

# The Witness

✠ FOR CHRIST AND THE CHURCH ✠

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## THE PROPOSED CHANGES IN THE PRAYER BOOK

**Omission of "Obey" in Marriage Service, Reservation and Requiem Celebration of the Holy Communion, Intinction, and Anointing of the Sick, Recommended.**

A number of changes in the Prayer Book are provided for in the report of the Commission on the Revision and Enrichment of the Book of Common Prayer that is to be submitted to the General Convention in October. The report contains the following prefatory statement:

"The report is signed by the chairman and secretary of the commission, and it is intended by this method to signify that the great majority of the recommendations are unanimously approved by the commission, or have substantial unanimity. There are, of course, items from which any given member of the commission will dissent or in regard to which he may feel indifferent. It is understood that any member of the commission is free to express his dissent in regard to any item either in the convention or in any way which may seem best to him."

### To Eliminate the Word "Obey."

Of considerable interest will be the decision to recommend the elimination of the word "obey" from the marriage ceremony. This is in deference to protests that have been gathering strength for many years.

It is also proposed to eliminate the statement by the bridegroom, "With all my worldly goods I thee endow." It is held that the law safeguards dower rights and that the words in modern practice have been stripped of their meaningfulness.

Also the allusion to "Isaac and Rebecca" is eliminated. It will be remembered that, a few months ago, Dr. Karl Reiland, the rector of St. George's Church, New York, refused to use this allusion, declaring that the domestic life of Isaac and Rebecca was not a model.

The present marriage ceremony says "O Eternal God, Creator and preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send Thy blessing upon these Thy servants, this man and this woman whom we bless in Thy name; that as Isaac and Rebecca lived faithfully together, so these two persons may surely perform and keep the vow and covenant betwixt them made."

### To Administer the Blessed Sacrament by Intinction.

The proposal to permit "intinction," or the dipping of the consecrated wafer in the chalice, instead of giving the cup to those who are at the Communion, is in line with wartime recommendations of Bishop William Lawrence of Massachusetts, and the practice of a number of the clergy throughout the country.

Intinction is a practice of the Holy Orthodox Eastern Church, and is in keeping with ancient custom in time of epidemics and in administering the Communion to individuals ill of infectious diseases.

The Commission recommends that Whitsunday be changed to the Day of Pentecost and all Sundays until Advent changed to read as Sundays after Pentecost, instead of after Trinity.

Marked changes are provided in the burial offices. There are four added Psalms of hope and there is provision for a collect, epistle and gospel for requiem celebrations of the Holy Communion.

### The Commandments Shortened.

The Ten Commandments, as used in the Communion service, are abbreviated at the option of the clergy. The title to the order for the administration of the Holy Communion is altered to read as follows:

The Divine Liturgy,  
being  
the Order for  
The Lord's Supper, or Holy Eucharist,  
commonly called  
The Holy Communion.  
There are new prayers for the army and navy, and there is a new prayer

for the President of the United States, which is as follows:

O Lord, our Governor, whose glory is in all the world; we commend this nation to Thy merciful care, that, being guided by Thy Providence, we may dwell secure in thy peace. Grant to the President of the United States and to all in authority wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear; through Jesus Christ our Lord. Amen.

A prayer for the faithful departed is included in the report, as follows:

"O God, whose mercies are unnumbered, accept our prayers on behalf of the soul of Thy servant departed and grant him an entrance into the land of light and joy in the fellowship of Thy saints; through Jesus Christ Our Lord. Amen."

Also included is a special office for Independence Day, and there is a prayer "For Social Justice" and another "For Every Man in His Work."

The prayer for social justice reads as follows: "Almighty God, who hast created man in Thine own image, grant us grace fearlessly to contend against evil, and to make no peace with oppression; and that we may reverently use our maintenance of justice among men and nations, to the glory of Thy Holy Name, through Jesus Christ Our Lord. Amen."

A new service proposed is an "Office for the Admission of Deaconesses."

Provision is made for the use of the copline, an ancient office, used by the religious orders at the close of the day to complete the devotions. Then there is a short office of None, Prime and Sext.

Most of the changes proposed are in use in a large number of parishes in the American Church.

### Permission to Reserve the Blessed Sacrament.

The permission to reserve the Blessed Sacrament is given in the form of an addition to the rubric concerning the disposition of the consecrated bread and wine. The rubric as now proposed reads: "If any of the consecrated bread and wine remain after the Communion it shall not be carried out of the church, but shall, immediately after the blessing, be reverently consumed. But note that subject to the regulation of the ordinary the priest may reserve so much of the consecrated bread and wine as may be required for the Communion of the sick." Directions for the administration of the sacrament to the sick are given in the office for the Communion of the Sick.

### Office for Ministering to the Sick.

It is in the office for the visitation of the sick that official recognition and sanction is given for the use of holy oils. The new office contains this statement: "Following the teaching and practice of Our Lord and His apostles, the Church from the beginning hath exercised the ministry of healing, always with a prayer of faith, often accompanied with anointing with oil, or with the imposition of hands."

Then this rubric is provided: "When any sick person shall in humble faith desire this ministry, through anointing or laying on of hands, the minister may use such portion of the foregoing office (the office for the Visitation of the Sick) as he shall think fit, and the following form: "O blessed Redeemer, relieve, we beseech Thee, by Thy indwelling power, the distress of this Thy servant; release him from sin and drive away all pain of soul and body, that, being restored to soundness of health, he may offer Thee praise and thanksgiving, Who livest, and reignest, with the Father and the Holy Ghost, one God, world without end, Amen."

"I anoint thee with oil (lay my hand upon thee), in the name of the Father, and of the Son, and of the Holy Ghost beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored to thee."

The report of the commission is embodied in a volume which will be presented to every member of the House of Bishops and of the House of Deputies at the Detroit Convention.

(Continued on page 3)

## CHURCH WOMEN WANTED BY G.F.S.

**Society Presents Opportunities for Service to Others—Room for the Employment of Every Kind of Talent.**

The Nation, the Church, and the girl of today alike need the work of the Girls' Friendly Society, and, while it can not be said that its labourers are few, it is true that they are not enough for the task that it has to accomplish. I shall be grateful, therefore, for an opportunity in your columns, to present to the people of the Church the need and opportunity and I can think of no better way of doing this than to quote with some adaptations from a recent publication of the G. F. S. in England which says in part:

During these years of warfare our nation has discovered a great truth; that the happiness of living lies in the joy of service for others. Our soldiers and sailors have gone to the cause of their country even until death. Our women and girls, too, have answered the call and have labored in countless ways, and even in sorrows and losses have learned that in self-sacrifice they have gained a knowledge of the joy of service.

