

The Witness

"We Shall be Witnesses Unto All." Acts 1:8

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DEATH OF BISHOP VAN BUREN, FIRST BISHOP OF PORTO RICO

The Rt. Rev. James Hearitt Van Buren, D. D., the first Bishop of Porto Rico, died at Easton, Penn., on Monday, July 9th, at the home of Dr. C. Spencer Kinney of the Easton Sanitarium. He was born at Watertown, N. Y., July 7, 1850, the son of James Saurin Van Buren and Harriet Adelia Stebbins. He graduated from Yale University in 1870 and from Berkeley Divinity School in 1876, receiving the degree of D. D. in 1902. In 1877 he was united in marriage to Miss Annie M. Smith of Norwalk, Conn., and after his ordination had charge of Parishes at Seymour, Conn., Englewood, N. J., Newburyport, Conn., and was Rector of St. Stephen's Church, Lynn, Mass., at the time of his election as Bishop of Porto Rico. He was consecrated June 24, 1902. Because of ill health he resigned in 1911.

The funeral service was held at Trinity Church, Easton, on Thursday, July 12th. The Rt. Rev. Dr. Ethelbert Talbot, Bishop of Bethlehem, officiated and was assisted by the Rt. Rev. Dr. Charles G. Burch, Bishop Suffragan of New York; the Rev. Henry Lubeck, D. D., of New York, and the Rev. Lucius Waterman of Hanover, N. H., personal friends of Bishop Van Buren in Yale and Berkeley Divinity School. A large number of the clergy attended the service.

The honorary pallbearers were Hon. Merrill Moores, House of Representatives, Washington, D. C.; Schuyler Merritt, Stamford, Conn.; H. R. Scully, Pittsburgh; Warren A. Wilbur, South Bethlehem; William R. Butler, Mauch Chunk; H. H. Mitchell, Dr. H. D. Michler and R. K. Buckman, of this city.

The active bearers were W. Evan Chipman, W. M. Heiberger, D. D. Wagener, James G. Stradling, Amos Turner, Prof. James W. Tupper and George W. Whaley, all Vestrymen of Trinity Church.

The body was taken to Norwalk, Conn., where interment was made.

"As priest," says the Easton Free Press, "Bishop Van Buren was a man among men, respected and loved. His wholesome, kindly and invigorating presence endeared him to a great number of persons who loved and respected the man apart from his position as a minister of the Gospel and a priest of the Church. He was always greeted with pleasure, a thoroughly manly man and a Christian of the best type.

"In the literary field he was extremely active, the author of several well-known books on religious subjects. 'The Sermons That Have Helped,' has been read by many. As a contributor of poems, papers and sermons to Church papers, periodicals and the press, he established a considerable reputation.

"As Bishop he loved his work in Porto Rico. He had a vision of the future and laid great foundations. Already the fruit of his self-sacrificing and tireless efforts are beginning to bear results of moment. He was loved by his clergy and all the people of the missionary district. Bishop Van Buren was a man of God, yet human, so much so that when William H. Taft, while President of the United States, went to him and put his arm around him and affectionately called him 'Jim' and said, 'Come over here and join us.' The Church of the Living God will miss a great and godly Bishop, a great and helpful preacher and a living example of a man of God at work with all his strength for the spreading of the Kingdom of God on earth to all men everywhere.

"Bishop Van Buren leaves a wife and son and an aged mother and a host of friends among the Bishops, priests and laymen of the Church and all sorts and conditions of men of every rank throughout the country.

"O, Almighty God, in whose hand

are the souls of the faithful departed, grant unto this Thy servant, a Bishop of Thy Holy Church, pardon of all his sins and a place of refreshment, of light and peace through Jesus Christ our Lord."

Special Meeting of the House of Bishops

The Presiding Bishop has sent out preliminary notice of a proposed meeting of the House of Bishops in St. James' Church, Chicago, on October 11th. The meeting, for which a quorum is being sought, is called:

"To choose a Bishop for the vacant Missionary District of Salina.

"To consider, and, if deemed desirable, to act upon, the providing of a Suffragan Bishop for the Missionary

A Little Sermon From the Pews

By B. S. Lassiter, Marion, N. C.
PAROCHIAL MISSIONS

"Great searchings of heart." Such were your words in a recent issue, when you said that the results of the late General Mission of Repentance and Hope were not satisfactory, and that the war does not seem to have deepened the spirituality of the nation.

The reason may be in this one thing, which has impressed me for many years (ever since my Seminary course), that there is unreality and lack of real earnestness, and a sort of melodramatic show of religion among us, instead of the real absolute sacrifice of ourselves for the work. We pretend to be leading the world to unity, and we cannot command their respect. Methodists and others hold Missions in every Church every year, and they are not content

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Summer Season Cur- tails News Department

The Clough home, adjoining St. Stephen's Church, Colorado Springs, Colo., was occupied as a Parish House on Thursday, July 5th. Mr. Clough gave possession of his residence on July 1st and the building will be put to its new uses as quickly as possible. The Church Cottage which has been maintained for several years will be given up and the Church work carried on there in the past will be transferred to the Parish House.

The late Joseph H. Choate left ten thousand dollars to St. Paul's Church,

istic minister for thirteen years, and quotes Bishop Bliss' comment on their ordination: "We have allowed ourselves to depend upon other Dioceses for men to do our work. We would be a dead Diocese if such men had not come to our aid. In twenty years only six sons of Church families in Vermont have offered themselves for the Sacred Ministry."

Appreciating the future development on West Palmer Boulevard, Detroit, the Church Club of the Diocese of Michigan, says the Free Press of that city, has just purchased the northwest corner of Palmer Boulevard and Fairfield Avenue. Mr. Frederick C. Gilbert, Chairman, who negotiated the deal for the Club, says the property was acquired for use as a future Church site, to take care of the large number of communicants in that district.

An impressive consecration service was held in St. Thomas' Church, Thomasville, Ga., for those who had enlisted to go to war and for those whose names are on the registration list liable for drawing. The service was arranged by the Rector, the Rev. William H. Higgins. A large number of the friends and relatives of the boys and the Home Guard were in attendance. The Rt. Rev. Dr. Frederick F. Reese made the principal address, the most inspiring, says a local paper, ever delivered in Thomasville. The Bishop gave the boys a clear insight into the great purposes which should actuate them in conflict. He urged them to keep their minds and bodies clean and pure from the vices and temptations that assail men in camp and trench. To perform acceptably this great godly mission is as essential, said the Bishop, as it is to fight bravely. The Rev. Mr. Higgins spoke a few words to the boys, commending them for their desire to serve their country and urged them to consider seriously the fight they must wage against the sins and passions if they would prove acceptable servants of God.

A patriotic service somewhat different from the ordinary was held in St. Peter's Mission, Fort Atkinson, Wis., on July 1st. There was a celebration of the Holy Communion at 10:30 a. m. The Altar was beautifully decorated with red and white peonies and blue larkspere. A number of the members of Company B, Wisconsin National Guard, were present in uniform. The order of services was as follows: Processional: "America." Introit: "Jerusalem the Golden." Gradual: "Russian National Anthem." Hymn before the sermon: "Italy." Offertory: Solo, "Marseillaise." Post-communion: "Rule Britannia." While the "Red, White and Blue" was being sung after the blessing, the Company B flag was carried by the color bearer to the Epistle side of the Altar, the Church flag, by one of the choir boys in uniform, to the Gospel side, and the Processional Cross to the center of the Altar. The Vicar, the Rev. Roy Wallace Mason, then blessed the Cross and led in the oath of allegiance to the Cross. The flag of Company B was then blessed with Captain Langhoff leading the congregation in the oath of allegiance to the flag. The bugler then turned to the congregation and blew the call to colors. This was followed by singing "The Star Spangled Banner," and the recessional, "Onward Christian Soldiers." Serg. Edward McKeand served in uniform. The offering was sent to the Rev. Mr. Penfold, newly appointed Chaplain of the First Wisconsin Artillery Regiment for Chapel equipment.

WANTED—MEN!

Men with convictions and a will,
Men to take hold when others stand still,
Men independent of praise or of blame,
Men whose professions are not to their shame.

Men whose religion is vital and true,
Men who will give as they know they should do,
Men who on Sunday do not forget God,
Men to whom duty is not a barbed rod.

Men who feel shame for a half empty Church,
Men whose neglect will not Christ's name besmirch,
Men who are challenged by things as they are,
To show that their manhood is not below par.

District of South Dakota and to choose said Suffragan.

"To consider, and, if deemed desirable, to act upon, the establishment of a Missionary District in Central America (inclusive of the Panama Canal Zone) and to choose a Bishop for the same.

"To transact such other business as may properly come before it."

Prayer

Prayer ought to be the most delightful and entrancing experience of the soul. Joy, pure and profound, ought to follow in its footsteps. Something is out of its proper relation when prayer ceases to be a source of joy. Communion with the Infinite, the pure, the loving, the omniscient and omnipotent One ought to bring a flood of light and joy into the heart and dispel the shadows of sorrow and of sin. An evidence of spiritual growth is the enjoyment of prayer.

Do you enjoy praying? A minister recently asked that question of a large congregation, saying that a vast number of Christians approach the time of prayer almost with reluctance. The phraseology in which we express our prayers becomes so familiar to us that we use the words without thinking of their meaning. "When prayer becomes thoughtless, it becomes forceless; and when it becomes forceless, it just limps along in idle familiarity." Watch your devotions, and see whether or not you enjoy praying.—Pittsburgh Christian Advocate.

No one can be utterly selfish and hope to prosper permanently. Society, with all its faults, frowns down at length upon the man who never considers the general welfare. The moral constitution of the world runs athwart the man who worships self. In the very nature of things, selfishness cannot gain enduring satisfaction. We realize ourselves through seeking the happiness of others and so fulfilling the law of Christ.—The Christian Intelligencer.

till they see results. They have many disappointments, and yet they persevere year after year, and have done so for many years.

Now, we must do the same, if we hope for results. And it must be personal work, with the personal, pressing touch, burning, praying for the saving of souls. There must be the touch of fire and the tongue of fire, as well as the laying on of hands. Our Bishops must feel concern, and publicly express concern when they see that those confirmed do not set themselves at once to some work for the Church, and remain in the fold, instead of drifting away. I never heard a Bishop tell a class that they were expected at once to begin and continue some definite work, and to show their faith by their works.

Let us have Missions every year in every Church. Let us not be content till we see results, and prove that we are Catholic and Apostolic, and cease to be content with simply proclaiming it. The truth is that our pretensions are not respected when others see that we are so far behind in earnest work. I lately gave a Seminary student this advice: "Get at once about two dozen sermons of your own, the very best, and be ready to hold Missions, and do it."

And this advice I take to myself. I have long attended every Mission I could reach, to learn from others, and read books, and am ready for the opportunity when it comes. I held several Missions last year, and hope to hold more this current year; and if we do as others do who have success, we, too, can hope to have the same success.

We regret that the copy for "Comments on the Collect, Epistle and Gospel for the eighth Sunday after Trinity, by Dean White, has not reached us in time for this issue.
PUBLISHER.

Stockbridge, Mass., toward the erection of a Parish House.

A tablet in memory of Gareth Henry Nansell Powell, son of Hon. Wilfrid Powell, former British Consul General at Philadelphia, Pa., has been received and placed in St. Peter's Church, that city. Mr. Powell was killed at Ypres in 1915.

The choir boys of St. Chrysostom's Church, Chicago, while enjoying their annual outing at Lake Chapin, Herrien Springs, Mich., sang in the Methodist Church on Sunday evening, July 8th, and the Rev. G. A. MacWhorter, assistant at St. Chrysostom's, preached.

A daily service of intercession for the country and the city, for soldiers and sailors, and prayers for the speedy coming of a just and lasting peace, is held in Grace Church, Fitchburg, Mass., at ten minutes past twelve and last ten minutes. The service is meant for all people and is conducted by various ministers of the city.

Mr. Herbert C. Hotaling, recently elected President of the National Editorial Association, when a boy, resided with his parents at Mankato, Minn., next door to St. John's Church. The Review of that city says that little Herbert had an unconquerable attraction for printer's ink and smuggled some type into the belfry of the Church and set up a printing plant there. "I got out one 'extra' in the Church belfry," said President Hotaling, "and that certainly created excitement. The publication was immediately suppressed."

Mr. Arthur A. Bessey, of St. John's Parish, Poultny, Vt., and Dr. Hugh David Jones of Fair Haven, were admitted to the Order of Deacons in Burlington on June 20th. St. John's Parish paper gives the information that Dr. Jones was a Welsh Calvin-

WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

II CONTACT WITH GOD

I said yesterday that Christianity is power, that it is power that comes from God to man as the result of contact between them. Today I want to speak about contact with God; tomorrow, about contact with the world.

How can you and I come in contact with God? He is infinite, we are finite. Clearly He must take the initiative. That is just what He did. God so loved the world that He came to it. He that was the Eternal Word was made flesh, and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth. God of God, Light of Light, very God of very God, for us men and for our salvation came down from heaven and was incarnate and was made man.

There is where the Christian religion begins. The coming of God was the answer to the prayer of the world—the prayer that God would reveal Himself. Bow the heavens, O Lord, and come down; touch the mountains and make them smoke, say something, do something, that we may see Thee and know Thee, and know what Thou art, and what we ought to be. Christ was the answer of the prayer of the world that God would reveal Himself. And He did reveal Himself. He came to us in the only way that God could come to man. He came as man. We are finite and He is infinite. We can't know all about Him. We can only know that much of Him that we have in common with Him, just as the brute creation can only know that much of us as mankind has in common with brutedom. He came as the man, as the perfect man.

WHO IS GOD?

Who is God? What is He? Where is He? Why, God was that little baby that was in the manger in Bethlehem. God touched birth and childhood, the home, and the wife, and the mother, and because He touched them, they have been sacred ever since.

Who is God? He was the boy that worked in the carpenter shop. God Himself touched toil and labor, and because He touched them they became different things from that day on.

Who is God? God was the man that went to the wedding in Cana of Galilee. God came in contact with marriage, and showed what its purpose was in the world. Who is God? God is the man that said: "Ye Scribes and Pharisees, hypocrites, how can ye escape the damnation of hell?" We see there how God hates hypocrisy.

Who is God? God is the man that went into the temple and drove out the money changers, because they were making the House of God a den of merchandise. God came in contact with the Church and showed us what the Church was for.

Who is God? God is the man that came into contact with sin, and it almost overcame Him. He stretched out His arms upon the Cross, and He died in His human body.

Who is God? God is He who, being the Lord of Life and the Lord of Death, rose again on Easter morning and said: "I am He that liveth and was dead and, behold, I am alive again forever more. Amen. I have the keys of death, and because I lived and triumphed over death, ye shall live also, and triumph over death."

