

# The Witness

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

PUBLISHED IN THE INTERESTS OF THE PROTESTANT EPISCOPAL CHURCH

VOL. I. NO. 32

HOBART, INDIANA, AUGUST 11, 1917

3 CENTS PER COPY \$1.00 A YEAR

## GENERAL SECRETARY OF CHURCH TEMPERANCE SOCIETY RESIGNS

The Church Temperance Society began its work in the United States in the year 1880.

The great honor of being the originator of the movement in America belongs to the late Mr. Robert Graham, who became the first Secretary of the society, which office he held until the infirmities of increasing age compelled his retirement about ten years ago.

Mr. Graham had been for many years associated with the Church of England Temperance Society. He was a man of strong personality and great ability and his long experience in the work of the parent society was of great value to the success of the work here. Under his vigorous administration the Church Temperance Society did much for the prevention of intemperance and the control of the liquor traffic.

Among the older clergy the memory of this good man still lingers as a sweet fragrance and they are ever ready to testify to his great earnestness and devotion to the cause he loved. After the lamented death of Mr. Graham in 1910 his daughter, Miss H. K. Graham, who had been closely associated with her father in the work, became the General Secretary of the Society.

Miss Graham's work stands as a monument to what a woman can do in a most difficult and trying position. Lack of space precludes us from calling the roll of her many useful activities, and it is not necessary, as they are too well known.

Miss Graham has been most widely known for her splendid work as editor of "Temperance," but still more valuable, in our judgment, has been her success as the founder and the leading spirit of the Woman's Auxiliary to the Church Temperance Society.

The parent society and the Rectors of the Parishes cannot take a particle of credit for such work as the Squirrel Inn, the Longshoremen's Rest and the lunch wagons. The credit for all this belongs to the women without whom it would not have been possible.

All friends of temperance will rejoice to know that the resignation of Miss Graham as General Secretary does not mean that her services are to be lost to the society—she has merely been relieved of some of the wider responsibilities that she may give herself to the department in which she has been so conspicuously successful and for which she is so peculiarly fitted as the Secretary of the Woman's Auxiliary to the Church Temperance Society.

The following resolution was unanimously passed at the last regular meeting of the Board of Managers of the Church Temperance Society:

WHEREAS, Miss H. K. Graham has resigned her position as General Secretary of the Church Temperance Society, after long years of faithful service,

RESOLVED, That, in accepting the resignation with very great regret, that managers of the society desire to express to Miss Graham their deep and grateful appreciation of her devotion in advocating the cause of temperance before the Church and their hearty recognition of her success in instituting methods of counteracting the temptations and influence of the saloons, as especially shown in her able management of the lunch wagons.

RESOLVED, That the Board place upon its minutes this record of its gratitude to Miss Graham for having so faithfully continued the work begun by her revered father.—Temperance.

## Churches Must Advertise or Go to Seed

"Church Advertising" is the subject of a contribution from the viewpoint of a denominationalist, Mr. E. A. King, to the August number of the Expositor, adaptable in part and worthy of serious consideration. In the introduction he gives the interesting information that a daily newspaper in a fair sized city where morals were reasonably good, counted the attendance at thirty-three Churches one Sunday morning. Out of a total membership of 15,138 there were present 873 men, 1,864 women, and 288 children, or a total of 3,025.

This is a fair sample of Church attendance in many cities and towns, but the places of amusement are usually full—all of them, night after

night, and included in the audiences are hundreds of Church members who seldom go to Church. It is not wholly fair to say that the difference in attendance is due to advertising, but the amusement houses do advertise and most of the Churches do not. Churches that advertise do get the people.

One downtown Church we know of in a large eastern city used a band of music one Sunday evening. It marched and played for thirty blocks and brought up at the Church door. A crowd of people followed and filled the Church. The minister then preached the Gospel to the crowd.