Now these urgent needs are over, but others as pressing have arisen and we cannot go back to the old ways or a mere round of work and play without much purpose behind either. We are bound to help in the reconstruction of the nation's life as best we can, or must we lose hold of that companionship in effort that we have so enjoyed in the Red Cross and other organizations during the war. The necessity for united service is greater today than ever, but where are we wanted? What can we do?

The G. F. S. gives the answer to these questions, but the work to many may seem vague, "It sounds very nice, but what is there to do for it?" The Society at present needs Churchwomen who will give their time and opportunities to the service of others. Here are some ways of helping with the work to be done:

Classes in first aid, handicraft, domestic subjects, physical drill, singing, dancing; organizing games; getting up plays, etc.

Literary work, such as study circles on religious or secular topics.

Reading unions, etc.

Work for Missions, speaking, giving, working.

Social, civic and recreational training of every kind.

Speaking on the society's work and needs.

General usefulness, carrying out the routine of the Society.

And last, but most important, the individual work with girls carried on in the spirit of true friendship.

These are among the many opportunities of a very practical kind, and, behind these activities lie the motives which make the energy worth while. The G. F. S. strives for friendship, fellowship based on the one great aim, the glory of God, and, as Purity is perhaps the most shining grace of womanhood in the eyes of the spotless Son of the Virgin Mother, so it is fitting that the Girls' Friendly Society should aim, together, at perfect Purity in thought, word and deed. Does this sound very difficult? It does not mean that special purity workers are needed, but it does demand that every person in the Society should so think and act that she shall be an encouragement to others in self-control in all things, and a strengthening force in her own circle.

Where branches have been formed and G. F. S. aims faithfully carried out, it is marvelous what a difference it has made in the whole atmosphere of a place!

Come, then, and help! Your service is needed!

The G. F. S. has room for the employment of every kind of talent, and it promises companions and comradeship. Certainly it asks for self-sacrifice and real faithful thoroughness of work; but is there any enterprise worth taking up that does not entail these things?

Here is an opportunity of service for our fellow-women, and of service for GOD; and after all, to work with and for CHRIST—that is in truth, the Great Adventure!

In early October the G. F. S. will meet in Cleveland to plan for the work of the future; a week later in Detroit

it will stand ready throughout the weeks of the General Convention to present to the clergy and lay people of the Church its aims, its ideals and its methods, in either or both places, or by letter to our Central Office we hope that we shall hear of many women who will work with us and of many parishes ready to organize branches.

I shall be most grateful to you if you will give publicity to this letter that the opportunity for service may be widely known.

### Bishop Jones May Be Reinstated at Detroit.

The New York Tribune states that by raising the question of free speech an effort will be made at the General Convention in Detroit next October to restore to Episcopal jurisdiction the Rt. Rev. Paul Jones, formerly Bishop of the Missionary District of Utah. The Tribune reviews at length the story of events leading up to the action of the commission appointed to inquire into the Bishop's activities as a pacifist, the later action of the House of Bishops, and the Bishop's resignation, a full account of which was published in The Witness at the time. The Tribune says in part:

With the acceptance of his resignation, Bishop Jones became a Bishop without jurisdiction. He could not be deprived of his orders without ecclesiastical trial, and that would have to be predicated upon a departure from the faith or upon immorality. Bishop Jones had not been suspected of either. His difference from the other members of the House of Bishops was upon a matter of interpretation, and the Church had not spoken finally upon the mooted point.

So he gave up his missionary jurisdiction; gave up his high honors and devoted himself to the cause of pacifists more ardently than ever. Since the armistice he has been doing missionary work in Maine. He is in charge of a group of mission stations, with headquarters at a remote point called Brownville Junction. Altogether he has five small parishes. His work is like that of the pioneer circuit rider. The fact that he has been taken under the protection of another Bishop—who, by the way, asked for his services—is viewed by many as the beginning of the movement to restore him to episcopal jurisdiction.

The point that will be raised by his friends is that he is a martyr to circumstances.

Formerly welcome in great city parishes, his voice has not been heard in this city at all except at Socialist gatherings. He was present at the funeral of Bishop Greer, attired in his episcopal vestments, and accorded a place in the procession in keeping with his episcopal station. But that was his right. His privileges have ceased.

The testimony of those that have come under his ministrations in Maine is that he has been a faithful missionary. He is eloquent, deeply sympathetic in times of suffering and beloved as a parish priest.

### Australian Conference on Christian Unity.

The following paragraph is from the address of the Archbishop of Brisbane, Australia, at the opening of the Synod, showing what progress is being made in Australia in the way of local conferences substantially on the lines proposed for the World Conference:

I cannot forbear to mention—though I cannot do more, for our labors are not yet over—the Conference of Christian denominations, which began its sessions last Friday in preparation for the World Conference on Faith and Order. For a whole day fifteen of us, representing the Presbyterians, Methodists, Baptists, Congregationalists, Church of Christ, and ourselves, discussed in the frankest and most brotherly way the great truths which are the foundation of our common Christian life. We noted the great areas of truth about which we are in agreement, and we opened our minds to one another upon the points at which we disagree. The Conference has been adjourned to a later date. We recognize, of course, that we have no mandate to settle anything from the great communion to which we respectively belong, and that our work is in preparation for larger Conferences. But I believe that every one of us was glad to be there; and when we reflect that Christians are trying to meet in this way all the world over, it is impossible not to regard such gatherings as a hopeful sign of the times.

## THE MOST SERIOUS HANDICAP TO THE N-W CAMPAIGN

**Dr. Milton Calls Attention to a Manifest Weakness in the Church's Policy.**

We are devoting a large part of the space in The Witness to the Nation-Wide Campaign because we are convinced that we could not in any other way render a greater service to our readers and the American Church. That we are not making a mistake is evidenced by the large number of letters of appreciation coming to our editorial rooms from the clergy and laity and the demand on the part of new subscribers for back numbers of the paper containing the stories covering this the greatest undertaking of the American Church in its history. One eminent clergyman, commenting on "your admirable report of the Nation-Wide Campaign meeting in Chicago," writes, "The Witness is certainly on the job, and I trust that its circulation may steadily increase." Another prominent and appreciative clergyman writes, "You are giving more space to the Nation-Wide Campaign than all of the other Church papers combined. I want The Witness in every home in my parish."

A number of orders have been received the past week from rectors of large and small parishes sending us the names of every family in their parishes to whom they wish The Witness sent from now until after the General Convention, and also with the purpose of making a canvass for yearly subscriptions. We will send The Witness through the mails to every family in any parish for twenty cents each for twelve weeks, or for any length of time specified at the rate of one and two-thirds cents per copy.

