion.

The Commission appointed nine years ago by the American Episcopal Church to issue the invitations to the Conference does not feel that its task is complete till it urges thanksgiving and prayer. It, therefore, begs all who bear the name of the Son of God Incarnate to offer constant thanks to God for His grace which is stirring the hearts of men to unity, and to pray regularly and earnestly that God the Holy Ghost will guide and strengthen every movement for reunion and all the preparations for the convening of the World Conference, so that when its members assemble all in one place they may be prepared to receive, all of one accord, the guidance of the Spirit of Truth and Love in all their deliberations.

We ask especially for the public as well as private observance of the Octave next January 18-25 (January 5-12 in the Eastern Calendar). A copy of suggestive notes for that observance may be had on application. But we ask also for daily prayer by every Christian and for weekly public prayer in all the Churches, that God's will of unity may be done on earth as it is in heaven. Pamphlets explaining the subject and methods of the Conference may be had from the Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A.

By order of the Commission,
Charles P. Anderson, Bishop of Chicago, President.
William T. Manning, Chairman of the Executive Committee.
Robert H. Gardiner, Secretary.

IS THIS THE TIME TO SOUND RETREAT?

Is this the time, O Church of Christ, to sound retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of Truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around Horizons lift, new destinies confront,
Stern duties wait our people, never to be shirked?
To play the laggard, when God's will was found?

No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime.
—Church at Work, Halifax, N. S.

The War Commission is still at the office of Hadenpny, Hardy & Company, 14 Wall Street, New York City. The rumor had got abroad that it had changed its offices to the Seamen's Church Institute. The Seamen's Church Institute has merely placed at the disposal of the Executive Secretary an attractive living room.

DISAPPOINTED IN THE CHURCH

By Dean Christian of Alaska.

Do not say that you are disappointed in the Church when you really have never used the Church, and never done the "work" of the Church, as they say in the lodges.

Suppose a Mason who had only been initiated but had gone no further in the "work," should tell you that "there was nothing to it," that "he was disappointed," that "he hadn't got much out of it," etc.?

Just so with many Christians. They have only been initiated. There is much ahead. They have hardly used their religion, its truths, its ways, its worship, its Sacraments, its manifold works, its exercises, its prayers, its fasts and festivals, its literature.

Of course, they are "disappointed." They have got out of it no more than they put into it.

Does this mean you—me?

* * *

And, as to "not getting much OUT OF the Church," it may be because you didn't put much INTO it.

We get out of the Church just so much as we put into it.

Think that over.

How much have we put into it?—how much time, thought, strength, interest, prayer, worship, reading, means, active co-operation?

Of course, the Church is a fountain from which we draw our inspiration, information, and help; but, as at any fountain, we must draw the water, or open our mouths to be filled. Some personal effort must be exerted by us. Some indication of our desire and willingness to receive. Even in regard to the initial influence of Christ upon the soul, we are told, in His words: "Behold, I stand at the door and knock; if any man will open that door, I will come in," etc. It is He only who can attend to us after He gets in, but we ourselves must open the door from the inside. He influences us to open, but, after all, we have the deciding action—we must draw the bolt.

So in all our religious life. God doesn't force Himself upon us. "Our wills are free to make them Thine."

And so in regard to "putting in" and "getting out" the Church's blessings. Take "little stock" in the "things pertaining to the Kingdom," and of course, you will get little on your investment—though not as little as one puts in.

Thank God, we do "get" more than we "give."

Our poor efforts—our love, our prayers, our interest, our gifts—are all rewarded, increased, enriched, far more than they deserve.

The trouble with many of us is, our religion is so small that it is a nuisance to us, a burden, onerous, an effort.

More religion would change it into a comfort, a joy, an easy yoke, a help.

A little religion is a painful thing; but more religion takes the pain away.

We are trying to carry our religion instead of having enough of it to carry us.

How much are we putting into our religion?—how much MORE than into other affairs?

How much MORE interest do we take in it than, for instance, in our lodge, club, dancing class, music club, sewing society, literary association, fraternity, etc.?

How much MORE do we read about our wonderful religion than we read about current events, novels, school work, trade or profession, lodge, etc.

How much MORE do we attend the public meetings of our fellow Christians than we do our lodge, club, society, etc.

How much MORE are we doing to help propagate our religion than to build up our "business," talk up our political beliefs, spread the truth in regard to some good cause, disseminate information about this or that, etc.?