It is the custom in many cities to use advertising space in the daily papers to announce the Sunday program. There are different ways of doing this. There is the dignified announcement with dependence upon the sermon subjects. There is the sensational advertisement deliberately calculated to draw a "curious" crowd. There is the appeal to the "sensational monger" pure and simple. Occasionally some ministers put on a purely vaudeville show, concluding with an ordinary sermon. We have seen them all at work.

The minister who feels it necessary to "run a show" before he can preach is very liable to create the impression that he is, himself, unable to command a serious hearing. Two results are liable to follow, namely, the preliminary "show" material will sometime peter out and when the "ring master" departs the Church itself is given a serious setback and the successor is put in a hard place. It is quite possible that large numbers will attend for the sake of the "fun" and miss the point that at the heart of all true religion is sacredness and mystery. When these two elements are lacking worship as such is impossible and soul culture out of the question.

But Churches may advertise—in fact, they must advertise or "go to seed." If in no other way, the mem-

bers of a Church must "talk up" their Church. This is absolutely the best kind of Church advertising. It is personal work and it is genuine. One of the most common methods is to take space in the daily papers every Saturday or Sunday morning. The cost is not heavy and the extra offerings will easily pay their cost. Such announcements should be at least "sober," and they should not exaggerate. However, the announcement should be carefully worded so as to attract attention.

We believe in using the stereopticon and moving pictures and musical programs, and in fact, any dignified, uplifting method, but there is no excuse for the minister who depends on these things. Ministers should be exceedingly careful about making all sorts of machinery serve in place of their own brains and consecrated devotion.

**Splendid Work of  
A Rural Church**

An unusually interesting and successful rural work is being done in the townships of Warwick and West Vincent, Chester County, Pennsylvania, by St. Mary's Parish, under the direction of the Priest-in-Charge, the Rev. Charles Forest Scofield. He has succeeded in making it a social center for that community. Over seven hundred representative citizens of the section recently held a picnic at the Parish House and grounds in the interests of good roads.

On another occasion Miss Margaret Brown of the Agricultural Department gave a demonstration and lecture in the Parish House. The Rector reports that the ladies in that section will doubtless can more vegetables than ever before as a result of the encouragement and inspiration received from Miss Brown.

The annual banquet of Washington Camp, Patriotic Order of Sons of America, was held on the Parish grounds. Members of the order and their families to the number of over two hundred enjoyed the feast and a most delightful social reunion. Mr. Scofield is Chaplain of the order and gave an address.

Seventy-five members of the Knights of Malta attended an evening service in July, accompanied by their famous band. The band rendered a fine voluntary after the offertory in the Church and played many choice selections after the service on the lawn. St. Mary's Church is open every day for private prayer.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Exchange.

Sentiment is all right, if it is not overworked.

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

"Let me congratulate you on the growth of THE WITNESS. It is 'good stuff,'" writes the Rev. Allen Judd of Burlington, Ia.

A prize of \$50 in an automobile parade at Hot Springs, S. D., was won by a float entered by St. Luke's Parish representing "The Defenders of Belgium."

A Parish breakfast, self-served in the dining room of St. John's Church, Columbus, O., on Sunday mornings between the early service and the Bible School, is proving very successful.

The President and Mrs. Wilson attended service at Pohick Church, near Mount Vernon, the Rev. E. W. Melli-champe, Rector, on a recent Sunday morning, coming unannounced except by the Secret Service men who preceded them. They occupied the re-

and the Lack of It;" Saturday, "Suffering and Rest."

The Rev. Dr. C. S. Spalding has been called upon recently to address an audience of Jews in their Synagogue, to deliver the graduating address at a Roman Catholic convent and to officiate at the funeral of a Syrian who was a member of the Greek Church. Dr. Spalding says: "The work of the Rector of Trinity Parish seems to embrace the whole Catholic Church of the world."