### The Most Serious Handicap.

Rectors and interested laymen would do well to heed the words of the Rev. Dr. Wm. H. Milton, who says:

"The most serious handicap that the Nation-wide Campaign feels in these opening weeks is the small circulation of Church papers of any description among the people of the Church."

Facing this difficulty, a practical plan is being sought by the Publication Department of the Campaign whereby a vastly increased circulation may be realized, at least during the period of the Campaign, with the cherished hope that the Church's membership may acquire the permanent habit of reading the Church press.

Heretofore the Church press has been left wholly to its own unaided devices to secure subscribers, always with more or less suspicion on the part of persons solicited that selfish interest is the controlling impulse of the publishers.

The strong conviction—on the part of the Campaign leaders—of this weakness in the Church's system of making her work and her needs known to her people, lifts the whole matter above the plane of such suspicion; and calls the attention of the whole Church to this manifest weakness in the Church's policy, when any great movement needs to be brought before the Church and an effort is made to interest, inform, and mobilize all the forces of the Church.

A vast deal of work would be saved, were there already a thoroughgoing circulation of the Church press, instead of so limited a circulation as to make it almost useless in a Church-wide and Nation-wide movement.

Much misunderstanding and unfounded criticism of the Campaign, with a consequent delay in a general mobilization of forces, would undoubtedly have been saved, had there been a wider and more interested reading of the opening notes of introduction of the Campaign in the Church press. And if the advantage gained, in the way of intelligent knowledge of, and interest in the work of the Church, by widespread publicity and information during the short period of the Campaign, is to be continued and enlarged, it is certain that some provision must be made for a general circulation of the Church press. To realize this, the Church must make it her own business."



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## Editorial

### LESSONS FROM CAMP LIFE.

For two weeks now we have been paddling our canoes through the heart of the Canadian wilderness, known on the maps as Northwestern Ontario, which I believe to be the greatest lake country in the world and which is so sparsely settled, that I know of but two residents, a trapper and his wife, in a territory as large as the State of Connecticut. Some of our party made a sidetrip to these people, and they had had no mail for two months and the wife had not set eyes on a white woman for two years, yet only seventy miles from a busy town.

It has been six years since I have had the privilege of paddling my own canoe in these beautiful lakes and rivers, and while I find the portage a little more difficult than in days gone by, yet I get the same pleasure in the tang of the wild that I did in the days of my youth.

We Americans, who come of pioneer stock, have inherited a love of the wilderness that has not yet been eradicated by the follies of civilization. And it is marvellous how soon we can put aside all of the habits that we have so carefully cultivated and live like a savage in the woods, though not quite like a savage, for here he has the advantage of us. A blanket Indian, with a bag of parched corn-meal and his bow and arrow could go through these woods from end to end and require no other baggage, whereas civilized man would be lost without maps, and would starve without canned grub, and would be miserable without his personal comforts.

When it comes to the wilderness civilized man is made to realize what a weakling each one is, and how absolutely dependent he is upon the labors of others. The Father of His Country often traveled as an Indian travels. I am writing this on Manitou Island in Manitou Lake, a body of water about the size of Galilee Lake, and I have labored ardently over thirteen lakes, two rivers and twenty-one portages to get here, and outside of our own party I haven't seen a human being in twelve days, yet in two days paddling I expect to be back again into the settlements. A trip of this kind is valuable not only for your health but for your morals.

You have to work hard with paddle and on portage; you have to take a soaking rain with the same equanimity as sunshine, though you haven't a dry rag on you at the close of the day.

You have to do your share in camp or feel the contempt of your comrades, who are doing theirs.

Every place you go, everything you enjoy is acquired literally by the sweat of your brow and all other parts of your anatomy. You learn to keep your temper, your perseverance and your matches dry.

You have no guide, that is if you are a good Indian. I want no boss in the wilderness. And so you are absolutely reliant upon your own resources, plus your maps and your compass, to thread your way through a vast wilderness, and woe be unto you if you lose your way.

To be lost in these woods is to be lost indeed, for there is no place to which you could hope to go on your legs. So you develop caution and observation and self reliance, and you also develop humility, for you soon learn what a helpless dependent creature you are. It also draws together in close friendship those who travel as companions, or else it hopelessly alienates them.

For there is no place like a camp in which to try out your courage or to bring out your meanness.

The party is together for better or worse, and they have to be partic-

ularly careful to be cheerful during the worst.

My only regret is that such a small portion of the human race is willing or is able to take the discipline of camping in the wilderness.

Here, it doesn't make any difference who your father was, nor what your title is nor how much of a bank account you may have at home.

You fall back upon your own resources and if you haven't any you are of all men the most miserable unless it is the unfortunates who have to camp with you.

And after all, isn't that true in marriage, or in parish life or in society? Do not those people who have to be carried along and who find no job that is their distinctive duty inherit the miseries of which they complain so bitterly, and add to the burdens of those who would cheerfully carry their own.

To know life one must reduce it to its lowest terms, and face the temptation in the wilderness, which is the trial of their own resources with faith in God.

The only way in which paddling your canoe is tolerable either for yourself or for your companions is that you are willing to contribute your share to the life of the camp, and keep smiling while you are doing it.

Not to shirk, nor to pout, nor to complain, but to face every exigency with a smile and with a trust that is cheerful, even if fearful, but never really fearful,—this is life in the wilderness while we sojourn our forty years.

### FRANCHISE ASKED FOR WOMEN IN THE CHURCH

It is the Part of Wisdom and of Simple Justice to Enlist the Full Powers of Women in the Work of the Church.

A memorial will be presented to the General Convention, written by Mr. Robert H. Gardiner of Gardiner, Me., and signed by a large number of priests and laymen, "requesting the amendment of Article I, Sec. 4, of the Constitution of the Church by the omission of the word *Layman* in the first paragraph, and the word *Layman* in the second, in order that in the new efforts which are being made on every hand to increase the efficiency of the Church the full measure of the ability and earnestness of Church women may be put into service.

In the last five years the whole world has placed upon the willing shoulders of women an increasing responsibility for active participation in the struggle for world-wide freedom and democracy and for the new order, international, national, social and industrial which finds its basis and its hope in the fact of the Incarnation, and the great services which women have rendered have proved their practical capacity, their high ideals and their sense of public duty, and therefore in most of the civilized countries of the world and in a large part of the United States the full duties of citizenship have been imposed upon women.