Do not say that you are disappointed in the Church, when you have never used it fairly.

* * *

Are we "working at" our religion? If not, do not be surprised if you are "disappointed" in it. That only proves the truth of it.

There are millions of others who are NOT "disappointed" in it. Perhaps there is something the matter with US, not with the religion.

We might take a hint from this. If we only knew of the great host of saints, living and departed, who have not been disappointed," but have found in Christ's Church more than they ever dreamed of, perhaps it might make us pause.

Try again.

"Your being 'disappointed' only proves that YOU have been a failure, NOT Christianity or the Church. It has never been tried—therefore, it has not 'failed.'"

You have failed because you simply did not have enough working capital to do business on. You must put your-

self into the business of being religious—that is, you must be willing, desirous, to be helped, put yourself in the way of being helped, surrender yourself wholeheartedly to the business, and your net profits will far exceed anything you can imagine. God alone gives the increase, but He isn't going to MAKE you in spite of yourself.

We must lay the wood, and the fire from Heaven will come down. Do you understand now?

Isn't all this but the simple explanation of that much-talked of thing, Free-will?

Think it over.

And give yourself another chance. God is on your side—as soon as you put yourself on His side.

You can do nothing without Him—but you have the power to put yourself in His hands.

He will not force you to let Him help you. That would be to break His "image" in you. He has given you some of His own power to choose. Will you turn it against Him, or join it with His infinity?

* * *

The Church is the greatest secret society in the world.

Her secrets include the most profound, the most wonderful, the most beautiful, the most vital, that man could find out.

No one can have access to them until he fulfills the conditions.

Most Christians never enter into the mysteries of their religion—never learn what it is.

Perhaps not one in a hundred knows the inner meaning of the Christian truths.

The Christian mysteries mean "secrets that were unknown, but are now revealed to the initiated." No one can tell another the deeper meaning of them, but any one can find out their truth, and can then understand what any other faithful one knows.

Dear friend, are you in the inner circle?

Are you a 33rd-degree Christian?

It takes work, but it is worth the effort.

Chaplain Fair and Miss Moran United in Marriage.

The wedding of the Rev. James H. S. Fair, a son of the Very Rev. Campbell Fair, late Dean of Trinity Cathedral, Omaha, Neb., and Mary Whitley Stone Fair, and Miss Rosalie Bard Moran, a daughter of Charles Adams Moran and the late Rosalie de N. Bard Moran, and a granddaughter of the late Dr. Bard, the founder and donor of St. Stephen's College, at Annadale, N. Y., were married August 4th in St. Bernard's Church, at Bernardsville, New Jersey, by the Rev. T. C. Conover of that town, and the Rev. Francis S. White of the Board of Foreign Missions of the Episcopal Church of this city.

The bride, who was a member of Miss Moran's unit for refugee work in France, and who drove an ambulance for the French Army for several months at the Chateau-Thierry front during the drive, had her sister, Miss Elizabeth Moran, as maid of honor. The Misses Sylvia Moran of New York, Lois Page of Summit, Catherine Squibb, and Helen Turnbull of Bernardsville were the attendants. The Rev. H. Adye Prichard of Mount Kisco was the best man, and the ushers were Charles B. and Bard Moran, brothers of the bride; Raymond B. Haynes of this city, and Arthur Gwynne of Summit.

The bridegroom is Vicar of St. John's Chapel, Bernardsville, and headmaster of St. Bernard's School at Gladstone, N. J. He served twenty months in the United States Army, being a private, Sergeant, Chaplain, and a Lieutenant. He was also attached to the French artillery staff as a liaison officer in the Vosges and Verdun sectors. He is a descendant of Thomas Stone, the Maryland signer of the Declaration of Independence.—New York Times.

Want 400 Copies of Nation-Wide Campaign Prayer.

The Nebraska Branch of the Women's Auxiliary had a Corporate Communion on the feast of the Transfiguration and requested 400 copies of the prayer on the Nation-Wide Campaign so that each member could have a copy.

The Rev. Wilbur S. Leete has asked for 100 copies for his own parish at Plattsmouth, Neb. Mr. Leete, who is now secretary of the Diocese of Nebraska, expresses great interest in the Campaign.