GOD TOUCHES LIFE ON ALL SIDES

Realize that the Lord God Almighty touched life on all sides. He touched it in the cradle, He touched it in boyhood, He touched it in the factory, He touched it in the sins of society, He touched it in the sins of the world. He touched the Church, He touched life, He touched death, He touched life on all sides.

Realize it. Lift yourselves up out of a merely naturalistic or humanistic religion. Realize that the supernatural has touched the natural, that the eternal has come into contact with time, that earth and heaven have joined hands, and that the link which joins the two together is the Incarnate Son of God.

Realize it, and realize every day of your lives that this life of ours is not a cold, sordid malaria, but that it is full of mountain peaks, upon which we stand and touch the super-

natural, and have a vision of the glory of God.

I want you to take this great central fact of religion, that God came in contact with human life in its many phases and sides, and see what bearing it has upon your life and mine. Let us take the young man. I simply can't get away from young men when I am in a place like this. Let us take the young man as he is coming in contact with his passions. He is keeping bad company. He is going to places that he ought not to go to. Lust is likely to be king and to reign in his life. What is he going to do about it?

It is a crisis in the life of nearly every young man. It is a crisis to which, unfortunately, many thousands of young men yield. Young man, I say what are you going to do about that conflict with your passions?

YOU CAN DO THREE THINGS

Now, you can do three things. You can say, I will follow the line of least resistance and yield to them. You can, but the consequences will be terrible—a ruined soul, an enfeebled mind, a corrupt body, and you will probably find your place in some penal or charitable institution one of these days.

Or you can say, No, I am going to fall back upon the counsels of prudence. I rest on my knowledge. I know something about physiology, and that tells me what will happen. The doctors give me their warning. I will fall back upon culture and upon good society. That is all very well, as far as it goes, but don't you know that human history has universally given testimony to the fact that the mere knowledge of a consequence or an action is no great thrill to a man when he is in the thrill of a great passion?

No, say, instead, I am a Christian man. I believe in God. God touched human life. God touched sin. The Cross of Christ is the measure of how God hated sin. The Cross of Christ is the measure of God's estimate of the preciousness of a human soul. Linked up with Him, I can realize that this life is capable of possessing a divinity. That fills me with great thoughts and positive power, and I live the positive life. I walk in the spirit, and thereby escape the lusts of the flesh.

A QUESTION OF MEASUREMENT

It is all a question of measurement. Measure yourself with the animals, and you live like an animal. Measure yourself as one into whose life God has come, and you live up with God, where it becomes unnatural for you to do the wrong thing.

Or take the young man who has just gone into business. He is keen to make money. It is becoming a passion, so much of a passion that some of these days he is going to steal in order to make money. What are you going to do about that passion for money, that temptation to dishonesty? You can say, I yield to it, and probably some of these days you will hear the prison doors swing on their iron hinges behind you. You can say, No, I am going to take counsel of prudence; honesty is the best policy in the long run. I don't want to be shut out from the companionship of my friends. I don't want to go about life, hiding, in great fear of them all the time. Take the counsel of prudence, but remember you have got the capacity there, and the capacity will burst out some day, when you are under a great temptation. No, I tell you, young man (and I say this as a man who has come in contact with young men; I have, I think, saved some young men from the penitentiary—I hope I have saved their souls), I say to you young men that in the last analysis you can't find your strength there at all. Say, instead, I am a Christian man, I have been linked up with God. God has touched me in His incarnation, in Baptism, in Confirmation and Holy Communion. He has touched me, and by living a Christian life and keeping in close contact with those things that constantly remind me of God, I find that I lose my capacity for dishonesty, and I go out on my two feet and look God and my fellow men in the face, conscious that I am free.

APPLY THIS FACT TO YOUR CON- DITION

Take a great grief. When it comes into your life, how are you going to

meet it? It comes to us all sooner or later. What are you going to do with it? You can simply set yourself in anger and sullen defiance against it. You can shut your jaws and be a stoic, and say, I will grin and bear it, and, by stifling your emotion, you may wreck your nerves. Or you can say, I am a Christian man. God came in contact with grief, and heartache, and sin, and suffering. Why, even the Son of God Himself died. Can I expect to fare better than He? And you lift the whole thing up into an atmosphere where God is, and you say, He has got a purpose in this. What is the way that I can accomplish the highest purpose in meeting this particular thing? Don't you see that the moment you take that attitude, the whole thing is changed—your very grief becomes a kind of spiritual joy? Grief should be like joy, majestic, equable, sedate, cleansing, strengthening, setting free, strong to maintain great thoughts, and grave thoughts, that lead up to God.

Or take the lives of some of us in the national crisis through which we are now passing. It may be—I don't know, and you don't know—that some of us will be called to give up our sons and daughters for a service to our country, a service that is accompanied by a great many perils. What are you going to do about it? Are you simply going to curse fate? Are you simply going to damn the universal madness that has disturbed the equilibrium of your life? Or are you going to say, I am a Christian man, that believes in God? God reigns. God suffered, God died, God rose again. I believe that He can turn the angry passions of men to His praise. I believe that He is working His purpose out. I believe there is a great conflict going on in this world between ideals, and under the march of circumstances I am called upon to render a service. I link myself up with Christ, who gave Himself, His life, for a cause. "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it." By the mere act of that association, you lift the whole thing up into a realm where the soul finds its highest in the very risk that it takes in a venture for God.

What are you going to do with your sins? What are you going to do with your griefs?

What are you going to do with your heartaches? They come to all of us, and how are you going to meet them? I am sure many of us fail to meet them like Christian men. We can say we will fall back upon our education, we will fall back upon our culture. Why, of course, education is a good thing. Of course, culture is a good thing. Of course, they both take us a considerable way along the road. Let us thank God for them. Let us thank God for the laws that forbid a great many things, for the restraint that society places upon us. Let us be thankful that if we do certain things we will be socially ostracized. Let us, I say, be thankful for all these outward restraints that law and custom and society surround us with. They are a great help, they are a great protection, but let us also fall back upon the universal experience in realizing this, that if you and I want to deal successfully with our sins, and our temptations, and our griefs, and our heartaches, and our trials, in the last analysis we have got to look up into the hills, from whence cometh our strength, and realize that our help cometh in the name of the Lord. We have got to associate ourselves with the suffering and the happy God. We have got to find in Him the secret of life. We have to learn in Him how to do our duty, and to discover the power of spiritual values and the secret of the saving of the soul.

If You Were Busy

If you were busy being kind, Before you know it you would find You'd soon forget to think 'twas true That someone was unkind to you.

If you were busy being glad, And cheering people who are sad, Although your heart might ache a bit, You'd soon forget to notice it.

If you were busy being good, And doing just the best you could, You'd not have time to blame some man Who's doing just the best he can.

If you were busy being true To what you knew you ought to do, You'd be so busy you'd forget The blunders of the folk you've met.

If you were busy being right, You'd find yourself too busy quite To criticize your neighbor long Because he's busy being wrong.—Ex.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
8 S. aft. Trinity	I Sam. 9:25; 10:16 Ezek. 13:1-16	John 7	Lev. 19:1-18	I Cor. 12:27 13-end
M.	I Sam. 10:17; 11:13	Matt. 22; 15:33 22:34-end	Jer. 36	14:1-19
Tu.	11:14; 12-end		25:1-14	14:20-end
W.	13:1-6	23:1-22	25:15-38	15:1-22
Th.	13:17; 14:15	23:23-end	46:1-12	15:20-34
F.	14:16-35	24:1-31	46:13-30	15:35-end
S.	14:36-end	24:32-end	47	16
9 S. aft. Trinity	15 Wisdom 9	John 8	Ex. 24:9-end	II Cor. 1:1-22

The first lesson in the morning, part of the Old Testament historical course, tells of the anointing of Saul, King of Israel, by the Prophet Samuel, one of the most important documents in the world on the principles of government, human and Divine. Samuel's chief objection to the popular demand for a king, that it was in effect a rejection of "God, the Invisible King", seems to have had the Divine sanction (chapter 8, verse 7), and yet was overruled on practical grounds. On the other hand, in order that the theocratic rule might be guarded, the king was to rule only as the vice-gerent of God, being guided by the prophet as the interpreter of the Divine will, and the government, as embodying God's will, had to be for the benefit of the government. From chapter 10, verse 25, it would even appear that the monarchy was constitutional and limited. See also I Kings, 21, verses 1-4.

From this on, there were three elements in the theocracy: prophet, priest and king, and these three were to be finally spiritualized and gathered into one in the Divine Human Person of our Lord, who is portrayed in the second lesson (John 7) as one who gained His insight by doing the Divine will, and who was also the giver of the Spirit.

This ancient Kingdom of Israel finds its fulfillment neither in monarchies governed by autocrats, nor in modern democracies, in which vox

populi is assumed to be Vox Dei, but in a God-inspired government of, by, and for the people, made possible only by the triumph of the Christian religion.

The Old Testament alternative is the prophetic denunciation of false prophets.

In the evening, the New Testament lesson, continuing I. Corinthians, is St. Paul's enraptured, yet exact and clear, exposition of the meaning of love, the love that is not mere affection, but "seeketh not her own", and "rejoiceth together with the truth", a selection which hitherto has been heard only by those so fortunate as to attend Communion service on Quinquagesima Sunday. The corresponding Old Testament lesson is one of those gems that lie hidden here and there in the midst of rubrical directions, "Thou shalt love thy neighbor as thyself".

All five of the above five lessons not only are appropriate to the second half of the year, dealing with the fruits of the Spirit, but have points of contact with both Epistle and Gospel for the day. Our Lord warns us in the latter, as does Ezekiel, against false prophets, and proclaims the absolute necessity of doing the Divine will, which, however, requires the guidance of the Holy Spirit (Epistle), and which is the same as that life of love explained in the second lesson of the evening.

The Christian Man's Relation to War

By Dr. Paul Matthews, Bishop of New Jersey

There can be among us, I feel sure, at this time but one heart and one mind as to what is the supreme question before the Church, and all who love our Lord Jesus Christ in sincerity. It is the war, and our relation to it as Christian men.

It was, perhaps, entirely proper for those who opposed the entrance of our country into this world feud to use all loyal methods to express their convictions. It is true that the spirit of Christ is against war. We believe that it is God only who maketh wars to cease in all the world. We pray for the time nation shall not lift up sword against nation, and war shall be no more; when we can beat our swords into plowshares and our spears into pruning hooks. The Christian faith is the religion of social justice, and the triumph of social justice means the abolition of war.

But while the spirit of militarism dominates nations, when rulers are war lords, that aggression must be resisted and overcome if that devil is to be exorcised. Violence must be met by force. Madmen must be put under restraint. This war is a righteous war. We are fighting for peace, for security, not for ourselves, but for the weak and oppressed. Our motto, therefore is not "Our country, right or wrong", but "The rights of men against the might of man".

The entering of the United States into this fearful conflict is, therefore, much more than justified—it is demanded. Not to resist the attacks of Germany upon American lives and American liberties would be worse than poltroonery; not to support with all our might the cause of the Allies would be to forget and despise that right to life, liberty and the pursuit of happiness, to preserve which our fathers pledged their lives, their fortunes and their sacred honor. It would be to stop our ears to the call of humanity. It would be to forsake the perishing and leave them to their fate. The cause of democracy is the cause of human rights, and that is the question at stake.

It would be apostasy for America to cry peace, when there is no peace, and to sit, like Achilles in his tent, or like Reuben, to abide by the sheepfolds to hear the bleatings of the flocks, when our blood brothers, like Zebulon and Naphtali, have jeopardized their lives in the high places of the field. It would be a strange thing

to see China, the oldest and most conservative monarchy, and Russia, the most absolute autocracy in the world, joining the ranks of democratic liberty and lifting the ensign of freedom, while America hung back with a full purse, but an impoverished spirit.

My charge to you, then, brethren, is this—that you use your office, your influence and your example in every possible way to help this sacred cause. Preach to your people patriotism, service and self-sacrifice, enthusiasm and economy. Give, and urge others to give, unstinted support to our country. Keep the lamp of devotion trimmed and burning, that your people may see its light and feel its warmth and comfort. Give frequent, constant opportunity for public intercessions and prayers for the cause of our country and our allies, for our soldiers in the field and sailors on the sea, for our rulers, that they may be given wisdom and courage, for the sick and wounded, the dying and the dead, for those who minister in camp and hospital, for the oppressed and homeless, and all the pitiful multitude of helpless folk—women and little children, weak, sick, famishing, suffering and bereaved, for innocence polluted by bestial crimes; memories defiled by sights that no eye should look upon. "Pray for us, brothers", is the cry from bleeding battlefields and smoldering hearthstones, from empty cradles and emptied hearts.

Can you not have, must you not have, at least one weekly Eucharist of Intercession in this time of war, besides the regular Sunday Eucharist? Can you, dare you, let any Church service pass without earnest, heart-piercing prayers for peace?

Qualified for Christ

God's "favorites" are those who let Him do the most for them. It is a distinction open to any of us. A Christian man who enjoys an unusually intimate fellowship with God recently wrote to a friend: "If, as some one has said, our wants qualify us for Christ, then my qualifications are unsurpassed." Each of us is eligible to enter the class of the debtor of the parable who owed his lord ten million dollars and was forgiven. If we will but see it, our sins were as great as those of the sinful woman who anointed Jesus in the Pharisee's house. And Christ has cleansed them! But more than that: Having spared not His own Son, but delivered Him up for us, God stands ready with Him to give us freely all things. The richest Christians are the poorest, those with greatest needs, those with largest capacity for receiving free gifts of grace.—Sunday School Times.

THE HOLY COMMUNION

"A Sacrifice of Prayer and Praise," or the Eucharistic Sacrifice

No. XXX

The Prayer Book calls the Holy Communion "this our sacrifice of prayer and praise," which is an equivalent of the ancient name Eucharist. The service is THE EUCHARISTIC SACRIFICE. As under the old Covenant the appointed means of worship was by sacrifice, so is it under the new Covenant. The Holy Communion is the one appointed service, "the Memorial thy Son hath commanded us to make."

MEANING OF SACRIFICE

A sacrifice is an offering to God. The popular idea of sacrifice as an act of self-denial, a self-inflicted loss, a painful act, is a departure from the real meaning of the word. The dictionary defines sacrifice as an offering to God, either in the way of propitiation, or of acknowledgment and thanksgiving. From the Old Testament we also get the idea of Divine appointment.

The Eucharist is a sacrifice because it fulfils all three of these terms. It is Divinely appointed, our Lord in the night in which He was betrayed instituted it and said, "do this in remembrance of Me." It was to be continued "until His coming again."

It is an offering to God, a memorial before Him, and not a reminder to the congregation. The Prayer Book makes us say, "according to the institution of thy dearly beloved Son Jesus Christ, we thy humble servants do make here before thy divine Majesty, —the Memorial thy Son hath commanded us to make." True we do so "having in remembrance His blessed passion and precious death," and so the offering and sacrifice is one of "praise and thanksgiving," in thankful remembrance and acknowledgment; but none the less it is an offering and memorial to God. The solemn presentation of the consecrated elements to God is called "THE OBLATION," and also "the Memorial thy Son hath commanded us to make."