Nor is the Church altogether lagging behind. The Representative Council of the Church of England, in adopting a plan for the fuller and freer self-expression of the Church, has voted by an overwhelming majority to secure the full help of women by giving them the franchise, and the same action has been taken by similar bodies in the Church in Wales and in the Episcopal Church of Scotland. In several of our own Dioceses women are eligible and have sat as delegates in Diocesan Councils, and where the compromise of a House of Church women has been adopted, the women have shown, by their energetic, intelligent and practical interest not only that they are fully competent, but that the Church is incomplete without their help. To take two examples outside the Anglican Communion, the General Conference of the Methodist Church of Canada has given to women all the franchises and eligibilities which it gives to men, and the General Assembly of the United Free Church of Scotland has greatly enlarged the place of woman in the Councils of that Church.

The position of women has been greatly changed in the last generation, and the Church, if it is to be a vital force in the new world which we hope and pray will come, can no longer ignore that change. It is the part of wisdom and of simple justice to enlist the full powers of women in the efforts of the Church to maintain the Christian principles through which must be solved the problems of the home and family life, of public and private morality, of education which shall recognize God and His Church, of social and industrial relations, and of international peace and the orderly progress of civilization.

Many plans will be presented to this Convention looking to splendid efforts to make it a still greater power in the nation and the world for

the establishment of the Kingdom. Filled with great visions of what the Church may be and do for the Master's cause, the Convention will adopt those plans, and the women of the Church will be expected to do at least half the work involved in carrying them into effect. Surely the Convention would have gladly availed itself of the advice of those women in shaping those plans and to have had a share in the discussion would have been a great inspiration to the women and the means of greatly increasing their sense of responsibility. Strong men have too often remained aloof from the activities of the Church because they alleged that the Church had no such vision and energy as they found in secular activities. This Convention especially will see great visions and will plan work which will demand and satisfy the desire of the strong man to put forth all his strength. An increasing number of earnest, intelligent, educated women are finding scope for their powers in work for the betterment of the world outside of distinctly Church work. The Church must give them as full responsibilities as it gives to men to keep them from being satisfied with less than the highest opportunity for the use of their talents. The amendment we urge will set them free to devote themselves more efficiently to that betterment, because the Church, to which has been entrusted the only enduring motive and means for that betterment, will be able to avail itself of their experience and devotion, their special knowledge of the women and children who need the message and the help of the Church, their readiness to give all that they are, all that they have, for Christ and for His Church.

So the Church needs the representation of women in its legislative Councils and Executive Boards, not to displace men, but to supplement their work, to get them an example of devotion and sacrifice, to give them new hope and courage and confidence that, with God's help, the problems of the world can be solved. The great need of the Church is faith,—faith that fears no difficulties, that counts no cost, and women have that faith. But, so long as they are excluded from the General and Diocesan Councils of the Church, they lack the full opportunity to make their faith a power.

In 1789, the American Church took the great step forward of admitting laymen to its legislative and executive functions that it might be truly democratic and equipped with all its powers. We pray that the Convention of 1919 will complete that advance by enlisting the full help of all the members of the Church. If the Councils of the Church can have an infusion of the idealism of woman, of her swift intuition of righteousness, of her readiness to spend herself to the utmost, we may be confident that the bounds of the Kingdom will be greatly enlarged.

### A Bishop's Tribute to Andrew Carnegie.

Bishop Darlington of Harrisburg, Pa., under date of August 13th, paid the following tribute to the memory of Andrew Carnegie:

"Andrew Carnegie was the Columbus who discovered a new world of philanthropy. Before him some had given largely in their wills, but he was the first during life to give more than he kept. Pure and domestic in family relations, his wife as he often said, was his inspirer and advisor in everything. He was God's prophet, preaching the responsibility of wealth and having educated himself in youth, undertook the great task of educating the whole world through his gifts to countless libraries and colleges. As St. Andrew, for whom he was named, brought his brother Peter to Christ, so his first thought was of others. Who will follow his compelling example? Church and Nation mourn today."

### California Diocese Busy on Nation-Wide Campaign.

Representative men in the Diocese of California are being organized for active participation in the Nation-wide Campaign by Victor Robertson, president of the Men's League of the Convocation of Oakland and a member of the diocesan N. W. C. committee. The diocesan campaign committee has named a sub-committee consisting of Mr. Robertson, Mr. F. M. Lee, diocesan treasurer, and the Rev. Hugh E. Montgomery, secretary of the Diocesan Board of Missions, to prepare charts and maps for the campaign as described in the Nation-wide Campaign handbook.

Headquarters has been established in the Diocesan House, 1215 Sacramento St., and a secretary will be appointed by Sept. 1. Dean Edgar F. Gee of the Convocation of Oakland has announced that all of the parish surveys of the California Diocese have been forwarded to New York headquarters.

### BAPTISM IN THE "ACTS OF THE APOSTLES."

By the Rev. H. P. Scratchley.

St. Luke, in writing the book of the "Acts of the Apostles," had both a definite purpose and a definite plan. He did not intend to give a full and complete history of the acts of all the Apostles nor did he purpose to give an account of the evangelization of all the world, the history of the growth of the Church in every place even when he gave an account of its founding. People often forget this and treat the Acts as if it were all that the apostles did, and as if it contained all the history of the Apostolic Church as to polity and worship.

An interesting feature of the New Testament is the incidental way in which very important words and phrases are introduced without explanation and definition. The writers use words about the meaning of which men dispute today and yet these words are never defined or explained. Our Lord began His preaching, as did St. John the Baptist, with a proclamation of the nearness of the Kingdom of Heaven, and, yet, this term is nowhere exactly defined though much is told about it in parables. So, St. Luke uses, as does St. Paul, the terms baptism and church, without defining or explaining them. The reason for this is plain when one realizes that the Christian Church existed for nearly a quarter of a century before the first book of the New Testament was written, and that during this period thousands had received Christian baptism.

St. Luke, as he himself tells us, wrote that his friend, Theophilus, might have the account of the wonderful growth of the Church from a handful in Jerusalem to the Catholic Church reaching at last, Rome. He was, moreover, a Gentile Christian writing to a Gentile Christian, both familiar with the belief, policy and worship of the Church. It was not, therefore, necessary for him to define or explain. It was enough simply to use terms in common use. The "Acts of the Apostles" has about it the atmosphere of the Christian Church; it cannot be understood otherwise.

St. Luke gives eight instances of the administration of Baptism, and all have a direct bearing on his purpose, which is the spread of the Church from Jerusalem to Rome and the change from a Jewish Church to a Catholic.