"The heaven has already begun to work here," he says. "The people are showing much interest in spite of the extreme weather. We have just finished our Survey. It is all made out with the exception of the statistics and the budget, by a committee of devoted and prominent members of the parish. The Rector and Vestry are doing their share."

"The Nation-Wide Campaign has really aroused the people."

THE SUNSHINE OF THE SOUL.

The sunshine of the Soul, shines into the darkened lives of people, when all else seems beyond the pale. The sunshine that animates from the soul fills life's darkest moments, with a radiance beyond belief, for it is the God given light, that is streaming down into the hearts of his people, and neither money, nor gems beyond price, can buy that sunshine, it is the gain of a life well spent for the Master, and comes to each and all that will obey His will, for the Master calls to each and all of us to follow Him, but how few, how very few, heed that call, the world draws men, as if by a chain to a chariot wheel, and when by any chance they do get into God's house, it seems as if in mockery, more than praise, that they remark about the reverence of his rituals, nowhere do they seem to think things are real, unless it is their club, that, they think must be right. Oh my people, heed this message, that calls to you from eternity, for some day your soul will be required of you, and when that day comes, take heed what ye answer unto me, for I am the great God Jehovah.—Milly Jardine Scott.

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL.

The Presbyterian Church is to have a nation-wide campaign—of advertising, it was announced last week by James B. Wootan, the denomination's publicity director. Convinced by the publicity the Presbyterian New-Era Movement has brought to the denomination, that the successful twentieth century church must use printers' ink and plenty of it, this ultra-conservative of Protestant churches has thrown down a gauntlet the Episcopal Church and others must pick up, and quickly.

The Presbyterian Advertising programme is a part of the New Era movement, which is the distinctive name that Church adopted for its nation-wide campaign. Every Presbyterian parish is being urged to include an advertising programme in their budgets for the New Era Campaign, and most of them are doing so. It is an interesting or pathetic contrast that of the sixty surveys returned to date in the Diocese of New York's Every-Name Campaign, only one Episcopal parish has shown sufficient vision to include a parochial publicity budget. And this was for a mere \$250 a year, less than a dollar a day.

The advertisement copy illustrated this week is the second of the Rev. B. H. Reinheimer's unique "Month of Sundays" series of advertisements which doubled the attendance at Christ Church, Dayton, Ohio, during that dull season after Easter when most parishes show huge decreases in attendance. A number of rectors have declared their intention to have a "Month of Sundays" in their own parish this fall. To be well balanced typographically, the following copy should have at least a quarter of a newspaper page.

YOU FATHERS OF BOYS.

As he sits by his good mother's side in God's House on Sunday, of whom is YOUR BOY thinking?

Is it of her?

NO!

It is of YOU—his father—at home or elsewhere.

Who is it that your boy tries to imitate?

Is it his wonderful mother?

NEVER!

It is YOU, his father.

How are you fathers of boys meeting this trust?

The Church never did anybody any harm. It has done many a great deal of good. It will be a good thing for your boy. Your boy needs the Church—and the Church needs your boy.

That means that the Church needs you—for without you she cannot properly reach your boy. For YOU are the key to your boy.

If you would have your boy grown up in the Church—SET HIM AN EXAMPLE—start tomorrow, the second of

A MONTH OF SUNDAYS AT CHURCH

YOUR BOY will follow you—you, the one great hero of his eye. You owe it to him to measure up.

If you start the Church habit, the boy will follow you with a faith such as he would give to no one else on earth.

And so, for your boy, the Church needs you just as you need the Church.

Christ Church invites you—and along with you also every person who reads this announcement, no matter who you are or where you live, travelers who are here over Sunday, as well as all others—

Come Tomorrow

And be with us at the second of "A Month of Sundays at Church" and hear the rector discuss in his sermon this vital subject,

To Raise Up the Church.

Come Tomorrow Anyhow!

And again next Sunday if you enjoy it.

Just follow the crowd.

First Street, between Main and Ludlow.

Morning service at 10:45.

CHRIST CHURCH

"The Church of Community Expression."

Dayton, Ohio.

The Nation-Wide Campaign was formally launched in the Diocese of Boston at a conference at Easton, Md., Aug. 1st, in St. Peter's Church, at which the Rev. Dr. Wm. H. Milton of Wilmington, N. C., spoke. Twelve of the eighteen members of the diocesan campaign committee and a number of Churchmen from the parishes attended the meeting.