It is an offering of acknowledgment and thanksgiving for the gift of God's Son to the world, and for

the death upon the Cross where was made "a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

MEMORIAL NOT REPETITION

It is a memorial sacrifice, not a repetition of the "one, full, perfect and sufficient sacrifice." Just as the old sacrifices looked forward to that One, so does this look backward. They were a memorial by anticipation, and this is a memorial before God by remembrance. God does not have to be reminded, but we have no other offering by which we may approach God.

"We are not worthy so much as to gather up the crumbs under his table," we must come always "trusting only in his manifold and great mercies." We come as sinners looking for pardon, and here is the memorial of his pardoning love; we bring our imperfect lives, and here is the memorial of the one perfect life, given for us. We bring our gifts and offerings, but they are not worthy of presentation to God, except as they flow from thankfulness to God for his work of redemption in Christ. So the Lord's Supper, the memorial of His death, is the central act of Christian worship, and the basis of all our approach to God. We can come only as we shelter ourselves behind Christ, because He is and has all that we need.

It is by a true instinct, then, that the Church has set the Holy Communion as the center of every important Christian act. In Ordination, when a man consecrates himself to the work of the Church's ministry, or in Holy Matrimony, when two persons consecrate themselves to the building up of a family, if it be God's will, it is fitting that this service should be the setting to hold and sanctify that. Whatever we do, in God's name and for Christ's sake, this sacrifice forms the fitting occasion, because we do it moved by the death of Christ, and the love of God so displayed.

J. H. Y.

Some Knotty Problems Dealt With

CLEVER WRITE-UP OF A PROFITABLE AND ENJOYABLE SUMMER SCHOOL

By John D. Rice

Secretary of the Diocese of Oregon

"School days, school days; Good old Golden Rule days."

Not the little red school house this time, with merry groups of youngsters coming and going, but classic St. Helen's Hall with 30 of the clergy of the Episcopal Church in the role of pupils. The curriculum was somewhat advanced, but the zest and interest were the same for them as in the days of old.

Reading and 'riting and 'rithmetic as studies for them had vanished down the aisle of the years. Instead of these their studious minds were occupied with rectitude, repentance and revelation in the light of their respective applications to the home, the Church and the universe.

Yet some of the most knotty problems dealt with by them had to do with the secrets of child life—a study of what they themselves were as children. And only instead of saying "teacher" when they addressed the chair of instruction, they said "Bishop" or "Doctor."

This all refers to the second annual session of the Oregon Summer School for Clergy at St. Helen's Hall, Portland, Ore., from Tuesday evening to Friday evening, June 26-29. This school was an innovation in this part of the West, but has passed from an experimental stage to a permanent institution. The clergy assembled to receive instruction from a faculty composed of distinguished Churchmen, representing the most competent talent and proved scholarship that could possibly be secured.

This year's faculty was composed of Rt. Rev. William Walter Webb, Bishop of Milwaukee; Rt. Rev. William Hall Moreland, Bishop of Sacramento, and Dr. H. H. Gowen of Seattle. Each of them is a recognized

leader in the thought and spiritual life of the American Church.

Bishop Webb was formerly Dean of Nashotah House and he seemed to welcome a return to the class room to instruct as eager a group of students as had ever faced him. His lectures on "Moral Theology" would hardly draw a "scare head" in a newspaper, but they were filled with solid interest for the clergy.

Likewise charming in his personality and endowed with a wonderful scholarship, Dr. Gowen of Seattle, who is the head of the department of Oriental languages, literature and history in the University of Washington, gave a series of lectures on the "Apocalypse of St. John" that could not be surpassed for clearness, insight and spiritual richness.

The lectures on divorce and parental control, by Bishop Moreland, have already received wide publicity and attracted large attention as the best of the kind that one may be privileged to hear. Some of his aphorisms will not allow themselves to be forgotten; such as: "Divorce is wrong and the state cannot make it right; it can only legalize the wrong." "The state acts in its own interests; religion in a spirit of self-sacrifice." "Raising a boy is a man's job." "A teacher in the public schools may read pages of pagan mythology, but to read a page of the Gospel is an offense against the law." The Bishop is also gifted with rare humor. He related how the children of John Stuart Mill sat with him at a table where they studied their lessons, while he was writing a history. He never lost his patience when they asked him questions, but always answered them no matter how intent he was upon his own work. The Bishop said that he had never been able to find but one copy of the history written by Mill, and opined that if he had not allowed himself to be interrupted by his children he might have written two histories that no one ever read.

No member of the school was more enthusiastic and interested than Bishop Summer. In his address when the school was opened, he appealed with his characteristic force and earnestness for sane patriotism and sane Churchmanship and a measuring up to the solemn responsibilities entailed upon the clergy by the progress of the war.

Written Sermons

By the Rev. Edward Henry Eckel, Provincial Secretary of the Southwest

Secretary Taft (as he then was) some years ago addressed 15,000 people in Kansas City, 1,200 of whom, at \$2.50 a plate, sat down to an elaborate banquet, and "standing room in the hall was at a premium". Many of the auditors had come from Nebraska, Kansas, Oklahoma and distant Missouri cities.

What did that vast concourse of people hear? They heard a speech read from manuscript, with occasional interpolations "in the interest of clearness and emphasis". Weren't they "bored to death"? Didn't they go to sleep under the ordeal, or gradually drift away into the outer night? Not if the newspaper accounts of the event were reliable. Big headlines proclaimed "Taft's Talk Thrills Young Republicans", and "Enthusiasm (was) at a High Pitch".

This is only one instance of many of like nature that might be cited. Church folk who are disposed to criticize "written sermons" might do well to take note of the instances and occasions in public life when men of national reputation, as popular orators, deliver themselves frankly and openly from the written page immediately before them. As a general proposition, any public speaker is undoubtedly at a greater advantage with his audience if he addresses them without manuscript. We recall the point of one of our text books: "Can any one imagine that when Nathan the prophet went in to reprove King David for his crimes in connection with Uriah the Hittite, he read his message from manuscript, and, with eyes resting on the paper, mildly declared, 'Thou art the man'?" No, of course not. The mere suggestion is absurd. But all sermons are not indeliblements of the sinner.

In general, it may fairly be said that the effectiveness of the preacher's method of delivering his message depends on "the man behind the sermon". We have not forgotten that the prejudice against written sermons is no novelty of our own age, but that King Charles prohibited the use of written sermons in 1674, and the Swiss Church in the following century. But, on the other hand, it is to be remembered that there are many men who are quite as effective, if not more so, with the aid of manuscript before them than they would be without it. Not every public speaker is an orator, nor can every man trust himself to say precisely, clearly and forcefully just what he wishes, and in the way he wishes, without having written it out carefully, word for word. Especially is this true where accurate definition, exact quotation, or the cautious statement of a point of controversy is a desideratum.

Many preachers, indeed, in all ages, have written their sermons throughout, and then memorized them. Thus, in the fourth century, did Basil the Great and Gregory Nazianzen. Thus, in the eighteenth century, did the French preachers, Bourdeloue and Massillon; and thus, also, did the English University and court preachers a century earlier, in the time of Charles II. and Bishop Atterbury, of a later time. Guthrie and Pastor Harms wrote and committed their sermons. Bishop McIlvaine of Ohio preached in youth from memory, and Bishop Johns of Virginia always knew a half dozen sermons by heart. It may surprise some to know that this is what Billy Sunday does today, and he can be seen running to the back of his pulpit to turn the leaves of a loose-leaf book to refresh his memory as to "what comes next". Very many of our most effective preachers of today, in fact, follow this method; but there are many others who profess their inability to do this, because they have "no verbal memory", or because they fear an artificial manner of delivery, or because they simply lack practice and the time to acquire the mental training.

But, on the other hand, many a preacher has thoughts worth hearing, and an impressive manner of preaching them, which his auditors could never get from an "extemporaneous" delivery of his message. The written sermon used in the pulpit has been the method of many of the greatest preachers in the history of the Christian Church. Dean Farrar's sermons were elaborate compositions, closely read from manuscript. Dean Liddon addressed huge throngs under the dome of St. Paul's from the written page. Phillips Brooks' best sermons were delivered from manuscript. John Henry Newman wrote and read every word of his sermons, which Principal Shairp has called "those

wonderful afternoon sermons". "When he began to preach," says Shairp, "a stranger was not likely to be much struck, especially if he had been accustomed to pulpit oratory of the Boanerges sort. Here was no vehemence, no declamation, no show of elaborate argument, so that one who came prepared to hear 'a great intellectual treat' was almost sure to go away disappointed. His power showed itself chiefly in the new and unlooked for way in which he touched into life old truths, moral and spiritual, which all Christians acknowledge, but most have ceased to feel. As he spoke, how the old truth became new! how it came home with a meaning never felt before. * * * To call these sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings of a prophet, rapt, yet self-possessed." That surely must have been real and effective preaching, our Scotch Presbyterian critic being judge; and yet it was all there in manuscript.

So, also, James Hamilton, who was called the "master of pulpit oratory", read his sermons. Edward Irving wrote carefully and read closely. Chalmers, though he read closely, is said to have simply "overwhelmed his congregations"; and Robert Gordon, still earlier, at the beginning of the nineteenth century, preached from manuscript "with thrilling effect" Jonathan Edwards occasionally read his sermons; Bishop Hall closely followed the written page, and Bishop Lancelot Andrews wrote his sermons over three times before preaching them.

It is not the object of this article to advocate the exclusive use of manuscript, nor to defend the practice of any particular preachers. It is intended merely to suggest to any readers who find themselves inclined to be impatient with written sermons that perhaps it is the sermon-hearer's own point of view that needs correction quite as much as, if not more than, the preacher's method. If the primary object of preaching is not entertainment, nor the seeking of admiration, but an appeal to the mind and heart and conscience of the hearers, the method of its delivery will be of quite secondary importance. If a sermon is of the right stuff and spirit, it will be effective, in spite of paper and ink. The preacher probably knows his capabilities and limitations better than any one else (except his wife), and is using the method most congenial to him, and that by which he thinks he can be more effective than by any other. It is barely possible that sometimes, like the English Clergy in 1542, he puts his message in writing in order to escape misrepresentation. After all, it is the matter, more than the manner, that counts—an illumination or a quickening from the Lord to man through the personality of the preacher. A man may use manuscript, and turn his leaves plainly before his hearers, and yet deliver himself with fire and power, with pathos, scorn or irony, with gesture and action, and even thus from his written page move his auditors to tears and play upon all the emotions of the heart.

This is not to say, however, that any preacher should be content with less than the best of which he is capable. Let him see that he grow in this grace also. Let no solace for laziness or incompetence be drawn from anything said in this article. With many, the manuscript is, perhaps an indispensable aid to real effectiveness, but no preacher should suffer himself to be a slave to it.

The Secret of Vitality

If the modern Church would let more be done for it, it would be more robust. In a searching inquiry into "the secret of vitality in the Pauline Churches," Professor H. R. Mackintosh, in the International Review of Missions, intimates that it was because they knew how to take. "No word," says he, "recurs with more arresting emphasis in the Epistles of St. Paul than the word 'receive.'" We have received "the atonement," "the spirit of adoption," "Jesus Christ." "Clearly what creates the Church and gives it continuously prevailing strength is the fact that it takes the materials of its life humbly and perpetually from the hand of God. The first work of the true Church is not willingness to serve, but the grateful and passionate humility that will take." The Church has multiplied its machinery in its well-meaning but mistaken conviction that it must do in order to live and get on. May Paul's prayer, "May you be filled with all the fullness of God," be answered in us till we can say, in truth, "Of His fullness have all we received."—Exchange.

Happiness

There are some parts of the Bible that every child who goes to Sunday School knows. One of these is the Beatitudes. We can say these verses by heart, but there are some of us who do not know much about what they mean, and the Bible can never do us much good till we understand it.

Each one of the Beatitudes begins with the word "blessed". What does "blessed" mean? It means happy. When you kneel down at night and pray your little prayer, "God bless daddy, and mother, and brothers, and sisters, and me", you mean that you want God to make you all very happy.

Once, long ago, in the land of Palestine, there were some mothers who took their little children to Jesus, and asked Him to bless them. There is one thing that every good mother wants more than anything else in the world for her children. She wants them to be happy. She works and prays and plans that they may be happy, and it always makes her very sad to know that they are unhappy.

Every day we live we ask God to bless us. Now, why do we want God to bless us?

First, we ask Him to bless us because without His blessing we can never be happy or successful. Once there was a young soldier in the army of the Duke of Wellington. He was a poor boy, who had enlisted to fight for his country. He had become an officer, but he did not know that there was any one in the army who cared particularly for him. One day the great duke was walking about the camp. When he saw the young officer, he went over to him, put his hand on his shoulder and said: "I knew your father and loved him, and I am watching you and expect great things of you." When he had gone, the young man was very happy. He knew now that the Duke of Wellington was his friend, and his future was safe. This is one reason why we pray for God's blessing. We want His care and protection wherever we go.

Then we all pray for God's blessing because it is the only happiness that is really worth having. I saw once a ring that a man had purchased. He had bought it for pure gold, but it was only plated. After a little, the gold on the outside wore off, and he found that the ring was not worth anything. It was brass. There is plenty of happiness in the world like that ring, but the trouble is that it does not last long. It wears off, and leaves us as unhappy as we were before. The only real happiness is that which comes from Jesus, the happiness that He told about in these Beatitudes.—Presbyterian of the South.

Hail to the Flag!

Words by Charles Henry Arndt

Sung to Tune 311, Church Hymnal
Hail to the flag, all honor and all glory

Shall follow thee, where'er thou lead the way;

O'er rolling seas, o'er plains and cragged mountains,

Thy folds, OLD GLORY, shall in triumph wave.

Banner of strength, of greatness and of glory,

Proudly it waves o'er loyal hearts and true;

Won by the blood of freemen, bravely dying,

Symbol of Liberty, the Red, White and Blue.

Onward, ye brave, ye loyal sons of freedom!

Stand by the flag, uphold its motto high:

"Justice and Right, with Liberty and Honor,"

By this we conquer, or by this we die!

O Holy Father, Ruler of the nations,
Bless Thou, preserve our flag in purity!

Grant thou its folds bring terror to oppression;

Courage and honor to the sons of the free!

Hold fast upon God with one hand, and open wide the other to your neighbor, that is religion; that is the higher goodness. When we stand face to face with one who is taller, it is easy to look up. And, if we are attracted by the expressive feature, the luminous eyes, the winning smile, we cannot help looking up. So, when we make daily companions of those who are spiritually of greater stature than we, perhaps invisible companions they may be, whom we know by their biographies or their writings, we inevitably look up and reverence them, and then we feel our own shortcomings.—Selected.