The first account is that of the Day of Pentecost, that of the baptism of those who were converted by St. Peter's speech. Here the Church grew from a handful to a large body in the center of the Jewish world, a purely Jewish Church. St. Luke does not tell us that those who believed later in Jerusalem were baptized. Interpreting from silence, they were not, but he had no reason to mention it. It was apart from his purpose to be definite.

The next mention of baptism is that of the converts of St. Philip in Samaria. Here his purpose is to show that the semi-Jewish Samaritans were to be received into the Church on the same footing as the Jews, and more than that baptism was a rite to be received by men and women equally. In the same chapter we have the baptism of the Ethiopian eunuch. Here is the instance of the inclusion in the Church of a proselyte of the gate. Both of the instances are either the first of many others or they are prominent events in the history of the Church; milestones, as it were, in the Church's progress from Judaism to Catholicism.

The next baptism referred to is that of St. Paul. This, to St. Luke, is the greatest event in the human history of the Church. St. Paul, a chosen instrument in God's hand for the conversion of the Gentiles, very soon becomes the central figure in the book of the Acts of the Apostles. His work from his conversion to his entrance into the Imperial City form the subject matter of the latter half of the book. It can be readily seen that any baptism cannot be overlooked in any history of the Church.

Then St. Luke gives an account of the baptism of Cornelius the centurion and "all that heard the Word" preached by St. Peter. A Roman proselyte, if that, a Roman soldier received baptism in the same way as the Jewish priests. Very probably St. Luke thanked God for this singular beginning of a truly Catholic Church, and had in mind St. Paul's words: "There is neither Jew nor Greek." This baptism is marked by a special miracle, God the Holy Ghost falling upon them before baptism, so that the Jewish antipathy of St. Peter should be overcome.

St. Luke groups together the baptisms of Lydia and her household and of the jailer and "all his." Both instances in the founding of the Church in Asia Minor and both also instances of the catholicizing of the Church.

They fit in very well with St. Luke's purpose.

Then we have the baptism of those in Ephesus who had been baptized "unto John's baptism." A strange occurrence if baptism into Christ's name were not something more than a baptism unto repentance. St. Paul converted many at Ephesus, all of whom were baptized as we learn from his epistle, but St. Luke says nothing about their baptism. Only the twelve who had accepted the preaching of St. John Baptist. These men were unique; their case stands alone in some way different from the others. Their baptism was not accepted by St. Paul as sufficient. Clearly what St. Luke had in mind and what he wished to emphasize was this very thing. Baptism "unto John" was not the same as baptism into Christ.

One of the interesting points in all these accounts is that we learn directly nothing of the mode of Christian baptism or of any formula of baptism. Much is made of the phrases "into the water" and "came up out of the water" in the account of the baptism of the eunuch by St. Philip. These are cited as if the Apostolic Church used immersion alone in baptism. It is certainly to build much or little, especially as we are told that both went down into the water and both came up out of the water.

Then much is made of the silence of the Acts as to infant baptism. This is, of course, to ignore the implication of "household" in the case of Lydia, and of "all his" in that of the jailer. But reasoning from silence is dangerous as it would prove that no one in Ephesus was baptized save twelve and that baptism was not universal in the Church of the Apostles.

The truth is that both St. Luke and Theophilus were equally conversant with the Christian faith and practice. Both had been taught that faith and both had lived the Christian life in the Church of God. St. Luke, clearly, did not think he was writing a handbook of theology and polity for people in the 20th century. —H.P.S.

### Texas Prepares for Diocesan Convention.

Such an inspiration and awakening spirit is the Nation-wide Campaign proving in the Diocese of Texas, that Bishop Coadjutor Clinton S. Quin has decided to have the largest diocesan convention in the history of the American Church in Galveston next January.

The following card of invitation, signed by him, has already been sent to each of the seven thousand communicants in the Diocese:

"Your name is ONE of the seven thousand members of the Episcopal Church in the Diocese of Texas, found on our family register, and we assume that you are interested in the doings of our Diocesan family. We are planning a family reunion, and we want you to be with us.

"This is what we propose:  
"To have a Diocesan Council with a minimum attendance of one thousand.

"To be in session five days.  
"To devote about six hours to routine business.

"To have a picked group of the Church's biggest laymen, women and clergy in the United States for counsel and conference.

"To secure special railroad rates.  
"To invite you to be the guest of the Church in Galveston.

"Can we do it? Sure we can. We are counting on you to help us put it over. Plan your vacation for January, 1920, in Galveston. You will hear from us again."

The Galveston convention will be modeled along the lines of the last two conventions of the Diocese of Kansas, both of which attracted more than 500 persons from out of town besides hundreds of local residents who never before had been in an Episcopal Church. Not only will every Churchman in Texas have brought to his attention constantly the great program the Church is planning for January in Galveston, but Bishop Quin has already started his newspaper publicity and for a month preceding the opening of the Galveston council it is planned to have a daily story about its unusual features appear in all of the larger newspapers of the Diocese.

The Right Rev. Clinton S. Quin is the youngest Bishop in the American Church, being consecrated coadjutor to Bishop Kinsolving in 1918. He was born in Louisville, Ky., on September 20, 1893, and is a graduate of the University of Louisville and the Theological Seminary in Virginia.

The Witness will be restored next week to its usual size of eight pages.

Mr. Paul J. Brindel of the Nation-Wide Campaign Publicity Department and frequent contributor to The Witness, has been invited to speak before the Church Conference of the International Advertising Clubs of the World in New Orleans, September 21-22.



# PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL.

The third of the Rev. B. H. Reinheimer's Month of Sunday advertisements at Christ Church, Dayton, Ohio, is illustrated this week

## WILL YOU GIVE NINETY MINUTES TOMORROW?

Years and years have passed since our early pioneers made their way to church on Sundays—often traveling for miles through unbroken forests, nearly always requiring the faithful old flintlock for protection on the way.

Yet how faithful ever was that sturdy stock of by-gone days to the Church?

But times have changed. Nothing is the same now as then. The Church is trying to keep pace with progress. Are you keeping pace with the Church as She is today? It may interest you to do so. Just try it once and see.

At Christ Church tomorrow is the third of a special drive for

## A MONTH OF SUNDAYS AT CHURCH.

The Church of today realizes that She is not a complete end unto Herself. The Church is but a means to an end.

The Church must SERVE. Her success is measured by Her service.

In the theater of life, on the stage of the world, the parts are played by men and events. The modern Church is playing her part—and helping you play yours.

You people need the Church. And the Church needs You. The need is mutual.