The Rev. John Frederick Hamblin, in charge of the Church of St. Mary Magdalene, Newark, N. J., was advanced to the Priesthood in that Church on Sunday, June 24th, by Bishop Lines. The Rev. Robert MacKellar presented the candidate and the Rev. Dr. Francis J. Hall of the General Seminary preached the sermon. Mr. Hamblin is a graduate of St. Stephen's College and of the General Theological Seminary.

A report in the South Dakota Churchman from St. Paul's Parish, Brookings, says the past college year in Brookings has given more encouragement in the work of the Church than has any other of the past five years. More students are becoming interested in the Church and her services. The outlook grows constantly brighter, and, best of all, we are going to be able, with a little help, to erect a worthy building that will be an attractive force and not a repelling one as the present building is. This summer we are planning on starting the new Church. Our old property has been sold, and we must be out of the Church by October first, which will be about the time that college opens.

A communication has been sent to the clergy by the National Emergency Food Garden Commission requesting them to co-operate with the Commission in the patriotic duty of asking the members of their congregations to join in immediate conservation of food. "We ask the members of your Church," says President Pack, "to secure vegetables and fruits at summer prices during the summer abundance, and to can, preserve and dry them for winter use during the winter shortage. The cost of this food will be one-fourth less in summer than in winter. It will furnish supplies which will store our cellars and release thousands of freight cars for other use. This will be the most personal, most practical and most particular service one can render at this period, when every man, woman and child should consider it a patriotic duty to conserve everything possible."

The Rev. Edward M. Cross, Rector of St. John's Church, St. Paul, Minn., truthfully asserts in the last number of his Parish paper, that "Parochialism sounds the death knell of any Church afflicted by it. The lessons of the day powerfully teach the interdependency of all life, of all activity, —the inseparability of a part from the whole, the impossibility of progress without that community of interest in which the welfare of one is inseparably linked with the welfare of all others. A Church which disregards this fact, which adheres to the old parochial limits and self-centered policies that were the rule in the days when we were obsessed with an individualism that made the horizon of our lives co-terminus with our more selfish pursuits, is doomed. God cannot use it. It will fail to fit in with the universal scheme. The only salvation for us is association with the Universal. Separation from the Universal is death."



# THE PLACE AND PROBLEM OF PRAYER

## THE SPIRIT'S POWER AND YOUR OPPORTUNITY

### THE COLLECT

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The problem and the place of prayer is foremost in today's Collect, Epistle and Gospel. It is a subject to be handled by the meek and lowly in heart; the poor in spirit. I would fain turn you over to the words of the great leaders in and out of our Church on this subject, but I am not able to do this, so as a plain man writing for plain men I will jot down what is in my heart. In passing, however, I especially recommend to you for reading and study, Andrew Murray's books on prayer and Bishop Brent's books on the same subject. Notice in this Collect that Mother Church expects or teaches that God is going to hear humble servants. Pride or conceit or self-confidence will act as a curtain or barrier between our Father in heaven and our inmost selves, and there is no promise that God answers such prayers. He, of course, hears proud and conceited and self-sufficient and self-righteous people, as we can see from Jesus' story about the Pharisee and the Publican who went up to the temple to pray, but we have no assurance that such men's prayers are granted. What we do know for sure is that the man who smote upon his breast did go to his home justified. Let us who try to pray remember with John Bunyan that: "He that is down needs fear no fall, He that is low no pride; He that is humble ever shall Have God to be his guide."

### GOD'S MERCIFUL EAR

God's merciful ears! Here is encouragement for us. When God listens, mercy dominates. It seems to me to be a great help both in our private as well as in our common or public prayers to forget our surroundings and our auditors, or better still, to be so conscious of the fact that we are purposely putting ourselves in the presence of One who knoweth the very secrets of our hearts and yet wants to be our Father and our Friend, that we will be led to put away from us all vain and foolish longings and ambitions and seek only the things that are pleasing to such a Friend and Father as God ever proves Himself to be. To ask for things that are pleasing to God requires that we shall do a lot of thinking and studying before we talk with Him. Yet, how many of us come to Him with thoughtless and illy considered conversations; often superficial, even flippant, and quite self-centered. How can utterly selfish requests be pleasing to Him who gave His best beloved to be our life? Should not this very prayer stir us to a better realization of using our minds and memories as well as our affections and our wills before we begin to make our petitions?