Copies of the New Work Primer, which explains every detail for filling out the parochial survey blanks, were distributed to the Campaign Committee, who promised an early return of the diocesan survey. To expedite this work, the diocese has been divided into sections. John S. McDaniel, chairman of the Diocesan Campaign Committee, presided at the meeting.

Men's Dinner to Aid Nation-Wide Campaign.

To aid the Diocesan Campaign Committee of the Nation-Wide Campaign the parishes of Hartford, Conn., have joined with the parishes in West Hartford, Newington, Wethersfield, Glastonbury, East Hartford and Windsor and have announced plans for a man's dinner to be held in Foot Guard Hall here on October 30th. Each parish will be represented by the rector and two lay delegates. These have already been appointed and are assisting the general committee by assuming responsibility for the success of the Nation-Wide Campaign in their own section of the state. J. H. Kelso Davis of St. James' Church, this city, is chairman of this committee.

The diocesan committee reports progress under the leadership of the Rev. Dr. John N. Lewis of Waterbury as chairman and the Rev. A. C. Coburn of Danbury as secretary. Twenty-seven clergy and laymen are on this committee named by Bishop Brewster.

ANNOUNCEMENT.

Send in your order now for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for Church organizations to raise money for their work in an easy way. No investment, pleasant work and splendid results.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. Gutgesell, 402-406 Sixth Avenue South, Minneapolis, Minn. 10-11

The Summer Training School at Sewanee which closed Thursday, August 14, marked the close of the ninth session of the school. The ten days are being given over to an intensive program designed to train leaders for the work of the Episcopal Church in the departments of education, social service and missions. Members of churches in many Southern cities and from a few rural churches were gathered at Sewanee to take advantage of the plan. The interest evinced and the number of students in attendance assure the training school of becoming a yearly feature in the life of the Church. Fully one hundred Sunday school teachers and Church workers were enrolled.

Bishop Tyler, of North Dakota, was a recent visitor to Raleigh, N. C., to be with his daughter, Miss Ada Tyler, who is in Rex Hospital as the result of serious damage suffered when an automobile in which she was riding struck a street car. Bishop Tyler preached twice while in the city, telling of his work in the great Northwest. He stated that if the East would back the work in the West for a time as it should be supported, the Episcopal Church would grow out there to splendid proportions.

In the course of his remarks, the Bishop took up the state of the Sunday schools. It was all right to build beautiful churches, said the Bishop, but it was all wrong to do so at the expense of the Sunday school. One of the crying needs of our Church was the concern of the laymen and women for the Sunday school, asserted Bishop Tyler, and he expressed the hope that ministers everywhere would drive this into the hearts of their congregation. —Carolina Churchman.

The Church plate of Christ Church, New Bern, N. C., was presented to the parish in the latter part of the reign of George II., and doubtless in the year in which it was made for the parish, through Mr. John Council Bryan, then a Warden of the parish. A Bible and Book of Common Prayer were given at the same time as the plate, as was then the custom in such presentations. The Bible, still in the church, was printed in 1717. It is said that Governor Josiah Martin attempted to take away with him the church plate when he fled from New Bern in 1775, but was prevented. —Graham Davies, Secretary of Christ Church Parish, in The Mission Herald.

CHAT ABOUT SMALL TOWNS

By GRACE WOODRUFF JOHNSON.

Often we feel ourselves in a most picturesque and naturally beautiful village or town. Perhaps it has the mountains as a background, or it may be on the shore of some river, lake or ocean. Tall and stately trees, giving restful shade, may line the streets. Vines, flowers and hedges may grow in profusion. Over all, a calm and peaceful atmosphere. Usually there is a church (I have often wondered why the grounds around God's House are not as well kept as those around the private homes!). At once the thought comes to one—How lovely in character must be the people who live in this quiet beauty! With many distractions absent, how much time they have, after the usual duties are over, to devote to education, music, arts, literature, personal religion, humanity!

But when one really knows the inhabitants, how far short they come to the high ideals of life after all! Not that all small towns are alike, there are exceptions of course, but too often, on the average, one finds narrowness to the extreme, a lack of real friendliness, much criticism, little or no interest in anything outside the daily grind, or the doings of one's neighbor, and still less in the upkeep of the little church in the town, with none at all in the church's work throughout the world.