FIFTY YEARS OF THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE

Its Long Record of Achievement and its Notable Alumni Now in the Priesthood

BY JOHN H. WILSON

Fifty years devoted to the training of young men for the Priesthood of the Episcopal Church—that is the record in brief of the Episcopal Theological School in Cambridge. The anniversary was recognized at Commencement exercises last month.

In the chapter of Rev. Charles L. Slattery's "Beginnings of the Cambridge Theological School," which deals with the life of Alexander V. G. Allen, one of the first professors of the school, one may read this interesting account of the early days of the institution:

"Cambridge was chosen as the home of the school, that it might be near Harvard and have the advantage of its library and of its traditions of learning and freedom. Those who did not like the school were prone to say that it was tainted with Harvard Unitarianism—Dr. Stone came to Cambridge in October, and took up his abode in a house at the corner of Mt. Auburn Street and Coolidge Avenue, hard by the cemetery. A neighboring house was to be the school, containing rooms to be used as a temporary Chapel, sleeping rooms for the students and rooms for Mr. Allen, as the only resident teacher, besides Dr. Stone. Mr. Steenstra was to remain in Newton till a house could be secured for him, and Dr. Wharton was to stay permanently with his Parish in Brookline. So Dr. Stone sat down and waited, and wrote patient, sweet and dreary letters to his dear friend, Dr. Dyer, in New York.

"Dr. Stone wrote me," Mr. Allen afterwards said, "about the middle of October that three students had been heard from, but he was not sure that they were coming. We waited a little longer, and in the middle of November he wrote me that a student was plainly in sight. So about the fifth of December, 1867, I came to Cambridge, and took rooms in the house on Mt. Auburn Street. There I waited for a month and no student came. It was on the first day of January, 1868, and it was at four o'clock in the afternoon that the school opened. A student by the name of Sylvester—from Danvers—presented himself. I remember well the day. It was a dark winter afternoon and rather cold. We had a large fire in the open grate and at four o'clock he came into the study and sat down, and we talked over Church history. That was the opening of the Theological School.

"Through its early history the school was very small. Dr. Stone's well-deserved reputation was offset by the coolness of Bishops, who suspected a school planted near Harvard with no Convention or Bishop to control it. The friends of the school did not regret this slow growth. It gave the teachers time to find themselves, and it bound teachers and students into the beneficent intimacies of a religious family."

While there were one or two weak efforts made to establish a theological school in Massachusetts in the early thirties, it was not until 1867 that anything definite was done. In that year Benjamin Tyler Reed of Boston appropriated \$100,000 for this special purpose. It is recorded that he was "desirous of founding at Cambridge, within the State and Diocese of Massachusetts, a theological school, for the purpose of educating young men of competent talents, pure morals and piety, for the Christian Ministry in accordance with the doctrines and principles and polity of the Protestant Episcopal Church in the United States of America." An act of incorporation was passed on June 1 of that year, and the first Board of Trustees consisted of Edward Sprague Rand, Robert Charles Winthrop, John Phelps Putnam, Amos Adams Lawrence, and James Sullivan Amory. It is interesting that several of these family names have been associated with the school down to the present day. These Trustees elected a Board of Visitors, having Bishop Manton Eastburn as its President, and the faculty subsequently appointed consisted of Dr. John Seely Stone, Dean; Dr. Francis Wharton, Rev. Peter H. Steenstra, and Rev. Alexander V. G. Allen.

Others who have in their day served as Trustees of the school have been Alexander H. Rice, who was a Governor of this Commonwealth; John A. Burnham, Samuel Snelling, Edmund H. Bennett, Clement K. Fay, Horace E. Scudder, William C. Endicott, Edward L. Davis, Robert Treat Paine, John G. Wright, and Francis C. Huntington. Dr. Stone, the first Dean, served until 1876, and was succeeded by Rev. George Zabriskie Gray, who continued in the office for thirteen years. He was followed by Rev. William Lawrence, who served until elected to the Bishopric of Massachusetts in 1893. Others who have served on the faculty in these fifty years have been Rev. Elisha Mulford and Rev. Henry S. Nash, both dead; and Rev. Philip M. Rhinelander, who, after a four years' service, was elected to the Bishopric of Pennsylvania. Professor Allen's service to the school covered a period of forty-one years.

As the school gradually began to be better understood and appreciated among the Churchfolk, generous friends began to add to its resources. In 1869 Robert M. Mason built St. John Memorial Chapel. Mr. Reed, the founder, provided for Reed Hall in 1875, and in this time a room was set apart in memory of Robert Treat Paine. Then came the erection of Burnham Hall, which is the refectory of the school, and was provided for by the late John H. Burnham; Lawrence Hall, the gift of Amos A. Lawrence, was completed in 1880. Winthrop Hall, built in 1893, was the gift of friends of the school. The deanery, built by Dr. Gray during his incumbency, was afterwards given to the school by his widow. The library, which was opened in 1912, was the gift of John G. Wright. It will be noticed that the donors of most of these buildings have been Trustees of the school.

Of the dozen or more theological schools of the Episcopal Church in this country, that at Cambridge may properly take a front rank in the type of men whom it has graduated. Many of them have been the recipients of distinguished honors. Chief of these is Bishop Lawrence of the Class of '75, who was Rector in the City of Lawrence, then Dean of the school and later head of the Diocese, a post which he has filled with conspicuous success for twenty-four years. His notable work in connection with the Church Pension Fund is still fresh in the minds of Churchmen all over the country.

Others who have been the recipient of similar honors are Suffragan Bishop Samuel G. Babcock of the Massachusetts Diocese, Class of '91; Bishop Herman Page of Spokane, Wash., of the same class; Bishop Louis C. Sanford of San Joaquin, Cal., Class of '92; Bishop Theodore P. Thurston of Eastern Oklahoma, Class of '94; Bishop James De Wolf Perry of Rhode Island, Class of '95; Bishop Logan H. Roots of Hankow, China, Class of '96, and Bishop Coadjutor Theodore Irving Reese of Southern Ohio, Class of '97.

Not a few of the Cambridge graduates have found their vocation more in the line of teachers than preachers. Several of these may be found at Groton and St. Mark's School in the Massachusetts Diocese and other similar preparatory schools in the country. The school also has made its contribution to the Missionary field and Cathedral Deans and Diocesan Archdeacons are numbered among its graduates.

The first man to be graduated in '68 was William W. Sylvester, the same Sylvester mentioned in the life of Professor Allen as the student who first presented himself. The next year there were three to be graduated. The year 1870 was conspicuous for no graduates; in '71 there were two, and one of these, Dr. Edward L. Stoddard of Jersey City, N. J., is still living, making him the oldest alumnus of the school in the ministry. The Class of '94 was the largest one in the history of the school up to the present time. There were twenty-four men sent out and as far as known all but two are in active service. One is a Professor in the Theological School; another, a Japanese, is Principal of a school in Tokio; a third is a Chaplain at the Massachusetts Reformatory, and still another is a Bishop. The total number graduated in these fifty years from the Episcopal Theological is about 480 men.

Just a Moment Please

Interesting Sayings, Comments and Acts of the Great and the Near Great

The Bishop of London and Harry Lauder, the noted comedian, says the Expositor, appeared on the same platform at a meeting in London, speaking for war time prohibition.

About thirty-five years ago, the Bishop of London inhibited the Rev. Stewart Headlam because of his activities in the establishment of the Church and Stage Guild.

The late Bishop Brewer of Montana said: "Giving to Missions is not charity; it is life."

Mr. William M. Evarts was once talking with General Grant about a great Brooklyn divine, who had been the victim of a slanderous tongue. Suddenly the distinguished lawyer asked, "Why is it, General, that a little fault in a Clergyman attracts more notice than a great fault in an ordinary man?" "Perhaps," said the General, thoughtfully, "it is for the same reason that a slight shadow passing over the pure snow is more readily seen than a river of dirt on the black earth."

An absent-minded Clergyman, in charge of a Mission not over a thousand miles from Chicago, startled his congregation by announcing: "Here endeth the second lesson, and I want to say right here that the furnace is badly in need of repairs. I sincerely trust the Vestry will see that it is thoroughly overhauled before the Summer is ended." It may be comforting to many an absent-minded Clergyman to know that so great a man as Dr. McCosh of Princeton, who was accustomed to conducting the devotions in the College Chapel, omitted to include in the announcements a notice which had been communicated to him and, in the course of his prayer, to the surprise of the assembled students, he said: "And, O Lord, bless Prof. Karge, whose French class will be held this morning at nine o'clock, instead of at half past nine, as usual."

The Chicago Tribune, commenting on the program of reform advocated one year ago, but never carried out, by the commission of the liquor traffic, says that the present sudden ebullition of virtue among the "wets" comes a bit late. It is like a death-bed repentance.

Secretary of the Navy Daniels is making a crusade against immoral conditions at some of the naval stations. In appointing an advisory committee on the improvement and welfare of men at naval training camps and stations, he said: "The majority of the 114,000 recruits recently added to the navy are young men and boys who have come from sheltered homes. I believe that their welfare and their training in good surroundings is a matter of the highest importance, and every effort is being made to secure the very best moral environment for all training camps and stations."

According to R. W. Hargadine, State Fire Marshal of Minnesota, more churches burn than club houses. His report shows that only five club houses were destroyed by fire last year, while in the corresponding period seventeen churches were burned. "One would imagine that club houses were not more fireproof than church structures," Mr. Hargadine said, "so the only explanation is that more care is taken of club house structures than of church buildings." The Fire Marshal doubtlessly failed to take into consideration the fact that there are probably several hundred more churches than club houses in the State of Minnesota.

"Wear the clothes you have, so man power now engaged upon feminine fads and fripperies may be released for real war service at home or abroad," urges the National Defense Council Woman's Committee. "Buy at reasonable prices, regardless of style. Allow the unenlightened men to find fault with you. Do not draw on the labor market to create useless things. It is poor political economy and poor patriotism."

"The idea of vacation as a time of absolute rest and inactivity is obsolete," asserts the Editor of Light. "Idleness of body, mind or soul brings neither rest nor true recreation. A vacation that ignores the claims of man's three-fold nature will be a

failure and a disappointment. Keep up your exercise, keep up your reading, keep up your Church-going, wherever you are."

In the privacy of his home, the butcher was telling his wife of the arrival of a new Summer resident. "She came in today," he said with enthusiasm, "and I can tell you she's a real lady, brought up select and exclusive. She don't know one cut o' meat from another, nor veal from mutton."—Youth's Companion.

The Church is causing genuine surprise by the promptness and efficiency with which her many thousands of communicants are giving themselves to training and service in all forms of active war participation. But there is another service that can be rendered by the Church that far transcends even the valuable physical support she is so abundantly offering to the nation. Her legitimate domain is the spiritual world, and as anxieties and perils increase as we approach the line of actual battle of arms, her purpose of steadfast courage and restraint in the fulfillment of duty to those at home is a fine manifestation of the spiritual power in her, which in too many cases has lain largely dormant during less exciting and critical times.—St. Andrew's Cross.

Personal Mention

The Rev. Carl C. Hagberg, who has had charge of St. John's Church, Galesburg, Ill., for some time past, left on the 1st inst. for Sweden, where, at the request of Bishop Perone, he will undertake special work for the next six months.

The Rev. William O. Dawson, who for seven years had charge of St. John's Church, at Preemption, in the Diocese of Quincy, and was sometime Dean of the Deanery of Rock Island, is now at work in the Diocese of Springfield, doing Missionary work at Jerseyville, Carrollton and Chesterfield.

The Rev. Stephen Gardner has resigned as Curate of the Church of the Redeemer, Chicago, and will take work at the Church of the Advent, Boston, during the Summer.

The Rev. M. J. Barker, in charge of St. John's Church, Dunbar, Pa., has enlisted as Chaplain of the First Pennsylvania Artillery, and reported for duty at Pittsburg on Sunday, July 15th.

The Rev. J. A. Bayton, Rector of Trinity Church, Peru, Indiana, and in charge of Christ Church, Huntington, Indiana, has accepted a call to Osceola Mills, Pa. The members of the Church at Huntington presented him with a purse of \$200 as an appreciation of his services rendered during the past four years.

The Rev. Ray G. Seacord of Nashotah, Wis., has accepted a call to St. Mark's Church, Waupaca, Wis.

The Rev. F. A. Patterson of Sturgis, Mich., has filed an application for the Officers' Reserve Corps.

Dr. Newell Dwight Hillis, pastor of Plymouth Congregational Church, Brooklyn, N. Y., gave the noonday address in Huntington Close, the outdoor pulpit of Grace Church, New York, on Friday, July 13th.

The Rev. Leonard Doswell, Jr., who for the past two years has been in charge of the Churches in Crowley, Opelousas, Washington and Eunice, in the Diocese of Louisiana, has accepted the call to become Rector of St. George's Church, New Orleans.

The Rev. Isaac C. Perkins has renounced the ministry, and, at his request, was formally deposed by Bishop Winchester, in Christ Church, Little Rock, Arkansas, on July 20, 1917.

The Rev. George Burgess took charge of Grace Church, Chicopee, Mass., on the 15th inst. He was formerly assistant at St. James' Church, Greenfield, Mass.

The Rev. Theodore D. Martin of Worcester, Mass., is holding services during the Summer at Grace Church, Oxford, Mass.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., and his family are spending the Summer at Muskoka, Canada.

The Bishop of Chicago, the Rt. Rev. Dr. C. P. Anderson, is spending the months of July and August at Phelps, Wisconsin. The Rt. Rev. Dr. S. M. Griswold, Suffragan Bishop of Chicago, is taking his vacation during the same time at Richard's Landing, St. Joseph's Island, Ontario.

The Rt. Rev. Dr. James Wise, Bishop of Kansas, and Associate Editor of THE WITNESS, is spending

the Summer with his family at Richard's Island, Ontario.

The Rev. Dr. John C. Sage, Rector of St. John's Church, Keokuk, Iowa, and Managing Editor of THE WITNESS, is spending the Summer, together with Mrs. Sage, at Richard's Landing, Ontario.

The Rev. Henry C. Mitchell, Rector of St. Uriel's Church; Messrs Edward Mack and Francis C. Baird, tied for Councilman of Sea Girt, New Jersey. Each received fourteen votes. One of the three will be selected as Councilman by the newly elected Mayor.

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BLOOD GUILTINESS

The East St. Louis riots in which a low class of brutal whites defied the majesty of the law and the decencies of civilization by inaugurating a reign of terror against the negro race, is one of the many incidents which tarnish our national honor and make us a byword among the nations.

How can we decry the brutalities in Belgium when worse atrocities than these go unpunished in our midst, and when those whom we elect to positions of trust and honor refuse to make a fair investigation and to bring to summary punishment the perpetrators of these dastardly deeds?

Every Illinois official, from the Governor in the State House at Springfield to the cowardly policemen of East St. Louis, is on a level with the thugs that did these deeds, until each has cleared his reputation by helping to fix responsibility for this crime against decency.