### MAKE THEM TO ASK

"Make them to ask." Here Mother Church uses a very strong word, "make." Not, you notice, "help them," but "make them." Yet when God MAKES people do things how often such people object to the process and refuse to consider the end of the "making," even their own salvation, their own good. God MAKES US do things I believe just as He makes the rest of His creation do things, through the experiences of every-day life. We learn through experience. We realize by experience that practice makes perfect, and so whenever our ambition is stirred we try to qualify in all required conditions. This must we do in the matter of prayer; and first of all let us realize that prayer is a matter which concerns primarily the spirit of a man in which God only will make us ask, when He sees us willing to give our spirit a chance to grow its wings. To pray well is to have gotten what a famous preacher calls "The Victory of the Wings." God puts out on a branch, as it were, just as He makes the mother bird put her young on a branch, and as they first flutter, then fall, then begin to spread their wings and in the unfolding find that lifting power which eventually gives them the victory over the pull of earth, so God would do with us in making us use our wings. God is making you pray in the way He allows you to live. If you have not tried your wings, if you have not yet

lifted up your heart to Him, begin now and say, "Dear Jesus, teach me to pray by sending me the Holy Ghost." Then look around you. Maybe the Mother Church or the reverend husband, or the thoughtful wife, or the little consecrated child will show you how to begin to use your wings of prayer. At any rate know this, that God is making you pray by leaving you just where you are in life, in which place you will stay until you start towards Him. But the moment you start you will find why you were made a human being instead of a bird, or a beast, or a fish of the sea; and the power that will come to you from prayer will flush your life with joy and peace and a sense of victory.

### THE EPISTLE

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.—I Cor. xii:1.

### MOVED BY THE SPIRIT

"Concerning spiritual gifts." The gift of prayer is a gift of the Spirit, and not the gift of gab, nor of rhetoric. "No man speaking by the Spirit of God" can curse; nor can a man say, "I believe," except by the Spirit of God. If you pray it is because God has given you the ability to pray. Do you ever feel that you are led by the Spirit, "moved by the Spirit" as our non-sacramental friends say. Did you ever feel that you just had to pray? What good is your religion? What is there in it that unifies life for you? What makes it possible for you to pray in times like these in which we now live? What saves you from inner discord? Isn't it the life of the Spirit? Do you give the the Spirit credit for your knowledge, for your faith, for your health, for your insight into life, for your successes in interpreting people to one another? Do you ever pray to God the Holy Ghost to work in you, to give you a right judgment, to help you perceive and know? What is religion to you? A matter of words or of work? Should it not rather be a matter of the Spirit with which you speak your words, and do your work? If your religion has no spiritual side it must be a deadly dull mechanical sort of thing; a sort of dumb idolatry. If you feel dull when you pray; if Church-going leaves you unstirred; if all this talk by St. Paul to the Corinthians does not obtain your cordial and enthusiastic confirmation, don't you think it is quite likely that you are a stranger in God's House, and that you have a mechanical and formal husk of religion from which there cannot possibly issue life and power? Spiritual gifts would involve something that had life in them, and that could produce life. God's gifts are not barren things. God abhors a vacuum; that is why He has not much use for empty or vain repetitions. That is why Jesus tells us that "Your Father will give the Holy Spirit to them that ask Him."