There is such a chance, in these towns, for a high order of citizenship, both civic and religious, with all the inspiration of the beauties of Nature around them; but, as a rule, the atmosphere is such as to hurry the young away and to discourage newcomers. As for real friendliness, the sort that understands and excuses, there is little of it. People nearly always do the kindly act towards their neighbor, at times of sorrow or distress, but this is not exactly friendship, it is custom (depending on the locality) or humanity.

Towns and their individualities were brought to my mind by recently reading a novel, in the hope of forgetting the discomforts of a "spell of weather." The book hadn't much depth, but I found it enjoyable owing to the author's keen sense of humor, her originality and her understanding of human nature. (Human nature is interesting!—in books.) Her humor never gets malicious either.

In describing a small town—where her principal male character was born and reared by, to outward eyes, a perfect mother; but in reality, very cold and selfish, her personality dominated the family, and demanding from them constant service and submission, even tho' the years of discretion had been reached—she says:

"The town was very small and therefore very virtuous. It was the habit of it to believe the worst. Each inhabitant was the careful guardian of his neighbor's conduct. Nobody there ever did anything that was wrong; there wasn't a chance. But as nature insists on a balance, the minds of the town dwelt curiously on evil. They were minds active in suspicion. They leapt with an instantaneous agility at the worst conclusions.

Nothing was ever said, but everything was thought. The older inhabitants made fast prisoners in their

world of virtue by age, watched with jealous care the behavior of those still young enough to attract temptation. The younger ones, brought up in inhibitions settled down to wakefulness in regard to each other. Everything was provided, and encouraged in the town, except the things that had to do with love. Husbands were there; and there was a public library and social afternoons, and an Emerson Society.

The husbands died before the wives, being less able to cope with virtue."

ENGLISH CHURCH NEWS.

The Bishop of Chichester (Dr. Ridge-way) the oldest of the English Bishops, has just resigned, at the age of 78.

Lord Halifax, after more than 50 years of service, has resigned the Presidency of the English Church Union.

Lord Phillimore, the distinguished ecclesiastical lawyer, has been chosen as President of the English Church Union to succeed Lord Halifax.

There is an agitation in England to remove the disabilities which debar clergy from sitting in the House of Commons. The privilege was only withdrawn in 1801.

The Bishop of Oxford, Dr. Gore, has resigned his See because he wants more time for study and writing.

On Peace Day, the flag, St. Cuthbert's Cross, was flown from the tower of Durham Cathedral, for the first time for 800 years.

The Right Rev. C. J. Wood, Bishop of Melanesia, who was consecrated in 1912, after a conference which he had called, had unanimously expressed dissatisfaction at his non-residence in the islands, and his inability to adapt himself to the needs of the Mission, resigned his See.

An English donor has given a site in West London, for a Serbian Church, and another has offered 10,000 pounds toward the cost of its erection.

After a lapse of five years the Church Congress is to be held at Leicester, from Oct. 14th to 17th.

The Sons of the Clergy, founded in 1655, has during the past year, disbursed 38,335 pounds to necessitous clergymen, widows, aged daughters and children of clergymen.

An English clergyman, the Rev. Theodore Gibson, has resigned his living to work among the diamond mine convicts in South Africa.—The Church at Work.

UNBELIEF.

There is no unbelief.

Whoever plants a seed beneath the sod And wants to see it push away the clod,

He trusts God.

Whoever says, when clouds are in the sky, "Be patient, heart; light breaketh by and by,"

Trusts the Most High.

Whoever sees 'neath winter's field of snow The silent harvest of the future grow,

God's power must know.

Whoever lies down on his couch to sleep, Content to lock each sense in slumber deep,

Knows God will keep.

Whoever says, "Tomorrow," "The unknown,"

"The future," trusts that Power alone

He dares disown.

The heart that looks on when the eyelids close

And dares to live when life has only woes,

God's comfort knows.

There is no unbelief, And day by day and night unconsciously

The heart lives by that faith the lips deny—

God knoweth why.

—Bulwer.

S. O. S.

St. Martin's Church, 24th and J. streets, Omaha, Nebraska, is the only Episcopal church ministering to a densely populated community of 50,000 souls. To adequately meet the increasing demands for service, it is absolutely necessary to build a rectory and parish house at once. The total cost will be not less than \$15,000. An urgent appeal is made to the entire Church for help. Checks sent to the Treasurer, Dr. Frederick O. Beck, 4819 S. 24th St., Omaha, Nebr., will be greatly appreciated and acknowledged at once. THANK YOU!