We note also the charge made publicly and courageously by Colonel Roosevelt that the labor unions are involved in this affair.

It is a critical time in the nation's history and the public is in no mood to be lenient with men who, for selfish reasons, endanger the honor of the nation.

The labor agitator who tries to embarrass the nation at this time is no better because he is a workingman (which often he is not) than the food hog who belongs to the speculator class. Each of these should be dealt with courageously and summarily, and by no one more quickly than by the classes which they misrepresent.

War isn't a nice thing. It is a stupid way of settling international difficulties. It is a breeder of vice and an occasion for grafters and thugs to prey upon the public. But even those who are conscientious objectors to the whole military propaganda must be one with the most ardent militarist in demanding the stern handling of those distorted criminals who take advantage of the nation's trial to further their own ends, either by brutal assaults on human beings or by trading unfairly in human necessities.

There is still another class of Americans today who are without shame—those who, for their own special financial interests, promoted this war, and who are withholding their own flesh and blood from participating therein.

As a rule the sons of the prosperous have given a good account of themselves in training camps and ambulance corps. But there are others who have talked war and wanted war, but are willing that somebody else shall furnish the boys and girls who shall take part therein. Surely, their damnation is just.

At a time when millions of loyal Americans are giving their money, their sons and their labors because they are loyal to their nation's honor, surely the civil shepherds of the flock should preserve the law and order that they are sworn to enforce.

Let the authorities of the state of Illinois defend their own honor in protecting the black man in their midst, whose blood is as much on their shoulders as it is on the brutes who participated in those riots.

They need to pray that they may be delivered from blood guiltiness for, like Pontius Pilate, they stood by and did nothing. Until these men act the commonwealth of Illinois stands disgraced among her sister states.

It is a curious phase of worldly men that they hate most, those whom they have most injured.

In the days of Bishop Whipple the men who hated the Indians were the men who robbed them. The thirty-nine Indians who were hanged at Mankato for participation in the Minnesota Massacre were not one-half so guilty as the government grafters who held back their allotment for mercenary reasons, but they would have been found foremost among those who favored hanging these Indians.

The negro may be a problem in some localities, but he did not intrude himself into our midst, and when treated with consideration is capable of virtues as conspicuous as those of the white man.

The finest bit of oratory that I have heard in the General Convention was that of a North Carolina layman, who challenged the South to show a single instance in which a black man, who had been intrusted with the property and family of his master during the Civil War, had been faithless to his trust. Surely as fine an exhibition of fidelity to trust as can be shown in the history of the world.

The unreasonable hatred toward the negro as a class is a blight upon the honor of the nation and, until its manifestation in the form of mob violence is rigorously suppressed, we are guilty of his blood.

True, some of his crimes are revolting, but one is at a loss to know whether these revolting crimes are due to the black blood, or to the white blood which he has inherited from the crimes against the helpless victims of white men's lust.

If there is any race toward whom we owe a debt of reparation for the sins of our race, it is this same black man, who has been more sinned against than sinning, and who has a right to the protection of the nation in which, strange to say, he is usually a most patriotic citizen.

We do not plead for social intercourse—we would that it had never been possible. We merely plead for justice.

The editor takes note of certain comments upon one of his editorials, which appeared in a recent issue of the Chronicle,—and also of the personal observations made by the editor of that magazine. The tone of the comment makes it undesirable that any reply should be made, for controversy is illuminating only when conducted according to the rules of courtesy.

I merely wish to assume full responsibility for the editorial.

IRVING P. JOHNSON.

EDITORIAL CONVICTIONS

Complaints are beginning to come in that THE WITNESS is a partisan paper. Curiously enough they are coming in with equal vehemence from both wings of the faith.

If one will make a careful study he will discover that the contributors have been from all schools of thought.

Naturally if you judge a paper from one article, or the articles of any one man, they will seem to have a one-sided aspect, and many a man impulsively sits down after reading a single article and writes that THE WITNESS is a partisan sheet, forgetting that one swallow does not make a summer.

There are some in the Church who are so non-partisan that everything which they differ from is partisan in character.

And it is so easy to say that because of this fact you will have nothing to do with the paper. Well, that is your privilege. But it occurred to the writer many years ago that if he wanted to get above a partisan atmosphere he had to read what his opponent said and that he had to get as sympathetic a view of his particular side-light.

It is our aim to get into the paper any views which can be held with loyalty to the Church.

Of course it may be unfortunate that one man writes all the editorials and that he has convictions. We have seen Church papers edited by editors who seemed to have no convictions.

You pay your money for such editorial policy as you prefer. Personally, I would rather have editorials antagonistic than insipid.

Perhaps the editor ought to state that he has definite convictions and that he is equally at variance with Rome and Geneva.

If some of those who protest against the editorials as too severe on Protestantism (as such) will read his articles on Church History regarding the Papacy, he will find that, whatever he is, he is not Pro-Roman.

He believes in the prophetic and priestly offices of the Christian Ministry.

He adheres to what he believes to be the sacramental principle of the Church.

He maintains that the Church has plenty of room for Father Huntington and Dr. McKim, but he can't possibly guarantee to agree with both, or with either on all questions. But both Father Huntington and Dr. McKim may contribute to the paper their positive convictions on any legitimate topic.

Somehow people are curious and somewhat narrow in religion, and they expect the miraculous, even though they may not believe in miracles.

How many of you expect your daily paper to be a looking glass of your own opinions? Yet you read its message because you want to hear what it has to say, and then you usually form your own convictions.

We hope that we may disagree with you without forfeiting your respect.

THE STORY OF THE CHRISTIAN CHURCH

THE HOLY ROMAN EMPIRE

On Christmas Day in the year 800 Charlemagne was crowned by the Pope as Emperor of the Romans.

He claimed it was a surprise. About as much of a surprise, we imagine, as when the notification committee told President Wilson that he had been nominated President.

Charlemagne was by far too astute a man to be thus taken by surprise, but it was much more diplomatic to seem surprised.

It was an eventful day, for it was the revival of the imperialism that had been the curse of Rome, and was destined to be the curse of Europe for over a thousand years. The imperial crown became the bauble for which vain men eagerly strove, and for which millions of innocent men were slaughtered from the Treaty of Verdun (843) to the siege of Verdun (1917).

Upon Charlemagne's head the crown rested most securely, for he was a regal person, and reigned for many years striving to educate his people and to make the Church a real power for good in the Frankish world.

He was a giant, physically, intellectually and regally. For his morals, he claimed the immunity of kings from observing the moral law and was guilty of inconstancy to his wives and needless cruelty to his enemies, but he lived in barbarous times and inherited some of the vices which were characteristic of the Frankish court.

His was a benevolent tyranny in his day, but he passed on to his son, Louis the Pious, his crown without his abilities and became the author of the spawn of czars and kaisers and emperors which seems destined to come to an end in our day with the abdication of the Czar, the probable defeat of the Kaiser and the death of Franz Josef, Emperor of Austria.

But in Charlemagne (800) the power of the Caesars was revived for over a thousand years, though never did Caesar, kaiser or czar extend his imperial power over all of Europe, though each had this for his ambition.

Never, during the reign of Charlemagne, did the Roman See attempt to lord it over the civil power, nor even to ignore that power in its domination of the Church.

At the Synod of Frankfurt, and at other times, Charlemagne did not hesitate to brush aside the Papal decision, nor did the Papacy file any objection to his paternal authority.

But, in Louis the Pious (or, as he might more aptly have been named, the Superstitious) the Papacy had a different caliber with which to deal, and in Louis' struggles with his three ungrateful sons, the Roman Bishop played a mean and selfish part, ever seeking its own ends and sacrificing its benefactor in its greed for power.

At the Treaty of Verdun (843) the sons of Louis divided their grandfather's realm amongst themselves, and incidentally determined the map of Europe for future time. To Lothair, the eldest, was given the imperial bauble, and a long impossible territory, blocked out so as to include the two capitals of Charlemagne, Aachen (Aix-le-Chapelle) in the North, and Milan in the South, as well as Rome. This territory, which had no principle of solidarity, became eventually split up into little kingdoms and into the debatable land between France and Germany which became the possession of Charlemagne's other grandchildren. Holland, Belgium, Luxemburg, Alsace, Lorraine (a corruption of Lotharingia), Switzerland, Burgundy, Savoy, Italy, struggle along through the center of Europe in a sanguinary procession because Lothair wanted to be a Caesar and to strut in imperial purple. What curious trouble little people with large grandfathers can make in the world's history!

Charlemagne's reign, of about 40 years, was merely a fruitful oasis in the dreary history of six centuries, known as the Dark Ages. And dark it was, for learning nearly perished, and the Church had little power in controlling the morals of the people, or the lust of rulers. Indeed, the Church itself, intrigued with the rest and more successfully, for it had abler leaders, and no women or boys to mess things.

It was an age in which truth and justice seemed to depart from the earth. It was the age of feudalism.

There are few names in all the period worthy of remembrance, and those came to Charlemagne's court from England.

For there was one spot in which learning and piety flourished and overflowed into Europe, and that was the British Isles, for they were not contaminated with the evils of imperial or Papal court.

Alcuin, the leading figure at Charlemagne's court, was an Englishman. Scotus, the leading theologian of the period, was a Scotchman. The leading Missionaries and teachers were English, Irish and Scotch, but the majority of the people were densely ignorant and during this period superstitious customs fastened themselves upon society.

The light of the world came from the British Isles and gave a slender ray of light in a dark and wicked world.

Made Over

I am not thinking of garments, but of souls. There are, I suppose, people whose pride would not permit them to wear a made-over suit; but if we should refuse to wear our souls remade, most of us would go without. Growth implies outgrowing earlier measurements. Modes of thought and conviction alter as we mature. "The old order changeth, giving place to new." We also must change. We must have the old garments of thought recut. Redemption implies and involves remaking the soul. Someone says that the best violin is an old Cremona, and that the best of old Cremonas is one which has been smashed and put together again. If this be true of violins, shall it not be still more true of souls? God's specialty, if I may say so, is to remake the soul.—George Clarke Peck.

In order to encourage attendance at Church and the Church School during the summer, St. John's Church, West Hoboken, N. J., issues vacation certificates, the requirements of which are as follows: "All who attend every session of the School at home will receive one. Attendance at other Schools also will be credited provided the Superintendent writes his name on the back of the vacation card for the particular Sunday. Besides, if a boy or girl is in a place where no Church is near, attendance will be credited if the Collect, Epistle and Gospel for the day are read, or, if there are a number of children in the family, a little service is held at home. Vacation offering envelopes are given to all who desire to use them."

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

II

WHICH ART IN HEAVEN

How misleading to many are these words. There grows up the idea of the Father away from His world, sitting in solitary grandeur. What is heaven? Men need localization for thought, in order to concentrate their mind. This is a result of our earthly condition, and God has throughout the ages gradually been spiritualizing this. This is what is meant by the words of our Lord to the woman of Samaria. Until men have attained their full spiritual growth, God has been localized in some place where there was a special manifestation of Himself. But most of us have not attained this growth; hence the value of the Cross and the Crucifix above the Altar in the Church. Hence also the great value of prayer and meditation in the silent Church. As we are constituted our thoughts reflect the influence of our surroundings; when these are commonplace, our thoughts are commonplace. Only to the deeply spiritual does the full realization of the omnipresence of God come home. So when we pray, there is a need to direct our thoughts to some place, as it were, where God is, but this should not dim the great and real truth that God is everywhere and that heaven is not strictly speaking a place, higher than the blue sky, but a state and a condition; it is the heavenly condition of things, the spiritual sphere of action. It is where God is in His eternal reality and glory. Our Lord spoke Aramaic, and in Aramaic there is no adjective for heavenly; so "which art in heaven" is synonymous with heavenly; "our Father which art in heaven" with our Heavenly Father. So again, when we say this in our prayers, it is not that we place God out of the world of material things; we assert that He does not have the fulness of His nature in earthly things but in the spiritual sphere. We pray, therefore, that our life shall be that fuller life which is the life of our Heavenly Father. Our Heavenly Father is our God unlimited by earthly bounds and material conditions. Protestantism influenced by 18th Deism tends to put God apart from this earth. This is a truth, and it is the truth that is expressed in the phrase, "which art in heaven;" but there is another equally true idea, that, while God is transcendent, He is also immanent, that, while God is heavenly, He works in and through the earthly.

HALLOWED BE THY NAME

To this should be added the phrase, "as in heaven, so on earth," since the fulness of God's holiness for which we pray is realized only in heaven. The appealing to God as our Heavenly Father implies love, trust, and reverence, so deep, that there is also holy fear, the shrinking from grieving Him. Therefore, with the thought of our Heavenly Father in our minds, we pray for that reverence of His Name which characterizes the inhabitants of the heavenly sphere. This petition is the first, the most necessary, the most blessed prayer for the whole human race, the greatest and most indispensable of all prayers, for our prayers, as well as our character, depend upon our knowledge and our conception of God's person. A low conception of God, a failure to keep His Name holy, vitiates all life, religion, and prayer. "This is eternal life, to know Thee, the only God," but to know Him as holy, for to know Him as holy is to know Him as He is. Holiness is a part of His revealed nature. The gods of the heathen are not and never have been characterized by holiness. They were in many cases but the deification of the desires and lusts of men, the lower nature of man carried up to heaven. The Lord God Jehovah reveals Himself as a Holy God: "Holy and reverend is His Name." So in this petition our prayer is that God's holiness be revealed to all men. Let Thy Name be hallowed by all men, but especially by Thy disciples. It is not that God's Name in itself be made holy, because He is holy, but that men may know and reverence it as holy. "God is holy, that is, God is God; He is therefore hallowed when He is acknowledged, worshiped, and proclaimed to be what He is." It is not only a prayer against swearing, against taking God's Name in vain; it is a prayer for the positive virtue of worship and reverence, for the proper treatment of all His works, for a realization of His unique position in the world.

Name stands for nature revealed and brought out; that is, all that is connoted in a title, nature, character,

our concept of Him and His person. When we know a person, his name brings up to us all that is implied in his personality as well as our conception of his character and nature. So with God, name means Himself, and to us our grasp upon His character and personality. Religion is based upon God and our knowledge and view of Him. If we grasp this rightly, if to us God is revealed as holy, reverence springs up spontaneously. When we have the right conception of God, we say with the Psalmist: "Holy and reverend is His Name," and our lips are moved to utter the hymn of heaven: "Holy, holy, holy, Lord God of Hosts." Men swear and take God's Name in vain, because His Name means nothing to them. They know not God save in a very elementary way. God's Name means nothing to them. The word is empty of any reality for them. Hence the name is not hallowed. Men who have a deep sense of the reality of God, who love Him, reverence Him as they reverence their mother and never speak lightly or irreverently of Him. The first thought of all prayer is God, and the first petition is that we may know and reverence this God.