Suppose you try it tomorrow morning, for just ninety minutes from 10:45. It can't hurt you and you may like it. You will find the Church of today a very different institution from the Church of yesterday. Come and see.

## BRING A FRIEND WITH YOU.

Speak to others about the Church. They might like to come too—especially if they know you are thinking of it. Tomorrow is Mother's Day and the rector will discuss "Motherhood and a Man's Religion."

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.

## Service in Memory of the Late Bishop Williams.

At the summer colony founded by the late Bishop Williams at Richards Landing, St. Joseph's Island, Ontario, Canada, a special service in his memory was held in the beautiful chapel on a recent Sunday. The service was taken by Bishop Wise, assisted by Bishop Sage the latter making an address. This community feels deeply the loss of a dear friend and brother in Bishop Williams, for the members of the colony are all old friends of the Bishop who have spent their vacations with him for many years. A number of the village people were present at the service, as well as ex-Governor Osborn of Michigan, to pay their respects to the memory of a dear friend.

## Organist and Choirmaster Approves the New Hymnal.

Mr. Ralph Kinder, organist and choirmaster at the Church of the Holy Trinity, Philadelphia, writes to The Witness as follows:

At a time when interest in—and, perhaps, criticism of—the New Hymnal is beginning to ripen, may I have a little space in your paper to voice the opinion I have formed of the hymnal? It is not an opinion formed from what another has said or thought,—rather it is the result of three months' intimate association with the hymnal itself; for since Easter the new hymnal has been used at all the morning and afternoon services in Holy Trinity.

To be sure criticism has come, first from the choir members who bemoaned the fact that some of their favorite tunes were omitted. But frequent association with many of the new tunes has convinced them that these tunes possess all the merits of the old ones and in many instances surpass them from the standpoint of both the musician and the worshipper. On a recent Monday morning at a Clerical Brotherhood meeting held in Philadelphia, members of my choir by invitation sang twenty or more of the less familiar tunes from the new book and the impression made on the

clergy was apparently very marked.

Another criticism came from some members of our congregation because of the size of the hymnal which contains both music and words. Since the introduction of the hymnal in our services it has been most interesting to me to observe the growing interest throughout the congregation in following the music in their singing of the hymns. And I would venture to assert my conviction that, after once realizing the added interest and helpfulness of a hymnal with music, none of the congregation would choose to return to the former type of book containing words only.

From an organist's standpoint I wish to voice my full approval of the new notation. The half-note has superseded the quarter note, the value of the half-note, like that of the quarter note, being one beat. The change cannot confuse singer or player, but on the contrary is most restful to the eye and a delight to play from.

My 30 years' experience as a church organist has taught me that worshippers like to sing and sing heartily the hymns. The New Hymnal will do its part, I am sure, in encouraging this essential feature of a church service. Now, if the organists will do their part by developing the art of proper hymn accompanying,—and by proper hymn accompanying I mean making the tempo marked with precision and the rhythm marked with accent—the advent of the new hymnal should make a new era in congregational singing.

## ANNOUNCEMENT.

Send in your order now for Mrs. Gutesell'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. Gutesell, 402-406 Sixth Avenue South, Minneapolis, Minn. 10-11

There was only two or three of us Who came to the place of prayer; Came in the teeth of a driving storm, But for that we did not care. Since after our hymns of praise had risen, And our earnest prayers were said, The Master Himself was present there, And gave us the living bread.

Each of us felt the load of sin From the weary shoulder fall; Each of us dropped the load of care, And the grief that was like a pall; And over our spirits a blessed calm— Swept in from the jasper sea, And strength was ours for toil and strife In the days that were thence to be. —Margaret E. Sangster.

Be not deceived, God is not mocked. What ye sow, you or your children shall reap.—D. Hillis.

## IN MEMORIAM.

### The Rev. Dr. W. H. Laird.

The Rev. William H. Laird, D. D., rector of Immanuel Church, Wilmington, Del., President of the Standing Committee of the Diocese of Delaware and Examining Chaplain, died suddenly on Wednesday evening, August 13th, at Skyland, Va., a mountain summer resort, where he was spending his vacation.

The Evening Journal of Wilmington says that word of the Rev. Dr. Laird's death caused a shock to his many friends in that city. He apparently was in excellent health when he went to Skyland about two weeks ago, and the sad news of his passing away came with startling suddenness. He was a man of most pleasing personality, with a charm of manner characteristic of the South, in which he was born and educated, and where he passed many years before coming to Wilmington. He made and held a host of friends by his graciousness, all of whom will be sorry to hear of his death. In a quiet and modest way the Rev. Dr. Laird did much philanthropic work in connection with his ministerial duties, and he will be missed by many families whom he had befriended in times of stress, and who had come to know of his deep sympathy and tender heartedness.

Dr. Laird was a son of the Rev. William H. Laird, of Cambridge, Md., and Rosa Jones Packard, of Virginia. He was born on December 21, 1871, at Boynton, Va., and was educated at the Episcopal High School of Virginia and the University of Virginia. He took his divinity course at the Theological Seminary near Alexandria, Va. He is survived by a wife and three children, William Henry Laird, Edmund Laird and Margaret M. Laird.

The following minute has been recorded by the clergy of Delaware:

The Clergy of Delaware record with deep and sincere sorrow the passing out of this life of their friend and colleague, the Reverend William H. Laird, Doctor in Divinity; at the time of his death Rector of Immanuel Church, Wilmington, and President of the Standing Committee of the Diocese.

During eleven years of faithful service in Delaware, Dr. Laird has won the confidence, esteem and affection of the entire state; and has accomplished an invaluable work for the Church and the community.

We hereby record our sense of loss, and our high appreciation of his noble character and useful career.

Our hearty sympathy is extended to his widow and children, and to the other members of his family.

FREDERICK W. KIRKUS, RICHARD W. TRAPNELL, THOMAS GETZ HILL, Sec., Committee.

A Korean preacher in the city of Seoul had been cast into prison without trial. He found himself cast into a cell with eighteen criminals, and for five long months was confined there without a chance to speak a word in his defense. When he was finally released as guiltless of the charge, the eighteen criminals, through the words and witness of the Korean preacher, had become Christians.

It's no use waiting for your ship to come in unless you have sent one out.