THE LEGEND OF OUR LADY

Containing the life of the Blessed Virgin and devotional readings on the titles given her by the Church. One dollar postpaid from the Grace Dieu Press, Merrill, Wis.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Elk and Swan Streets, Albany, N. Y. Sunday Services—7:30, 10:30, 11 (Holy Eucharist), and 4 p. m. Week-day Services: 7:30, 9 and 5:30 p. m. daily.

WALL ROLLS

HEAVENLY SUNSHINE.

Consisting of a page for every day of the month with selections of Scriptures and verse of a hymn printed in large type so it may be read across a room or ward. Size 14x20 inches, mounted on Mission Oak and with cord for hanging. 75 cents each.

Church Literature Press Publishers

Two Bible House, New York

BEST CHURCH SCHOOLS

SEABURY DIVINITY SCHOOL

FARIBAULT, MINN. Standard Courses in Theology, Practical Training in Parish and Mission Work, Preparatory Department. Scholarships for First-Class Men. Correspondence Study Department for Men in Orders. The Rev. FREDERICK F. KRAMER, Ph. D., D. D., Warden.

Shattuck School

(53rd Year) College Preparatory, Military, Episcopal (Applications should be filed now to secure a place for the year 1920-21) For Catalogue, Address C. W. NEWHALL, Headmaster Shattuck School :: Faribault, Minn.

Saint Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls; beautifully situated on a bluff overlooking the Mississippi. Address the Sister Superior, Saint Katharine's School, Davenport, Iowa.

Shall Our Returned Service Men Go To College?

You know men coming out of service in the Army, Navy and Marines, who wish to go to College this Autumn. You can do them and the Church a real service by calling their attention to the official college of the Episcopal Church in the East.

ST. STEPHEN'S COLLEGE

Annandale-on-Hudson

It will interest them for the following reasons:

1. Its entire morale is devised to preserve the good features of life in the service: simple living, downright and manly religion, democratic fellowship, absolute sincerity. This is under the direction of the new President, Rev. Bernard I. Bell, whose work as a chaplain with the Navy fits him for just this. No military monotony will be preserved, however.

2. It is moderate in cost, within the reach of many returned men. \$450.00 a year covers tuition, board and quarters. The highest scholarship characterizes this fifty-year-old college.

There are not many vacancies. Returned service men deserve the first chance for these. Address the President,

ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, N. Y.

"THE FINGER OF GOD"

The Rev. JAS. E. FREEMAN, D. D.

Alluding to His own supreme power, Jesus declared, "If I with the finger of God cast out devils no doubt the Kingdom of God has come upon you." The self-assertiveness of Jesus and his manifold expressions of supreme authority and power distinguish his whole life and ministry. To make men feel the nearness of the divine to the human and to interpret to them, in a language they could understand, the eternal Father's will and purpose was His great mission. Robert Louis Stevenson once said, "There is a manifest God in the world for those who care to look for him"; and another great thinker maintained that, "the thing that distinguishes us from all the rest of creation is our capacity to comprehend God."

Not alone in the supreme figure of the Man of Nazareth has the world had a revelation of the divine in life. History itself has disclosed instances of this presence in human affairs. History, after all, is more than the story of man's development; rightly interpreted both general and individual history is a record of the manifestation of God in and through human life. We do not have to seek far today to discover the finger of God in the large concerns of men. A miracle was performed at the Marne last July (1918), and it was a miracle that confounded even those most immediately related to it. What Victor Hugo said about the Battle of Waterloo, that it was won not by Wellington nor Blucher but by God, and that it marked "a change in the front of the universe," is true of that intensely dramatic period from mid-July to mid-November, 1918. The seemingly impossible was accomplished and the rapidity with which event followed event staggers the imagination and confounds the reason.

What part our men played in this great world drama, the pen of the historian will never adequately record. It is sufficient for us to believe that more than careful training and rigid discipline shaped these untutored lads into unconquerable soldiers, and again that it was something more than strategy or planning that wrought out the unprecedented victory. It was the finger of God that directed these splendid forces. It was the finger of God that pointed the way from Chateau Thierry to Sedan; and we believe that it was with like power and direction that the finger of God pointed the unrighteous forces of a selfish and defeated empire back to their own frontiers, behind which they shall forever remain.