THY KINGDOM COME

Again we must add the phrase, "as in heaven so on earth." This is a prayer of infinite scope. It is that heavenly things may rule on this earth as they do in heaven, the spiritual kingdom of God; that the atmosphere of earth may more and more become that of heaven. Most people, however, by the separation of the phrase, "on earth as it is in heaven," from the petition, "Thy kingdom come," have come to think that this portion of the Lord's Prayer has reference to some future millenium, to a catastrophic coming of the Lord, a destruction of all the present and a replacement by the heavenly, but when we join to the petition the additional prayer that this kingdom be on earth as it is now in heaven, there is implied a transformation of this world from an earthly condition to a heavenly. So we pray: may justice rule in this world rather than injustice, truth rather than error, kindness rather than cruelty, love rather than hatred, purity rather than lust, peace rather than enmity.

There may be times of purifying fire, of winnowing by the Lord of the grain, but if we could only realize it, we are praying for the changing of the kingdoms of this world into the kingdom of the Lord Christ. But we are the children of the kingdom for whose coming we pray, and there is laid upon us duties to perform as citizens of God's Kingdom, not merely privileges. To pray, Thy Kingdom come, is to pray not only for our place in that kingdom, but for the grace to do our duty now as citizens of that kingdom on earth. It is that we may realize that the coming of that kingdom is by our realizing here on earth the nature and character of God, the life of that kingdom fully lived in heaven to be lived on earth, and that it will come in its perfection on earth only as men live according to God's will. The first step is the keeping holy God's Name, and the means towards bringing in Christ's kingdom is the prevalence of God's will among men. So wherever in this world war is made against unrighteousness, wherever an effort is made to promote righteousness, the coming of the Kingdom of God is made more possible. The agents are Christian men and women.

This is a petition that all fraud be exposed, that there be truth in all science, art, and literature, that there be honesty in all business, purity in all social relations, and justice and equity everywhere. More especially that each of us who pray this prayer may have these in ourselves and practice them in our lives.

The Church is in one sense the Kingdom of God, in that God is supreme within it ideally, however defective its outward life may be. Potentially at least it is the kingdom, but being human in its members it is marked with all the failings of humanity. But by it and in it the Kingdom of God is to be realized on earth as it is the Body of Christ by which the Holy Spirit is now transforming the world. Therefore, this petition is a prayer for the Church, for its peace and unity, for growth of grace in its members, for the increase of the love of God within it, and for an increasing knowledge of its duty as a whole and our duty as individual members to make and keep this Church holy to the Lord. It is a prayer for Missions, for when the world as a whole shall have turned to Christ, then will the Kingdom of God be close at hand; in it we pray for the conversion of the world at home and abroad. Also we are praying for the nations that peace

The Church At Work in Obscurity

I

In the great cities of the East the Episcopal Church is not obscure. It is not without a feeling of satisfaction that the New Yorker reflects upon the beauty of the Church architecture which commands the most prominent locations in the financial, business and social centers of New York from end to end of the Island of Manhattan. The visitor, passing along the main artery of the city, is impressed by the wealth which has built and maintains the beautiful fabrics which house the worshippers from the Battery to Washington Heights in such buildings as Trinity, Grace, St. Bartholomew's, St. Thomas', the Cathedral of St. John the Divine, and the Chapel of the Intercession. Should he go to one of these prominent Churches to attend one of the principal services, he is still more impressed by the difficulty, and sometimes, even the impossibility of getting a seat. It is disappointing. The impression is, that the Church in the city is wealthy, cold, proud and indifferent to all save the luxury and comfort of worship. This false idea maintains to a truly grievous extent throughout the country. It is not considered, if it is known, that but a few blocks away from any of these great Churches, are Churches of equal dignity, where the beauty of worship is maintained at the high level of our liturgy.

THE CHURCH PERMEATES CITY LIFE

A string of Churches built, and in large part supported by the prominent congregations along Broadway and Fifth Avenue extends throughout the Middle East Side. There is St. Augustine's on East Houston Street, Grace Chapel on East 14th Street, the Chapel of the Incarnation on East 31st Street, St. Bartholomew's Chapel on East 42nd Street, St. Thomas' Chapel on East 60th Street, and the Church of the Holy Trinity on 88th Street. In beauty of design, in correctness of architecture and in the perfection of detail, some of these buildings far excel their Mother Church. They are equipped with every known facility for the social betterment of the communities they serve. Clinics, day nurseries, kindergartens, cooking schools, gymnasiums, are maintained at a cost which is in some cases greater than the charge for the maintenance of the Mother Church. The work in these Chapels is carried on by a large staff of devoted clergy of large ability, assisted by doctors, district nurses, deaconesses, social workers, kindergartners, visitors and instructors in manual training. It is safe to say that the majority of the people of New York, and most of those outside of the city, have no conception of the vast activities of the Church, and the wealth expended in extending in every direction throughout the city the hospitality of Christ.

SHE REACHES THE OUTCAST

Yet the Church casts her net still wider. The city has its native submerged population, a people unknown, who seem never to have felt the touch of her constant effort for their welfare. Those there are who are born in the midst of wretched poverty to an inheritance of disease and ignorance, whom none of the agencies of

may be among them, that right rule may be of and for the people.

But more than this, or in addition to this, it is a prayer against dirt and disease and uncleanness, which breed temptation and vice and drunkenness. So to fight against these with all our might and main is to carry out practically what we pray for in the petition, Thy Kingdom come. It means to promote health by parks, to insure good water, fresh air, healthy, sanitary houses, sanitary factories, for the lack of all these things takes away from the manhood of God's children and prevents their carrying out the will of God, which is their sanctification. But the Kingdom of God is like the leaven which is to leaven the whole lump until the whole be leavened. So the Church, which is the people of God, is to work until the world is truly transformed into the Kingdom of God. Unless we desire all this, then we should stop praying, Thy Kingdom come.

Ruskin has said: "When you pray, Thy Kingdom come, you either want it to come or you don't. If you don't, you should not pray for it. If you do, you must do more than pray for it; you must live for it and labor for the Kingdom of God."

(To be continued.)

the state seem to be able to raise out of their wretched condition, to whom the teaching of the public school affords but more efficient methods of following crooked ways. Yearly hundreds of young men and women from all parts of the country come to the city, some filled with ambitions bound in the majority of cases to be disappointed in a greater or less degree. Many of them succumb to the apparently innocent allurements of the city, to find themselves eventually involved in courses of life from which there seems to them no return. The city, a lonely place, is yet a hiding place. Thousands who have experienced the opposite of Christian charity toward their sin in some village or country town seek oblivion in the city wilderness. Their treatment from the Church people at home makes them avoid above all the Church in the city. They slip through the meshes of the net. Christ is not for them. They shift through life, the unknown, the despairing, in wretchedness, in poverty, in shame, in disgrace, they lurk about the secret parts of the city until the police drag them to prison, disease to the hospital, age to the alms house, insanity to the asylum, or death to the potter's field.

To gaze upon the accumulated misery of a great city would bow the head and wring the heart, yes, and break the pride of the strongest of men. Is this sea of sorrow fed by streams which flow from thousands of fair villages, where the unfortunate received the first religious kick on the downward path? The relentless commercial and social struggle of the city seems more cruel than that of the country only because of the numbers involved. In the city, the Church never forsakes her children, but with wider and more closely woven nets drags the depths of human sorrow and want.

Manhattan Island, beyond which New York is now flung far, is doubtless the most thickly populated and wealthiest space of its size in the world. Dire poverty and wealth, learning and ignorance, wisdom and foolishness exemplified in every race and every nation of the globe elbow each other there. The harbor of New York, the East River and the opening into Long Island Sound is dotted with small islands, most of them the property of the city and occupied by public institutions under the Department of Correction or the Department of Charities.

SHE CARES FOR THE IMMIGRANT

On Bedloes Island, overlooking New York and its approach from the broad Atlantic, stands the Statue of Liberty. It is the symbol which has beckoned millions from all lands to seek here the opportunity for the freer development in themselves and their children of life, liberty and happiness. In times of peace yearly hundreds of thousands of immigrants are detained for days beneath the shadow of that statue at the immigration station on Ellis Island, while they undergo the often long and tedious examination required to enable them to enter the country. Right there and then the Church begins her work with them. The Chaplain for Ellis Island is always on hand to welcome them, to advise, to assist, and in case of need to minister to their wants, spiritual and material, in which he is assisted by interpreters and other workers of his staff.

THE SICK AND THE NEEDY

Proceeding from the lower end to the utmost limit of the city by the East River, you pass Gouverneur Hospital, served by a Chaplain of our Church. At 16th Street is Willard Parker Hospital for contagious diseases, whose resident Chaplain is a Priest of the Church; Bellevue Hospital, at 26th Street, with its Chapel of Christ the Consoler, with a resident Priest of our Church. Next comes Blackwells Island, some two miles long, covered with municipal institutions, each having as the sole Protestant Chaplain, a Priest of our Church in residence. The City Hospital, the penitentiary, the Home for the Aged with its beautiful Chapel of the Good Shepherd, the workhouse and the Metropolitan Hospital.

Just beyond is Randall's Island, where is the house of correction for wayward boys, and also the hospital for defective children, both so far as Protestant inmates are concerned, under the care of Episcopal Chaplains. North Brother Island comes next with its hospital for contagious diseases, with an Episcopalian Chaplain. Opposite is Rikers Island, with its workhouse, also served by a Chaplain of our Church. Last of the city's islands, where the waters broaden into Long Island Sound, is Harts Island, with a branch penitentiary, and a Priest of our Church as Chaplain.

On Harts Island a large stone cross, recently erected by a devout Churchwoman, stretching its arms over a level waste, indicates Potters Field. Here is the final resting place of the unfortunate, the outcast, the forsaken, the forgotten. The Church which has dragged every institution of the city with its closely meshed net, stands by the open grave and says over them the words of life and of hope which none of the vicissitudes of this earthly pilgrimage can extinguish.

From his entrance into this land, whether by immigration or by birth (for, of the waifs and the foundlings of the great city, every other one is given into the arms of the Episcopal Church), this Church never despairs of one man, nor will she let him go, but follows him to the very grave. Those who do the work know of a surety in whose image man is made, how impossible in any man is the utter effacement of that image, and the great, secret, often all unknown, longing in man's soul to respond to the Divine urge.

(This is the first of a series of articles on the Church's Mission Work in the City.)

What Constitutes a Successful Parish?

By William R. McKim, Rector of St. John's Church, Oneida, N. Y.

To answer this question we, Yankee-like, ask another, "From what viewpoint are you inquiring?" If you measure success by dollars and cents then fabrics and salaries will bulk largest in your eye and you will get very nearly an exact and accurate reply. If your measure relates to the spiritualities our reply must be content with, at best, outward signs, and you must wait till Judgment Day for real statistics. But please do not despair, your question is not so impossible of answer. The true Priest-Rector learns to co-ordinate these spheres in his work and to make parochial prosperity an exponent of real spiritual growth as manifesting entire devotion to the whole welfare of God's Kingdom. I believe personal devotion to Christ through, and by means of the Sacraments will mean loyalty to the Church both as a spiritual kingdom and as a temporal or human institution. If by careful, loyal teaching we bring people to "Know God and Jesus Christ whom He hath sent," then, I am positive the Master's words must prove true, "I am come that they might have life and have it more abundantly," that, in other words, if you please, this abundant life will overflow the limitations of sight and manifest in concrete form.

If people be trained to value their spiritual heritage and privilege, I firmly believe they will make sacrifices for them in days of stress and pioneering, or in better days, will desire to replace wilderness tabernacles with fanes and temples expressive of their ideals of the glory of God's worship and kingdom. Christian courtesy and consideration must play a large part in Parish life. I would emphasize this as to non-essentials and by contrast I would insist upon loyalty to principles and a definite faith. I would make the Church the home and common center of the people's social life and hence I feel very strongly that some form of a Parish House is essential to effective work and for the housing of the vitally important work of Christian education, the Church School. The Church must be warmer in her sympathies and yet stop far short of being partisan if she have an effective message for this twentieth century.

Why Should We Fret?

"He who frets has lost his God—is indeed as if God were not," says Mark Guy Pearse. "Surely it is worse than having no God to kneel down and say, 'Our Father who art in heaven,' and then to go forth fretting and fearing, as if He never knew or cared." It is worse than being an orphan to have a father and yet forget his love. How perplexed the angels must be at the sight of the fretting child of a Heavenly Father! "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How, then, can he fret?" If there be one grain of truth in our belief that there is a living God who holds us unalterably dear, who is seeking in all things and through all things ever to lead us to the highest, the fullest and the best, what room is there for us to fret or fear?—Michigan Christian Advocate.

THE CHILDREN'S HOUR

THE VIOLIN TREE

By EVA LEE MATTHEWS

Once upon a time a tree grew up in the forest, sound at heart, close and fine of grain, with fine spreading branches. The sweetest of the singing birds nested there, for it seemed easier to sing in that tree than in others about it, and the tree drank in with delight all the music of the forest. The singing of the birds, the whispering of the breezes, the deep organ notes of the great winds, the patter of the silver rains—all was sweet music to the tree, and gathered into her heart and kept there and worked into the fineness of her wood texture. And then, one day, all these faint and unperceived yearnings of her heart received a definite impulse. She was now a great tree, with a splendid trunk. A young man came, stepping springingly through the forest, carrying under his arm a violin. He paused beneath the tree, and, leaning against its great supporting trunk, lifted his violin and his bow, and drew such music from it that the tree was thrilled to the heart. This was different from everything she had heard before—different from the wild forest music, more thrilling, more sustained, more rhythmic, of a higher order. And as he carelessly rested his violin against the tree, she suddenly recognized that it was made of the same sort of wood that she was of, for trees have a way of knowing when some of their own wood touches them. And a wonderful thought came to her: "If only she could be made into violins, how she would love to make such beautiful music." But she could not express her thought except to the winds, who understood her little whispered wish. The musician, after an hour of rest, carelessly picked up his violin and went on his way, nor ever gave a thought to the tree that had sheltered him for an hour; but the tree dreamed constantly of the violin and her desire to become one.

At last some woodsmen came into the forest and began to cut down some of the trees; and this one was marked for cutting. Very cheerfully she bore the pain of the cutting, for she thought to herself: "Now I shall be made into violins." But, alas! that was not the destination of the tree. She was made into strong beams for the building of a house. After she got over her first disappointment, she began to be quite interested in the life of the house. There was a large family in it, many children, and the music of their laughter delighted the tree, while any quarrel or discord jarred and discomposed her till the words of penitence and forgiveness were spoken.

And the house saw many changes, many joys and many sorrows. The children grew up, and words of love were whispered, and sank into the heart of the fine old beams. Life silvered the hair and ripened and mellowed the hearts of the different members of the family, one by one. Some went away and started their life in other houses, but some remained in the old house with new generations of children, and the great beams made of the music-loving tree drank deep of the music of human life, even as it had in the old days drunk deep of the wild forest music.