### THE USE OF GIFTS

Here is another thought. Why would God give us these Spiritual gifts? Never forget that any gift you have was given to you to profit withal for the common good. "Unto every one of us is given grace according to the measure of the gift of Christ, especially for the edifying of the Body of Christ. If your life is not an edifying life, if your words are not edifying words, if your actions are not edify-

ing actions, isn't it quite evident that you are not praying to put your gifts to a right use? And do you think any man acts quite square with God who does not bring to Church his gifts of mind, voice, heart, person, and ask God to confirm him in the edifying use of those gifts? Can you not imagine that such an act would be PLEASING to God? Why not be baptized? Why not be confirmed? Why not seek a blessing in a Holy Communion and from a Holy Communion with the Author of all good things? Why remain ignorant of these spiritual gifts? Why not spiritualize your religion, and prove that the sacramental form of religion is the truly helpful form of religion because it is filled with the Spirit?

### THE GOSPEL

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.—St. Luke xix: 41.

"Jesus wept." "That most painful picture in the Holy Gospel points with the moral of its awful warning the double lesson of the knowledge we should have concerning spiritual gifts; first, that we should receive them when and as God offers them to us; and next, that we should use them faithfully and well. The Lord came to that Holy City, the choicest spiritual gift of God unto His own, and His own received Him not. Jerusalem had all the types of spiritual gifts, but she was ignorant of them, the very things that belonged unto her peace." Was God making Jerusalem ask such things as were pleasing to Him, when the hand of the enemy cast a trench about her, and laid her and her children even to the ground? Why, oh, why did Jerusalem not know the time of her visitation? Do you wonder Jesus wept? Think you that Jesus never weeps now? Are there no tears in Paradise? OF COURSE there are no tears in heaven! But as Jesus looks on us Christians turning His Churches into dens of thieves by diverting them from their purpose of being prayer places, do you not think His sorrow wells up into His eyes? By any chance do you suppose you contribute to this sorrow?

### TODAY IS YOUR TIME

"If thou hadst known at least in this thy day." "Your time is always ready," says Jesus. This thy day is our probation day. This thy day is our prayer day. This thy day is our chance. Today, today is this thy day! Tomorrow is God's day. His time has not yet come. This day is our proving, our probation day. Think on the uncertainty of human life. Think what it means to reject or abuse this thy day. How grateful we should be in the knowledge that God's merciful ears are open to our prayers in this thy day! How earnestly you and I should strive in prayer to find out what are the things that concern our peace in this thy day. How great is our chance in this thy day to make our Church a place of spiritual gifts, and spiritual power, and spiritual peace. How wonderful to realize that God gives us the chance to make the Church our spiritual mother; and by the due personal use of our spiritual gifts to make religion a vital and not a formal thing, and the Church a helpful place and not a dangerous den. A praying Church is a working Church. A praying Church is a peaceful Church. A praying Church is a happy Church. A praying Church is a helpful Church. A praying Church is a spiritual Church. A praying Church is a virile Church. A praying Church is a giving Church. A praying Church is a sociable Church. A praying Church is a pleasing Church. A praying Church is a holy Church. A praying Church is a true Church. A praying Church is a Church that

# COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
10 S. af. Trinity	I Sam. 20:1-23 Tobit 13:2-end	John 9:1-38	Prov. 11	II Cor. 8
M.	I Sam. 20:24-end	Matt. 26:47-56	Jer. 51:1-19	9
Tu.	21:1-9	26:57-end	51:20-41	10
W.	21:10; 22:3	27:27-56	51:42-end	11:1-15
Th.	22:6-end	27:1-26	22	11:16-end
F.	23:1-14	27:57-end	23:1-14	12:1-19
S.	23:15-end	28	24	12:19; 13-end
11 S. af. Trinity	Job 33:4-30 24	John 10:22-end	3:12; 4:2	Galatians 1

The story of the friendship of Jonathan and David, begun in the first lesson Sunday morning, is one of the world's classics. It has for its background the careers of two contrasted men—one whose star had begun to sink; the other, whose star now hid behind clouds of persecution, was yet in the ascendant, and destined ere long to shine in the heavens.