Again and again in the history of this people, beyond all human direction and transcending all the powers of statesmanship, we have witnessed the controlling power of God in the life of our nation. From its birth on July 4th, 1776, on through all its varied and amazing development, America has felt the dominant and controlling influence of a divine power and has been conscious of the finger of God in all its affairs. At such a time as this it were vain and idle to boast of the greatness of our domain, of its wonderful resources, its wealth, or even its unity. The page of our past history witnesses clearly to a higher leadership than that of even a Washington or a Lincoln and it is faith in this higher leadership that gives assurance to our sons today as they press forward to new heights of power and attainment.

An awful silence fell upon the world when the guns ceased to speak on that memorable day in November, and it was a silence that seemed to be followed by a voice that said to the nations of the world, "Be still, and know that I am God." We dare not go forward into the unknown future without the assurance that the finger that has directed us in the past is to direct us in the days that lie ahead. Great as we are now, the power of prophecy fails us when we seek to forecast our future. We shall continue great and powerful only as we follow Divine leadership. True, this leadership will disclose itself through men, but let us look to it that the men who lead are dominated and controlled by a consciousness of the Divine presence in their lives.

We have witnessed the strong will and power of America in other days, but it has remained for this present mighty period to reveal its soul. We feel that the finger of God has touched the life of the Republic, and we look forward to the new age of self-sacrificing service and the larger expression of human brotherhood.—Courtesy Minneapolis Tribune.

The Rev. Floyd Appleton, rector of St. Paul's Church, Harrisburg, Pa., is spending the month of August with his family at Hyannis, Mass., and supplying on Sundays at St. Clemm's and the Church of the Messiah, Brooklyn, N. Y. The Rev. J. F. Virgin, associate rector, is in residence at St. Paul's church during the absence of the rector.

The 700th anniversary of the laying of the foundation stone of Salisbury Cathedral will be observed next year.

For Boys and Girls

Did you know that I have you all on my mind a large part of the time? Wherever I go, I am looking for interesting things to write you, or trying to carry in my memory, some of the articles which I read, that you may enjoy them with me. I like being a friend to such a large number and it will be a great enjoyment when I am at home and can begin receiving letters from you.

The other Sunday, I heard Bishop Matthews of New Jersey, give a friendly and fatherly talk to the members of a class of boys and girls whom he had just confirmed. Of course I cannot pass it on to you exactly in his words, but I can give you the ideas.

He told them that they had three ships (not air ships) by which they were related to God.

First, Kinship—which is the close relationship of child and Father. Our Lord, when on earth, told us to say "Our Father," when we prayed. He spoke of the confirmation service, which says, "Defend, O Lord, this Thy child," etc., being used for all people, regardless of their ages, so that the man or woman, too, will be called "Thy child," as well as the young boy or girl.

He would have said much more on this beautiful kinship of ours with God, had he not been rushed for time.

The second ship was Fellowship: The close companionship which we get from God, by going to His Church, receiving the Holy Communion at His altar and giving of ourselves in such a way that daily, we feel His companionship.

And third was Heirship. We are very rich as the children of God. The

Home which He has prepared for us to live in, after our time here, is over, is full of beauty and treasure, priceless Treasure! And to it all—we are heirs, as His children.

It is a beautiful thing to look forward to, isn't it? So that no matter what we may suffer here, or how little we may have—is waiting for us and let me add that no matter how much you may be told that it is not true—it is true and as long as you stay His children, you are His heirs.

One often sees very interesting forms of advertisements these days. As you look at them do you ever stop to consider what a business it is, and how much ability it takes to think up and design them in such a way as to attract the attention of people.

Riding along the Ocean Boulevard, the other day, I saw one—an enormous book, with its pages open. On one page, was the ad., I think it was the U. S. Tire Co., on the other was this: "You are entering Long Branch. This land was sold by the Indians for the sum of thirty dollars and was named for a branch of the Shrewsbury river."

We rode on a ways and presently came to another huge book, with the same ad. and there: "This is Seabright. Henry Hudson brought his vessel to this shore in 1609," etc.

There, I have used up so much space that I have none left in which to write the grown-ups. I have it all ready, too, something in which I am very much interested. It must wait for another week. Your friend, Grace Woodruff Johnson.

Mr. John W. Norris, catechist, is doing summer work at Luck, Wyoming. Mr. Norris was formerly on the staff of the Sioux City (Iowa) Journal, and will enter the Philadelphia Divinity School in the fall.