## PRAYER BOOK REVISION.

(Continued from page 1)

### Members of Commission Who Made Report.

The members of the commission are as follows:

The Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh; the Right Rev. Frederick Burgess, Bishop of Long Island; the Right Rev. Joseph H. Johnson, Bishop of Los Angeles; the Right Rev. Philip M. Rhinelander, Bishop of Pennsylvania; the Right Rev. Thomas F. Davies, Bishop of Western Massachusetts; the Right Rev. William Cabell Brown, Bishop of Virginia; the Right Rev. Nathaniel Seymour Thomas, Bishop of Wyoming; the Rev. Edward L. Parsons of California; the Rev. John W. Suter, of Massachusetts, secretary; the Rev. Henry P. Gumme, of Pennsylvania; the Rev. Lucien M. Robinson, of Pennsylvania; the Rev. Howard B. St. George, of Milwaukee; the Rev. Charles L. Slattery, of Grace Church, New York; the Rev. Milo H. Gates, vicar of the Chapel of the Intercession, Trinity Parish; George Wharton Pepper, of Philadelphia; T. W. Bacot, of South Carolina; Robert H. Gardiner, of Maine, treasurer; George Zabriskie, of New York; William C. Sturgis, of Colorado; John Stewart Bryan, of Richmond, Va., and Joseph Grafton Minor, of Massachusetts.

The Commission on the revision and enrichment of the Book of Common Prayer is a joint commission acting with the authority of both the House of Bishops and the House of Deputies. It was constituted in 1913 and made a preliminary report in 1916, which discussed some textual changes and rearrangements of the Book of Common Prayer.

The aim of the convention in 1913 was to bring to the commission the highest scholarship of the Church. Several members of the original commission have died, but their places have been filled by the action of the commission itself. Not only in scholarship does the present commission represent the leaders of the Church in America, but it represents the thought of every section of the country, as will be seen from a study of its geographical representation.

### Sacramento N. W. C.

#### Asksings.

Four important needs of the Diocese of Sacramento which the Nationwide Campaign is expected to fill, are included in the diocesan survey recently forwarded to New York headquarters.

An entire new plant at Vallejo, or at least a rectory and parish house; a parish house at Chico which can be used as a social center for the state normal school students; and a community house with a leader for the men's work at the state agricultural college at Davis, are included in the diocese's program for the Campaign. Diocesan headquarters has been established at 2626 M St., with the Rev. B. G. Lee as secretary.

## 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. Scholarship for First Class Men. Correspondence Study Department for Men in Orders. The Rev. FREDERICK F. KRAMER, Ph. D., D. D., Warden.

### Shattuck School

(33rd Year) College Preparatory, Military, Episcopal (Applications should be filed now to secure a place for the year 1920-21) For Catalogue, Address C. W. BOWMAN, 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.

# Have You Thought As This Man Did?

The Hon. Alanson B. Houghton, member of the Foreign Relations Committee, House of Representatives, one of America's leading manufacturers, and enthusiastic Churchman, said this to the Synod of New York and New Jersey:

"I have always had the idea that St. Stephen's was a shabby sort of college somewhere up the River, slowly dying. I found the reality very different when I went to Annandale. I found one of the most noble sites in the country; an adequate set of buildings; a high standard of work; a competent faculty; a distinctly promising lot of students; and over and about and around the place a Church atmosphere—not extreme at all—but sane and beautiful. There was nothing shabby, nothing false, nothing amateurish about the place. There was, on the contrary, dignity and competency."

We are trying in these advertisements, week by week, to help Episcopalians understand that they have a right to be proud of St. Stephen's college and that it is a good place for their sons and the sons of their friends.

Costs: \$450 a year. Simplicity of life and democracy of fellowship. High scholarship. Downright sincerity.

Address: The Rev. BERNARD IDDINGS BELL, President.

## ST. STEPHEN'S COLLEGE Annandale-on-Hudson, N. Y.



### The Church In Hell's Kitchen.

"De Ole man has trun de ferner-ture outen de winder an' is beatin' Mom up!"

This summons to a pastoral call came the other day to Rev. C. N. Moller, as he sat in his vicarage of St. Chrysostom's Chapel at Seventh Ave. and Fortieth St., New York. The stalwart priest rushed over to Eleventh Ave., guided by the peaked-faced, ragged girl who had carried the summons, and in a wretched tenement tore loose a bedraggled woman from the grip of her angry husband, whom he hurled into a corner. After the hysterical woman had been cared for, Mr. Moller handed the husband over to a policeman.

"This is pastoral work over here in Hell's Kitchen," explained the Vicar, with a sigh, as he strolled back to the Chapel. "We seek help from Heaven and a policeman jointly."

"Does it happen often?" he was asked.

"All too frequently," was the reply; and the ensuing talk revealed some of the sordidly picturesque facts of life in New York's Jungle that the survey of the Church's wants and needs which its Nation-wide Campaign is making, is bringing to light.

Like a besieged fortress, St. Chrysostom's is holding out against almost overpowering odds for the redemption of one of the few remaining moral pest holes in the nation's metropolis. Hell's Kitchen isn't as bad as it used to be; and some additional improvement is noted since prohibition fell with all the terrors of a clean-up raid over the district. But it is still vile.

"Within the limits of a few blocks here," said Mr. Moller, "there are a greater number of nationalities, and more complicated human problems than are to be found, I believe, in any other city in the world. To the east of the Chapel are the white lights of Broadway—the great theatrical and entertainment center of the city. To the west are tenements, houses of ill repute, cheap boarding houses for stage folk, and a heterogeneous population which fairly baffles classification. One of the most depressing facts about the situation is that the most difficult people in the district are these who speak English. They are a type. They have lived in New York slums for several generations—people without an idea or an ideal. A large proportion are defective or delinquent, or both. On the other hand, perhaps the colored man in the district is more intelligent and more religious than any other of its denizens."

The work of the chapel here, Mr. Moller explains, consists in striving to improve hygienic conditions, to rescue the young and the impressionable, to enhance self-respect among the grown folk. The latter task is perhaps the most difficult problem, for there is a rooted belief among the large majority of the people in the district that the sole purpose of the Church is "to get people out of trouble from the contents of the poor box."

So Mr. Moller continues to claw apart the fighting element, while he looks after the tempted and wayward girls, and the slipping youths and strives to pound a modicum of reason into the numbed brains of the men and women of the district. It is a fact, he declares, that he spends more time yearly in the courts of the district than he does in his own pulpit. And one of the most depressing features of his work is that from one window of his study he looks out upon the hotel, theatre and restaurant side of New York, where the lights blaze and millions are spent annually on pleasure seeking—when the wind is right he can hear during the season the thrush-like notes of the song birds in the Metropolitan Opera House across the way—while from the other window he surveys the dark and sombre outlines of the hovels of wretchedness and vice.

And while the Chapel is on the border line, the two sections are as far apart as east and west. Never a penny of the millions flung into the air for amusement falls over the line. From the east side of Seventh Ave., whence comes the echo of light and laughter and song, one looks over, standing upon the brink, into the darkness, and the gloom and the despair of Hell's Kitchen and the Jungle.