### SAUL AND DAVID

Saul has his modern defenders and the Prophet Samuel his detractors; yet the fact stands out that Saul, after his rebuke by the prophet, gave himself over to remorse rather than to repentance, which resulted in the dissolution of his soul—the breaking down of what character he had. He became more and more the prey of an "evil spirit" (I. Samuel xvi:14), of jealousy and murderous hatred of his Divinely appointed successor. The second lesson continues St. John's portrait of the true King, "Great David's Greater Son", with the story of the opening of the eyes of the blind man, whom our Lord led to the acknowledgement of Himself as Son of God. Both these lessons bear in a remarkable way upon the theme that unites Collect, Epistle and Gospel—true prayer. "If any man be a worshiper of God and doeth His will, him God heareth", the blind man said, and it was in that spirit our Lord always prayed and gained His wondrous power. So it was, in his degree, with David; so it was not with Saul. Prayer is forming an alliance with God, in line with one's "dominant desire", one's "demand upon life"; and hence

true prayer results when one's dominant desire is service and the coming of the Kingdom. (Fosdick: "Meaning of Prayer.") The Old Testament alternate is a beautiful example of praise and thanksgiving to God.

Passing to answer to prayer, we may well include within the "spiritual gifts" mentioned in the Epistle that rare and royal friendship of Jonathan for David, while his loyalty to the future king marks him out in his degree as one endued with "discerning of spirits", and that insight which, on its highest plane, enables us to say, "Jesus is the Lord".

In the evening, the course reading of II. Cor. is continued, with part of the section devoted to true principles of Christian giving, as inspired by the example of One who "though he was rich, yet for our sakes became poor", and as based on the prior and all-inclusive act of giving oneself. The qualities commended by the great Apostle in his Corinthian converts—generosity, love, faith, knowledge—as well as the varied precepts of the Old Testament lesson, are all well within the "spiritual gifts", concerning which the Apostle would not have us ignorant. The Gospel prophesies the destruction of the temple at Jerusalem, warning against selfishness in religion, while I. and II. Cor. are both addressed to Christians as themselves "the temple of the Holy Ghost." (I. Cor. iii:16-17, vi:19; II. Cor. vi:16.)

Instructive commentaries upon Saul, as well as on prayer, may be found in the following week-day lessons: II. Cor. vii:8-10; Matt xxvii:3-5 (Repentance and Remorse); and Matt. xxvi:36-39, and chapter xxviii (Gethsemane and Resurrection).

## The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

### IV

Give us this day our daily bread. St. Luke gives a variant of this. "Give us day by day our daily bread." This is the first petition that asks for ourselves anything, and it is the first that prays for material blessings. But even this petition may be for more than food. The word translated "daily" is found only here, in the Greek, and there is, therefore, a difficulty of translation. In the Latin Vulgate it is translated supersubstantial, but it more properly means the bread that we need day by day to sustain life. So it is not a prayer for luxuries and comforts of life but for necessities, food, clothing, shelter, and must be prayed in the spirit of contentment; "having food and raiment, be ye therewith content." But again we must note that it is contentment with sufficiency, not contentment with poverty or oppression. As with all petitions it is not a prayer for the granting of food and raiment without any effort on our part, but the prayer is for the granting of fruit of our labor; we are agents in the carrying out of the will of God, and so we really pray for the spirit of activity in seeking food for our bodies and that God will bless this effort of ours. But all this without worry and care, without anxiety, but not without planning or foresight. When our Lord said: "Why take ye thought for the morrow?" he did not mean that there should be no foresight, but that there should be no care-corroding anxiety. The force of God the Holy calls "Home." A place where Jesus daily teaches those who come to Him in penitence and love. Are you helping make your Church that kind of a Church? F. S. W.

the "daily" is to take away worry, greed, and self-indulgence, and to produce trust in God that He will abundantly bless the fruits of our labor as we live day by day.