QUESTION BOX.

Is it in accordance with the Church's teachings that a Consecrated Church should be used as a place for holding lectures on popular subjects?

The use of the Church building is determined by the office of the Consecration of Churches in which it is set forth that the building is to be separate from all unhallowed, ordinary and common uses, and is dedicated to the specific purposes, reading God's Holy Word, celebrating the sacraments and for all other holy offices.

It sometimes happens in small towns that no other building but the church is available for public assemblies of a secular kind, but where this is the case the church should not be consecrated and the sanctuary should be shut off by folding doors.

It is not proper to introduce lectures upon popular subjects in a consecrated building for the Church building is set apart solely for evangelical and sacramental purposes.

To use it for other purposes than this is to pervert it from the use to which it is dedicated, just as one would not use the communion vessels at an ordinary meal.

Those who do such things to attract a crowd, do so at the expense of that, which they have to give when the crowd is gathered.

Irreverence is that particular of-

fense which prevents one from appreciating the sanctity of God.

Is it in keeping with Church tradition and custom to deposit cremated remains under church altars?

The enemies of the Church used to flaunt the Christian doctrine of the Resurrection of the Body by burning the remains of the Martyrs and scattering their ashes. The Christians never burned their dead, not because they believed it in any way prevented the resurrection of the body, but because reverence of the human body was a part of Christian practice, and because her enemies sought to destroy her teaching by cremation. So it was not the tradition and custom of the early Church to deposit cremated remains under the altar. The Church does not, however, forbid cremation, although it did in early days; but it discourages it on the ground of destroying the symbolism of death as illustrated by our Lord in His death, burial and resurrection.

The Church Temperance Society

is a nation-wide campaign to educate the uninformed into harmony with the national law.

Rev. James Empringham, D. D., S. T. D.
William J. Schieffelin, Ph. D.
Suite 1611 Flatiron Building,
New York City.

A Book Every Priest
Needs.

Advertising Religion

By

PAUL J. BRINDEL.

Introduction by Bishop Wise of Kansas, Chairman, Commission on Press and Publicity.

Not a volume of theories but a practical textbook, written by an advertising and publicity expert who is also a Churchman. After studying this book any clergyman can solve his parochial publicity problems. A number of display advertisements, tried and proven successful, in conservative parishes, are among the illustrations.

In view of the proposed creation of a national publicity bureau for The Church, no General Convention delegate can afford not to read this book. Deliveries to delegates in September, to others October 1. Advance orders at \$1.25 plus postage, payable upon receipt of book, now being received. Address:

THE WITNESS
Book Department,
6219 Cottage Grove Avenue,
CHICAGO.

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

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York. 28 3/4 ct

THE CHURCH TEMPERANCE SOCIETY.

was the pioneer in providing substitutes for the saloon.

Help the C. T. S. to make beerless saloons adequate and nation-wide.

Wm. J. Schieffelin, Ph.D., Treasurer.

Rev. James Empringham, D. D., S. T. D., Nat. Supt., 88 St. Nicholas Avenue, New York City.

"To inform the mind and awaken the conscience"

**Which Road?**

LABOR is at the cross-roads; every morning newspaper bears evidence to that fact.

AND what part in its decision shall the Church of Christ play?

FIRST of all she must make sure that there is no social injustice—no exploitation of human lives, no wasteful luxury, existing side by side with unnecessary want.

WAGES must be adequate, and time of labor so apportioned as to make life worth the living.

BUT the Church has yet a larger duty. It must leaven material progress with a spiritual meaning. Higher wages are useless unless they lead to higher lives.

If physical comforts were the whole secret of happiness, every millionaire would be happy and every workingman in despair.

THE Kingdom of Heaven is *within*.—and to make that great truth clear was never more the problem than in this critical hour.

And in the solution of the problem the Church must and will have the largest share.

The Nation-Wide Campaign for the Church's Mission

The Rev. Floyd Appleton, rector of St. Paul's Church, Harrisburg, Pa., is spending the month of August with his family at Hyannis, Mass., and supplying on Sundays at St. Clemm's and the Church of the Messiah, Brooklyn, N. Y. The Rev. J. F. Virgin, associate rector, is in residence at St. Paul's church during the absence of the rector.

The 700th anniversary of the laying of the foundation stone of Salisbury Cathedral will be observed next year.