St. Chrysostom's, accordingly works constantly under forced draft. There are, for example, two distinct congregations that worship in the chapel—the whites and the Negroes, for the latter, at their own request, have been separated into a parish of their own. Each congregation has its separate organization, with vested choirs, finance committees, guilds, etc. Each has its separate hours of worship, and each is struggling along, spurred ahead by the driving power of the curate.

Meanwhile Mr. Moller deploys a pitiful force of social workers and aids, and hopes that out of the Na-

tion-wide Campaign which the Church is conducting there will come, in the budget system which is to be introduced as a result of the Survey, for the Campaign, adequate provision to enable him to battle on equal terms with the forces in one of the last remaining pest holes of the big city.

### A CORRECTION.

In our issue of August 16th, under the heading, "The World in a Ferment of Revolution," we credited by mistake an address given at the Lynchburg Conference, to Bishop-Coadjutor Reese of Southern Ohio. Bishop Frederick Focke Reese of Georgia gave the address.

### Archbishop of Belgrade Thankful for American Help.

Bishop Darlington of Harrisburg, received the following communication, dated July 14th, from the Archbishop of Belgrade and Metropolitan of Serbia:

"It is already more than ten days since I have received the money, the sum of one thousand dollars (five thousand francs), which you have had the kindness to send me by Mr. Houston.

I beg of you to kindly accept my gratefulness for your zeal in making this gift and also the others who have collaborated in this work.

I have already commenced to distribute the money to the families of the unfortunate priests who were assassinated by the Bulgarians and Germans. These families number upwards of three hundred. In the name of these families and their orphans, I thank you infinitely. Their misery is very great.

My respectful compliments to the venerable treasurer and to you, my dear friend, my brotherly salute and most profound respect."

### For Boys and Girls

The other evening while walking along the street, I seemed to feel a great brilliance coming from somewhere. Glancing at the horizon, where the sun was apparently just slipping down for the night, I saw a most beautiful sky—clouds tinted with a coloring that is beyond description. I forgot the street and all else, and I stood still watching it, until it faded.

A beautiful picture like that, no man or woman made, but a glimpse, from God, of the beauties with which we may be surrounded (if we will) when He is ready for us to come to Him, leaves one with a very happy feeling. It is called exaltation. It is a lifting up of our hearts. The remembrance of it will help us to endure many unpleasant sights which we may see daily.

It also gives one a sure, a safe feeling that there is our dear Lord upon Whom we may depend, even though every one else should fail us; so that if at some time in our life we are told by some man or some woman, who perhaps has read books, written by authors, who like themselves, have ceased to become children of God, that God is not real or our Mother Church—which He founded for us, when He was on this earth, that we might keep in close touch with Him, and in which we get our training for our beautiful life with Him later on—is not real either, then we can just smile and hold on all the stronger to our wonderful relationship to God as God's children.

I heard the other day of a man who held the world's championship for Sunday School attendance. He is a member of the Baptist denomination.

He lives in Keyport, New Jersey. His name is Mr. Winterton (I think). For 57 years he has never missed a Sunday's attendance at Sunday School. It is told of him that once, when his church building burned, the following Sunday found him beside the ruins, so that, when they started up again they might count him present for that time as well.

This must be true, for the Rev. B. D. Dagwell, our clergyman in Keyport, told it to me.

Your friend,  
Grace Woodruff Johnson.

### Conference on Italian Mission Work.

A conference of nearly fifty of the Church's clergy engaged in Italian mission work throughout the Nation, and others interested in the Latin immigration problem, will be held Sept. 9, 10 and 11 at the General Theological Seminary in New York, under the auspices of the new Americanization Department of the Board of Missions.

On Wednesday evening, Sept. 10th, a service is planned in the Cathedral of St. John the Divine, at which Suffragan-Bishop Charles Sumner Burch of New York will preach and the combined choirs of the Church's New York City Italian Missions will sing. Efforts will be made to fill the Cathedral for the service with communicants from these missions.

"Few Churchmen realize the wonderful opportunity the Church has among the thousands of Italians in this country, who number 4 per cent of our total population," said the Rev. Thomas Burgess, recently named by the Board of Missions as "Immigration Secretary." "Contrary to popular opinion, many of these Italians have left the Roman Catholic Church and are as sheep without a

shepherd. None of the Protestant denominations can make the appeal that the Church can to these people, and I hope one result of the Nation-wide Campaign will be definite steps to meet this missionary obligation within our very midst."

The Church's Italian missions in New York City have proven very successful, especially in the few instances where there has been a wholehearted effort with full and decent mission equipment and sympathetic co-operation between parochial and diocesan authorities, the Rev. Mr. Burgess declares. Grace Church Chapel with sixty-five per cent Italian communicants, he points out, has one of the largest Church Sunday schools in New York City.

Lodging will be furnished out-of-town clergy and others attending the conference in the General Theological Seminary dormitories. Daily services will be held in the Seminary Chapel and conferences in the lecture rooms.

During the disastrous retreat from Russia of the French in 1813-14, in the depth of winter, when it was next to impossible to wear a decent front, a general presented himself one morning to Napoleon, clean shaven and in dress parade uniform. On seeing him in full array, as careful as if going on review, the Emperor said to him: "General, you are a fine soldier." You may say, "What's the use?" Use? There are many ways of getting beaten. Is it of no consequence to add discouragement, disorder and rout to the grief of a defeat. Never forget that the slightest act of energy in such trying times is like a torch in the dark—a token of life and hope.—From "The Simple Life," by C. Wagner.

### 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 1/2 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"*



## Conquering the world for Christ

OVER and over again we need to remind ourselves that the world is no longer large: it has shrunk to a mere neighborhood.

A EUROPEAN prince whose very name was unfamiliar to us is murdered: and before the consequences of that are over, it has cost America billions of money and thousands of her best sons.

A PLAGUE breaks out in Alaska or China and to-morrow it is at our doors.

WE speak of a world safe for democracy.

How can any world be safe for democracy with the Philippines 90% illiterate? With Africa so removed from the influence of modern sanitation and medical science that only one child in ten reaches maturity?

FOR the first time the Episcopal Church is surveying its world field as a whole: we shall know our problem in all its parts, with their relation to each other.

WE know enough already to be sure that the amount which the average communicant contributes to the Church's Mission, is pitifully insignificant.

THE whole world neighborhood calls to us.

*And to this need the Episcopal Church must and will make response.*

## The Nation-Wide Campaign for the Church's Mission