### A RIGHT APPRECIATION OF MATERIAL THINGS

It is true that man does not live by bread alone, but man does live by the material things of the earth. We have need of our bodies as long as we are in this earthly tabernacle in order that we can do the will of God in the earth. So this petition is a prayer for the right appreciation of material things, for the value of the body as the instrument of the soul. It is a prayer also for the right use of the needs of the body against on the one hand too rigid asceticism and on the other too great an abuse of the body. It is a warning to us against neglect of health and against overindulgence of the desires of the natural man. The true use of material things is a sacramental use; with and by the things of the earth are conveyed to us the spiritual things, and God's purpose is brought about in the world and among men, and only through them can we accomplish God's plan when He made man. So when this prayer is prayed, we are appealing to God for aid so to control and discipline our bodies that we may have sufficiency of health and food to be faithful servants of Jesus Christ.

### ALL THINGS NEEDFUL FOR ALL

But more than the individual needs are the corporate needs. The "us" includes all men. So it is a prayer that all people shall have enough of all things needful, not that some may have luxuries while others want the necessities of life. It is really a prayer against cornering of food, against grafting, and against adulteration of all kinds. The extreme luxuries of our cities, the waste as well as the extreme poverty, is a contradiction of this petition. God has given bounteously of the things of the earth for the support of all men; it is we in our niggardness, our selfishness, that have made so much peculiar and individual. So when we pray this prayer we are praying that God will overcome our selfishness so that we shall live simply and aid others to get what they need for life.



# WHAT THE CHURCH TEACHES REGARDING HOLY MATRIMONY

XXXII.

## HOLY MATRIMONY

This is a "holy estate" in itself, whether solemnized by a minister or not, holy in the Garden of Eden, where there was no minister, and no service or bridesmaids, as it is when solemnized with full ritual. It is holy because God established it for an holy purpose, the bringing forth children to His glory.

So it is not to be "entered into unadvisedly or lightly, but reverently \* \* \* and in the fear of God". The woman should choose for a husband, one whom she would wish her sons to be like, the man, one whom he would like his daughters to be like, and one whom he believes will make a good mother for his children. Young people should be taught this as part of their Christian training, for it gives the true and inspiring Christian idea of marriage.

## IN THE FEAR OF GOD.

Marriage should be entered into "in the fear of God". Each should be sure that the other is a Christian. If good health, and a good education, and good manners are important, surely good moral principles are no less important. The sons are likely to follow their father's religious principles, or lack of them, and happiness or unhappiness for the woman will depend on this. Be not unequally yoked together with unbelievers is the Apostle's exhortation, the obedience to which would save many a heart ache, and many an unhappy marriage.

## THE PRAYER BOOK SERVICE

The Prayer Book service well repays study. It tries to provide that there shall be no impediment, mutual consent, the consent of the bride's father, each publicly testified to, before the marriage takes place.

That there is no impediment, such as God's law disallows, is provided by the solemn charge to each before the service. Such impediment would be relationship within the degrees prohibited by God, or an existing marriage not severed by death. Christ's law against marriage of divorced persons must be the law of His Church.

That there shall be mutual consent of the two parties is provided by the betrothal promise. The minister asks each, "Wilt thou have this man, this woman"? The "I will" is a public declaration of consent, the assurance, as far as the Church can provide, that the marriage is the desire of each.

But still farther, the Church wishes that the union of these two shall have the approval of the parents, at least of the bride. The fifth commandment, "Honor thy father and thy mother", is the basis of a happy married life. The Church, which reads that as one of the commands for youth, cannot give the blessing of God to a runaway marriage, which is in direct disobedience to this command.

Of course, the Church does not uphold parental tyranny. The daughter who has waited a year or so, in deference to her parents' wishes, and who is of legal age, has a right to the Church's blessing. The provision for "giving away the bride" looks to a reasonable consideration of parental wishes, without destroying the rights of the daughter.

It is only after these three things have been publicly testified, namely, no impediment, mutual consent and desire, and the consent of the woman's parents, that the Church proceeds with the marriage ceremony. Each makes his solemn vow to the other, before God and His Church, whereupon they are pronounced man and wife, and given the Church's blessing. The couple in reality marry themselves. They are the ministers in this "Sacrament of the Church". The priest pronounces that they are man and wife, and gives the blessing.