And at last the day came when the old house was to be taken down. It had served three generations, and its day of usefulness was over. In taking it down, however, the men were astonished to find how sound and strong were the solid beams that supported the floors, and they took them to the warehouse of the merchant who had the contract of wrecking the house. He was a queer, snuffy old man, crochety, but he knew a good thing when he saw it, and he put the sound wood in a great store room, filled with all sorts of junk, and there it lay in silence for a long, long time, and the dust lay thick upon it—and it had nothing to do but dream of its past—its bright and beautiful youth in the forest, when it had had visions of a wonderful music-filled and music-producing future—dreams that were never realized. Then it thought of its strong and active middle age, when it bent all its strength to the support of an ever-flowing tide of human life. How interesting it had all been—how it had loved those human beings who had passed through and into its life in the old house. And now this was old age, to be laid aside and forgotten; to dream of the past,

because there was no future to dream about, and no present to demand its energies. Yet the tree thought there was strength in it still, and power for service, if only a use could be made of it. It did not repine, however. It said to itself: "I have had a happy life, and a useful one, even if it was not quite what I dreamed of when I was young," and even as it was whispering this to itself, the door opened, and the old merchant who now owned it came in with a stranger, a man with a look in his face that strangely reminded the old beams of the musician who had first inspired her with her first conscious yearnings for a musical life. The old merchant was talking in his high, cracked voice: "I believe, Monsieur Stradivarius, I have just the thing you want, old, fine-grained wood, well seasoned. The house from which I took it was nigh a hundred years old, and much of it was rotten, but these beams were all perfectly sound, not a flaw in them. Ah! but men built well in the old days—none of your flimsy modern stuff. I can sell you the whole lot, if you want it. It would make a power of violins, though."

The stranger wiped away the dust and tested the wood to see that it was sound. Then he took his magnifying glass and, having chipped off a bit, he examined the grain freshly exposed.

"This is exactly what I want, Friedmann," he said quietly. "I will take it all. You may send it over to my place tomorrow."

And so it came about that the tree that had dreamed, and lived, and suffered, and had never grown sour or discontented, but had ever kept a sound, sweet heart, at last came to the realization of her earliest dreams, a grander realization than she had ever thought of. She became world-famous, for the Stradivarius violins today are sought for by the greatest artists, and are more precious than their weight in gold. But the master hand that made them said:

"Yes, there is the skill in making, but the material—that, too, is important. And this wood is perfect for the violin. I know of no other like it in all the world. It seems to have the music in it. I seem to hear the forest music at times, the whispering winds, the songs of birds, but at times it changes again, and has all the sweetest tones of the human voice, too, the murmurs of lovers, the laughter of children, the sobbing and sighing of broken hearts. When I am dead and gone, my violins will be making music for the world, and I am well content."

And he passed his hands over the strings of the violin he had just completed on an order from Paganini, the great violinist, and a throbbing, golden sound came forth, that seemed the echo of his own last words:—"I am well content."

The Conference For Church Work At Cambridge

The Cambridge Conference has become a permanent feature of Church life. For more than ten years, men and women have gathered at the Episcopal Theological School buildings in the early Summer for conference, instruction and training in the spirit and methods of Church work. It aims to bring together, for mutual help, leaders in the thought and action of the Church, and also those who are doing, or intend to do, Church work, but feel the need of better preparation.

The committee in charge consists of Bishop Lawrence (ex officio), Bishop Parker and Bishop Perry, who are present and give the benefit of their experience and spiritual power. Besides the Bishops, there is an earnest group of Clergymen, Laymen and women. Miss Bumstead, Miss Ward, Miss Thomas and Miss Kellogg have been untiring in their labors of preparing the program, arranging exhibits and looking after the comfort of the guests.

The life of the Conference has centered about the Altar in St. John's Church, where are held the daily celebration of the Holy Communion, Morning Prayer, Intercessions and

Compline, besides the beautiful Sunset Service under the trees, with a spiritual address by the Chaplain of the Conference. The first week, Dean Rousmaniere served as Chaplain, and Father Huntington the second week. Every one present spoke again and again of the spirit of unity, consecration and enthusiasm which prevailed.

The program covered two full weeks. Each day began with a general Bible class for the whole Conference. For the first week, this was led by Prof. H. S. J. Williams of Sewanee, who discussed "The Fourth Gospel: Its Aims and Message". In the second week, Dr. McClenthen of Baltimore presented "Points From the Epistle to the Ephesians, and Their Application to Modern Times".

Professor L. C. Lewis of the Western Theological Seminary, Chicago, gave a course of lectures on "Pioneer Cities of Christian Thought".

Dr. W. H. Jeffrys, recently a medical missionary of Shanghai, gave a course for young people on "Tomorrow's Christ".

Religious Education received full attention. During the first week, Prof. C. H. Boynton of the General Theological Seminary gave a course of Principles and Methods of Teaching, selected lessons in pedagogy from the course in Religious Pedagogy of the G. B. R. E. Miss Withers of Yonkers gave a course in Demonstrated Sunday School Work.

In the second week, the Rev. Chas. Herbert Young of Chicago gave a course of lectures explaining the Christian Nurture Series which has been set forth for use in the Church by the G. B. R. E. Deaconess Love explained the work of the Kindergarten and First Grade, and Miss Frances Barney of Connecticut discussed the Missionary Education of the Child, explaining the new Junior plan.

Missions were given much attention. During the first week, Board Courses 1, 2, and 4, "Missions According to the Bible", were presented by Mrs. Droun and Mrs. Cowan. Mrs. C. E. Hutchinson of Newark discussed the work of the Woman's Auxiliary.

During the second week, Miss Lindley held a Normal Mission Study Class, Miss Ford gave a course on "St. Peter", Mrs. Erickson, on "The Missionary Study of the Bible", and Miss Hutchins, on Prayer.

Social Service, during the first week, was presented by Miss Halsey (special investigator of the American Association for Labor Legislation of New York), with field work under the direction of Miss Dudley of Boston.

During the second week, Dean Bell of Fond du Lac aroused great interest and discussion by his presentation of "The Readjustment of Christian Morals". Another interesting course was that of the Rev. Latta Griswold of New York upon "Methods of Agreement" in certain questions of controversy.

During the afternoons there were informal conferences upon such topics as the Junior Auxiliary, the United Offering, the Church Periodical Club, St. Barnabas' Guild, the G. F. S., addresses by returned missionaries, etc.

Each evening was given up to a public meeting. During the first week, these were of a missionary nature, with addresses by Bishop Lloyd, Prof. Ward of Harvard, Rev. Robert Keating, Rev. Henry C. Sartorio, Rev. S. L. Gulick, D. D., Rev. T. A. Ludlow, Rev. J. C. Flanders, and Dean Bell. One evening was given over to the younger members of the Conference, who presented a missionary play.

We who were present are strong in our endorsement of the plan of the Conference. Men and women from many places, meeting varied and perplexing problems, were brought together, and, under the unifying and illuminating power of the Holy Spirit, were strengthened and encouraged. If similar Conferences could be carried out in other parts of the country, upon the strong, firm plan of this Conference, much benefit would accrue to the life of the Church.

The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy. The editor of the "Ram's Horn" once wrote: "If your pastor preaches too long for you, it is probably because your prayers for him are too short." It was aptly put. If you would have an ideal pastor, pray for him in your homes, in your closets, and especially with all fervency and love when he stands before you to preach the glorious Gospel.—Exchange.

A DIOCESAN MISSIONARY FAMILY; SO THE KINGDOM GROWS

BUT—TO RETURN

Upon a mountain side in a New England Diocese some several miles from anywhere, there lives or lived, for they have now moved to another mountain side, a family of genuine American stock, as most of such families are. There were many children in this family of whom a dozen or so survive to the present day. The younger ones are still at home; the others having gone to "seek their fortunes." One of them is serving a term in jail for seeking a fortune previously discovered and appropriated by another man. The doctrine of the prior claim as set forth in the commandment is at best a rather confused matter in the minds of many and back in the hills to lack of clarity are added crudity of infraction and destitution of influence which increase very greatly the hazards of non-conformance.

FARMING A MOUNTAIN SIDE

In Uncle Sam's statistics on such matters this family was probably rated as "Farmers." Their claim to such classification was identical with that of certain peculiar looking Greek forms to the title of "Second Aorist"—they couldn't be anything else. Obviously they were not ministers nor printers, nor teachers, nor tailors, nor any of the other things by which men lose or gain a living. Clearly then they were farmers. More than that they owned a farm. They didn't really own it, for it was mortgaged way beyond its real value, since it was mortgaged for something and it didn't have any value. And again, it wasn't really a farm, for such part of it as was not rocks was scrubby woods and what was not scrubby woods was rocks, and what was neither rocks nor scrubby woods was a swamp, always soaked and generally covered with water. The expression "owned a farm," in their case, was an iridescent euphemism potent for impressing their friends in the city. But even this was only in the Land of Make-Believe, for they didn't have any friends and they never went to the city.

"CAST THE BANTLING ON THE ROCKS"

Mr. Emerson seemed to think this a very good thing to do by way, it may be supposed, of developing a certain sturdiness of character. If sturdiness were all that character needed this process would leave little else to be desired. Sturdiness unqualified by certain religious or conventional considerations brings sometimes to pass inconvenient situations. It was pure, unqualified sturdiness that fired a shot in the Adirondacks a few years ago that ended the life of one that the sturdy ones regarded as an invader. Money can purchase land but not so easily good-will—at least not a good-will that can be depended upon to remain. There are dozens of men, so one familiar with those parts asserts, who know perfectly well who fired that shot. But the rewards that have been offered by the dead man's family for the disclosure of the desired name have failed utterly to coax any hint from the sturdy ones as to which of their number indulged himself in this particular manifestation of the common quality. Many another irregular act has been done by these men of unqualified sturdiness. Mr. Emerson is right. It is surely a great stunt to throw a baby on the rocks, to suckle him with the she wolf's teat and all the rest of it. The only trouble is that a brick is likely at any time to come through the dining room window and land in the gravy of the society that did it. There are quite some piles of these bricks here and there and quite some work for Daniel on the walls of the present time. Here and there someone who played at Socialism or something of the kind for awhile walks out of the ranks of the rockified ones and the conservative ones are quite cheered. But they would not be so cheered if they saw the number that walk in as the one walks out. They fail to realize that every instant a new baby is being thrown on those rocks which are the cradle of destruction so far as the present order is concerned. The very fact that some, considering who they are, are walking out is not a reassuring one for it means, and it means only, that the measures being progressively formulated and advocated by the ultra democratic people are too stiff for the man who has anything more to conserve than has the bulk of his neighbors. Beware of the man who has nothing to lose. And there are many of him.

For years the particular family we are speaking of fought out their joyless existence on its mud-rock-scrub-wood farm. Their tools were old and broken, their tillage scant, their stock poor and their supplies precarious and defaulting. When one of the boys went to jail for robbing a store his dominant feeling seemed to be one of relief for it gave his sturdiness a chance to rest up from its bank-rupting exercise on the "farm."

Some years before this venture in fortune-seeking on the part of the lad who rested up for awhile, the Church Missionary in these parts had established contact with this family and had baptized about all of them including the member who subsequently went to jail. This admission would be less easy to make were it not that some with better advantages, ecclesiastical ones included, than this boy ever had owe their freedom to something other than their merit. That goes without saying, perhaps, but it must not go without thinking lest the saving potency of missionary Baptism be underrated. What this sacrament and this contact did do for this family was to teach it that there was after all among men a society calling Jesus Christ its Head, which cared enough for people in general and poor people in particular to seek them out and to aid them in every possible way without money and without price so far as they were concerned. And when this attitude—this astonishing attitude, unlike anything they had previously met—came to be understood, their response was of a quality, an intensity and a constancy, well worthy of the best traditions of the sturdy ones. As sturdy ones they themselves had had their troubles with the powers with which such seem fated to come into collision. According to report more than one fierce fight in or near that lonely house had taken place with deputy sheriffs who occasionally resorted thither with embarrassing inquiries respecting some of the family's acquaintances. But in spite of these occurrences, not as frequent now as they used to be, their attitude toward the Church's workers was one of kindly, constant and respectful regard. Some of the children are now married. When children are born among them, they send in that these also may be baptized. When the father lay ill awhile ago, the mother wrote in at once asking for a call upon him. When any of their numerous relatives are met by difficulties too much for them they are counselled by this family to send for one of the Church's workers. Their attitude toward the Church is like the attitude of many of us toward God, the which results in the practical reservation of such refuge as an emergency cabinet or goal.

STILL, YOU NEVER CAN TELL

At least, such seemed to be the case. But it is not always possible to determine from the coast line what lies within and beyond. It often happens that a good deal is going on on the inside that makes little of show on the out. For a very long time, according to surface croppings, Jean Valjean was not a paying investment to the eye of any but God. Our hill-top family, beyond what has been mentioned, gave few signs of visible improvement in circumstances, manners or morals. Kindly regard we knew we had but what of that if it indicated or were associated with nothing further or more. The difficult miles and the time consumed seemed travelled and spent in vain.

A LETTER

And then there came a letter. It was from one of the daughters of our mountain side family—one of the sturdy ones. It was addressed to the Deaconess who for five years has been associated with this hill-country work. It was dated July 7, 1917. It was from another state whither the girl has gone to seek her fortune. It contained a voluntary acknowledgement of value received—an acknowledgment valid in the Spiritual Court and binding in the jurisprudence of God. It wasn't much in form. There was not a "whereas" or an "aforesaid" or an "in consideration" in it. It must have been written without legal assistance. But after over ten years' touch by the Church's long-range missionary ministrations upon her and her father's family, this is what she has written, this is what the letter contains—"If it wasn't for you I would have nothing and would probably be nothing."

BEST THING OUR AUXILIARY HAS DONE

How are we to tell what is the best thing our Auxiliary has done? We can judge by the fruits of our work what has been accomplished, but God alone can know what grace has been wrought in each character, by the spiritual thoughts that have been aroused, by the deeper interest taken in the welfare of those who have been debarred from a knowledge of Christ the Savior, of God the Father, until the Missionaries of the Church have carried the message to those in need of their teachings. The Spirit of Missions has been a wonderful help in arousing interest, but it has not yet become as close a fireside companion as could be desired. Study classes have been slow in organizing, but when once established have been found most helpful, and are growing steadily each year. Where some bodies of women have not the time, or do not care for real study, according to the methods laid out by the Church Missions House, an interesting program for reading can always be arranged from the Spirit of Missions. In fact, in some cases, this seems to have a more vital interest, as coming direct from the pen of those now working in the cause. One of the ways in which we have tried to arouse a better understanding of Missions has been to bring visiting Missionaries, those home on furlough, to tell us of their daily life in foreign lands, the obstacles to overcome, the discouragement from lack of funds or proper facilities for carrying out their work, and, in spite of all this, the wonderful results with which God has crowned their efforts. These talks bring new life into our Branches, where they have the privilege of meeting these consecrated men and women. But, of course, only a certain number of Auxiliary members are reached in this way. Sometimes we are fortunate enough to secure workers from the mountain Missions to come to us to plead their needs, for in the South there is a

large scope for this work, and we are all particularly interested in it.

All of these things, with our regular Parish meetings and Annual Diocesan meeting, bring our women together for discussion of ways and means, as to how the best help can be given to the Missionary cause. The "get together" plan seems, after all, to be the modern slogan. There cannot be any gathering where there is thoughtful consideration of a subject, without arousing some interest, either for or against it. If the latter, try to overcome the prejudice, which is what it usually proves to be.

Where one organization is enthusiastic over Foreign Missions, another cares only for domestic work. Take the one that is most cared for at first, and gradually work around to the other side.

This year we feel our crowning work is providing the means for the maintenance and training of a young woman who has given herself to the cause of Christ, and is ready and anxious, as soon as properly trained, to go wherever the Board of Missions feels she is the most needed. The spirit in which she is making her preparation is truly that of a consecrated Christian. God grant that she may have health, strength and ability to carry out all she now hopes to accomplish.

The women of our Diocese are sending up definite prayers for her, and this simple act of worship is helping them, as well as helping the young girl herself, for she has written how much it means to her.

When our United Offering was presented at the Triennial at St. Louis, and this "gift of life" accompanied the "gift from the blue box", we felt that this was really the best thing that our Auxiliary had done.

MRS. S. D. SEELYE,
Secretary-Treasurer W. A., Diocese of Alabama.

What Can the Clergy Do to Help Diocesan Missions?

[The following practical and inspiring paper was read at a recent meeting of the Southern Archdeaconry of Western Michigan, and provoked not only enthusiastic commendation, but resulted in renewed activity of the parochial clergy in Diocesan Mission work. It will be read with interest by all of our clerical and most of our lay readers.—Editor.]

In the beginning I wish to strike a note of optimism, for there is evidence that we have a right to look for much improvement in our Diocesan and Domestic Missions through economic influences now at work. It is a well known principle that where men place their interest and invest their money they look for results. This is especially true of the influence of large foundations. I make my point quickly by citing the results that followed the establishment of the Carnegie Foundation. There was an immediate readjustment of the methods of all of the small colleges of the United States. I do not enter into the question of whether this influence was good or bad, but wish to stress the fact that there was a readjustment.

It is safe to anticipate that the establishment of the Clergy Pension Fund will be followed by a similar readjustment of the work of the Church. It will make many a man look into the methods that are employed in carrying on Diocesan Missions. This fund will have a nationwide effect. Probably more important, and certainly more influential, in this Diocese will be the results of establishing the Re-enforcement Fund. With the coming of half a million dollars there will also be the pressure of an insistent demand for efficiency in the work on which the money is spent.

This being the case, the question before us ought to be, are we, the clergy of this Archdeaconry, going to keep up with the times and stay abreast of the work that the laymen of the Church are doing for the Church, or will we lag behind and be hauled up for an accounting by the laymen. I hope we will keep up with the procession. If we do not, then let the layman do his duty!

I did not come here to deal in generalities or to talk about conditions for which I have no remedies to propose.

My first proposition is that we ought to fund our efforts so that we will be able adequately to take care of every

Mission where there is no resident clergyman. But you will say, we have the Archdeacon to do that. Let's not be silly enough to ask the Archdeacon to make bricks without straw. Or to change the figure, let us see to it that we furnish the Archdeacon with the Missions, it is only sensible to observe that he can do more work if we furnish him with tools than if we sent him out to make his tools on the job before he goes to work.

PROPOSITION I

Let us gather for him (Archdeacon) complete information about the Missions where there are no resident clergymen.

This is not so difficult as it sounds. In the summer when most of us find there is not much chance to do anything constructive in our Parishes there is a real opportunity to work in the small-town Missions. My experience shows that it takes one able-bodied and reasonably active man about four days to make a complete religious survey of a town of seven hundred people. We ought to have a survey of every town where we have a Mission, and we ought not to ask the Archdeacon to do this work. It will do all of us good to take a change of scene and busy workers making surveys. There are several laymen in my Parish who will be willing to put in two days apiece in taking religious censuses. If each clergyman in the Archdeaconry will agree to give two days' time to this work, and if he will find two laymen in his cure who will do the same, we can start the Archdeacon out next fall with a complete survey of all of the places where there is no resident priest. The effect of this kind of united effort upon the Missions will be distinctly good. They will feel that the Episcopal Church in the Diocese of Michigan is really in earnest when the Church says that she cares for her Missions. The people will feel that there is some bond between them and the Churches of the Diocese.

PROPOSITION II

But someone will say, what is the use of getting all of this tabulated information? It will make an interesting statistical report, but what is the practical value of it? The answer is nothing unless it is used. Once gathered, it will be easy to keep up to date, and once obtained it will enable the Archdeacon to see that the field is covered in a way that it could not be otherwise. With a complete list of all of the Church people in each town where we have Mission work, it would be possible for the Archdeacon to draft the clergy for a day's

calling now and then. A call from a strange clergyman is a real event in the lives of many of the families in our Missions. They are isolated. All they see of the Church is in their own Mission. They want to talk about the Church. They want to count as many of the clergy as they can as their friends. They want to hear someone talk about the Church. Is it too much to ask that we all give three days every year to Missions? The first year to take the time to gather information that will be useful for the Archdeacon, and in the subsequent years to make calls just because it does Church people good to meet the clergy, and just because it does us good to meet the people. A man told me the other day that when he found a Bishop who was discontented or a clergyman who was a cynic, he felt sure the discontent and the cynicism existed because they were not doing missionary work. The man may be wrong. I believe he is right.

There will not be a missionary problem if we clergy will give three days each year to Diocesan Missions. If we do this we will find many a man who will give One Day's Income.

PROPOSITION III

Let us make sure that the Church's witness is felt in every town where we have a Mission!

Have you ever lived in a town where there was one weak Mission of the Episcopal Church and several stronger religious organizations? If you never have it might open your eyes to take off your clericals and go around in such a town and ask the people what the Episcopal Church stands for.

The fact is that the ordinary small town Christian has a very low view of the Episcopal Church. This is accounted for by the fact the service of the Church is not understood, and the minister comes in on one train and leaves on the next, and there is little contact with the Church, and little knowledge of what is taught and believed. My experience is that our religion is thought to be superstitious, and our ethics are taken on suspicion, and this is often our own fault. We have lamented the condition, and have done little to relieve it. We let the Methodist minister in the small town rant about the slackness in the Church of England before the time of the Wesleys, and convey the impression that this condition of affairs still exists. I know what I am talking about, for I was raised a Methodist. The current opinion of the Episcopal Church held by a small-town Methodist is that the Methodists left the non-progressive Episcopal Church a hundred and sixty years ago, or thereabouts, and they, the Methodists, have made progress, but the Episcopal Church is aground the same rock that kept it from making progress in Wesley's time. I state this because I am sure I know both the condition and the cure for it. Have some evangelical preaching in every Mission every year, and you will make friends of the very people who doubted that you had any religion, and this kind of preaching can be done sanely, and wisely, and easily. It means preparation of the congregation, it means careful advertising in the town where it is to be done, it means that we, the clergy, will have to do our duty, and go and preach the Gospel, but this is what we are for.

Missions Where There Are Resident Clergymen

If the Archdeaconry is to fill the place that it ought to occupy in the life of the Diocese it should offer an opportunity to each Missionary to tell the Archdeaconry what the needs of his work are, and what the Archdeaconry can do for him in his field.

Does the Diocesan Missionary receive the right kind of treatment?

Sometimes he does, but often he does not.

In many of our Parishes there is a feeling that something must be the matter with a man who is in a Diocesan Mission.

I heard an honored layman of the Diocese of Michigan say the reason why some men get larger salaries in the ministry than other men get, is because the men who receive more money have more brains.

This is not so, and it is an untruth that we ought to fight with all our strength.

PROPOSITION IV

Preach a sermon on Diocesan Missions every year, and show what the hardships of such work are, and the credit and honor that ought to come to the men who do the work of the ministry in the Diocesan Missions.

This point does not need enlarging. Exchange with the men in the Mis-

Arizona Convocation

A Touch of Human Interest in the Reports and Addresses

The Rev. George C. Golden gives the following interesting account in the Arizona Record of the Convocation of the Missionary District of Arizona:

This year the Convocation was held at Prescott, the city over a mile high. It seemed very apt that this assembly should be held there on its mount of vision. For one thing was apparent to those who attended its sessions—that all those who took part were filled with the vision of Christ's venture.

Reports were given, plans for the future were detailed—but all with that touch of human interest that made the listener wait, spellbound, for the next word that fell from the speaker's lips.

In the Bishop's address on the Church of the Past, he unrolled a romance of Church history more interesting than any fiction. After telling of the early history of the Church in Arizona, with characteristic realism he spoke of the self-denying service of Bishop Kendrick—of how he rode by night in the day coaches that every cent might go into the development of the Church in Arizona and New Mexico—of how he led his Church to the edge of the promised land, only to die before he could realize the fruit of his labors. It all sounded like the romance it was and all who heard were filled with a zeal to extend the work so bravely and nobly founded.

The work of the Church among the Navajos was ably related by Miss Cady of the Hospital of the Good Shepherd. She tried to tell us that her report before Convocation was her initial speech, but as soon as she addressed us, we knew she not only possessed a very definite vision for work among the Indians but also had an unusual faculty for imparting her vision. In her inimitable way she told of incidents in their work—of success and failure, but with it all progress and victory. The hospital has been well placed at Ft. Defiance, for there the powers of love are defying superstition and ignorance. It is well for us to hear often from the workers at Ft. Defiance. It brings nearer to all the people the wonderful work being accomplished on the Navajo reservation.

The Bishop, the Rev. W. J. Dixon and Rev. B. R. Cocks gave account of the work of the Arizona Health League and of the homes for those ill with tuberculosis. Within a few months St. Luke's in the Desert, at Tucson, will be opened. An administration building and some bungalows will be built—more will be added as the work develops.

The Woman's Auxiliary and the Girls' Friendly Society were able to give encouraging reports.

Mr. Frank Shelby, Field Secretary for the St. Andrew's Brotherhood, also spoke at the Convocation. He stated that plans were made for constructive work throughout the state in the early fall.

Space permits the mention of only one other interesting feature of the Convocation—the talks of Miss Soulsby. Miss Soulsby is an English woman—the writer of several books, an authority on education for women, sometime head of the Oxford High

sions. They need a change, and don't get it as often as they ought to have it.

PROPOSITION V

See that as many people as you can influence take the new dollar a year Church weekly, THE WITNESS.

This will make a more intelligent lot of lay people in our cures, and it will make the communicants in the Missions have a better vision of what the Church is, and what it should mean to them.

I have tried to enumerate some of the ways that we can be useful to the cause of Diocesan Missions. I am convinced that we can see the work of Missions expand and prosper more than it ever has in the past if all of us will give of our time and ability.

The solution of the problem is with the clergy to a very large extent. If we have the attitude that the Missions are not worth much we will see that same attitude reflects in the layman until the layman wakes up, and then he will demand better leadership.

Make every communicant what Bishop Burton calls a "Diocesan" and you will have fewer people with a Parish-wide vision. If our people have a Diocesan-wide view of the needs of the Church, they will be missionary in spirit. This is what is coming sooner or later. Whether we lead or whether we follow, it will come.

Which end of the procession do you want to take for your place?

School for girls. As she was taking a year's rest in America, the Bishop induced her to come to Arizona at this time.

Miss Soulsby said the Archbishop of Canterbury told her to keep her mouth closed and her ears open while in America. Doubtless she obeyed the latter command, but to our profit she disobeyed the former. Whenever she spoke she had the Convocation in the hollow of her hands.

A deep spirituality, a keen intellectuality and a fascinating wit were her charms and she opened the throttle for them all. Speaking on "A Message From England" she congratulated us, as a nation, on the stand we had taken, telling us how much moral support our position had given the English people. Regarding our relation with England she said, "England learned a lot in '76, and she is today fighting for what you then won. Your duty is to give your pupil a pat on the back." All this from an English woman!

Speaking on "Friendship for Jesus Christ," she revealed the soul of her personality—a sense of personal friendship with Christ. She showed how that spiritual life, in our women, would be the great salvation for human society in the days of reconstruction that must follow the war.

The reports of the Parishes show that there has been a great increase during the past year—in families, communicants and financial conditions. All this gives us hope to look forward to the day when Arizona will be able to pay her debt to the Church by assisting others as they have so generously assisted her.

Were I a Laymen Again

By Rev. W. S. Howard, Christ Church, St. Paul

It is always easy to tell the other fellow how he ought to do it. The Clergy hear from time to time how they ought to do things, and if they are wise they welcome the criticism of the pew and profit thereby. The Clergyman has the additional advantage that he was himself a Layman before he entered the priesthood.

If I were a Layman, I would attend Church every Sunday, to get my money's worth. The people who attend every Sunday are the ones who gladly and generously support the Church in all its work, for they know its worth to others and themselves. I would attend every Sunday to support and encourage my Rector. He cannot find inspiration in empty pews, and a message from the Angel Gabriel can do no good if not heard. I would attend Church every Sunday to set the right example to my family, friends and the community in which I live. Too many men fulfill their religious obligations by proxy, and then wonder why their boys go wrong and have no interest in religion. If I were a Layman, I would attend Church every Sunday because I cannot afford to starve my own soul, to break God's commandments, to neglect the Lord's Table. I cannot meet the temptations of the world, the flesh and Satan without spiritual life and the grace of God. nor can I afford to die with a soul dead to God and religion.

If I were a Layman, I would make big investments in my Church. It is the best paying institution in the world. Our Lord tells about the hundredfold in this life, and eternal life to come. It is the best quality of investment. The making of men, the upbuilding of character, the making of Christians, all this we profess to be the supreme object of life. Do we really believe it? Then we must make many investments of our means for God. Is our cigar bill \$100 per year, and our subscription to the Church only \$25? If I were a Layman, I would make large investments of my time and my influence for the Church. How much time do we give to idleness or mere pleasure, how much to Church work? Boys in the Sunday School, Boy Scout work, and many other calls upon us, will yield abundant rewards.

"Be still, and know that I am God," is an exhortation of the Psalmist that is not always easy to heed. It is sometimes more difficult to keep still than it is to go forward, but it is sometimes just as necessary. We must keep in restraint our impatience. We should like to see the evil banished from the world in a day, but it is not likely to be done. We would go at once and pull up the tares by the roots, and throw them into the fire, but the Master says that thus doing, we might root up the wheat also. We must walk with God, neither running ahead nor lagging behind.—Raleigh Christian Advocate.