The grace which God gives, in a marriage which is in accord with His laws, is not merely grace to live peaceably together, but grace through the married relation to grow spiritually, "that ye may so live together in this world, that in the world to come ye may have everlasting life". Holy matrimony is intended by God to be a means of enriching character.

J. H. Y.

## A Little Sermon From the Pews

By L. H. Pammel, Ames, Iowa

## REVERENCE

The writer was pleased to observe while attending a meeting of university and college workers in Chicago, that when a Bishop entered the room in which the meeting was held that everyone rose from his seat. I noticed in St. Louis when the Bishops entered the hall in which the General Convention was held, that the Convention came to its feet. I think this is a fine custom. I have been in several Episcopal Churches in the West where this custom of rising when the Bishop entered was not observed. It looks to a layman that this is a fine custom. It shows reverence for the high office of the Bishop. I think we, as an American people, are not as reverent as we should be. This is particularly true in some sections of the United States. Everything connected with the Church and the ministry should be reverent. A clergyman, though he may not be intellectually as great as are some members of the congregation, yet let us not forget that the high office of the ministry means the saving of souls and making mankind better. Let us, therefore, always respect it. It is not becoming to a layman to make derogatory remarks of any of those who minister to our spiritual needs. It seems to me that if we can do anything to increase a reverent spirit in the American youth it will be a blessing to the American people.

I shall never forget a little incident that occurred in my boyhood days, on a farm in Wisconsin. My father always insisted upon obedience and that we should never talk in a derogatory manner of persons older than ourselves. We should respect age, as we were taught. A neighbor came in to weigh a load of hay and in driving up he called to me: "Say, where is the old man?" After the man left my mother spoke to me in German, saying: "I hope you will never speak of your father as 'the old man'." It was the slighting way and irreverent remark when the neighbor spoke which made my mother feel that this young man showed disrespect for my father, who was a much older man.

The lack of reverence on the part of the youth of our land is unfortunate. I believe if we could inculcate reverence on every occasion that there would be fewer criminals; that our attitude on many problems would be better. We are asked to show reverence to our flag, that it be unspotted and unsoiled, and yet many persons are using it in a way that in my mind is irreverent. Its use on trolley poles, back of automobiles, etc., is not desirable. I do not think the flag displayed in such places leads to reverence. The display of a flag in Church or from buildings, especially public buildings, is an act of reverence.

In some sections of the country it is a very common practice to swear. I once heard my good friend, Bishop Beecher, refer to this in one of his sermons as a national curse. I believe it is truly a curse and that we are losing reverence because of this fact.

Let us as laymen be reverent, not only in our worship, but with reverence to those placed in authority over spiritual and temporal things and, above all, be reverent in our daily life.

## A Civil War Pastoral Letter

The Rev. Dr. Clarkson, Rector of St. James' Church, Chicago (later Bishop of Nebraska) wrote a beautiful pastoral letter to the young men from his Parish who joined the army. This was written in April, 1861. And today there is to be found in the tower of St. James' Church the list of all those who fell in battle. And when the great fire destroyed the city, St. James' Church was destroyed, except the tower, which alone stood among the ruins.

The following is the letter: Dearly Beloved:

We are proud of you, and shall every day have you in our thoughts and in our prayers. May the God of battles bless, protect and keep you. No men on earth ever were called to a plainer and holier duty than you have been; and we expect to hear that you have done the duty well. The Right must triumph, and treason be overthrown, but it may cost us your

precious lives. Be ready, then, for death, as well as victory. Repent of your sins, and have faith in Jesus Christ, your Savior, and the way is as short and straight to heaven from the battlefield as from your bed at home.

As fast as you depart from us to the scenes of battle, your names shall be read in the Church, and constant and special prayers shall be offered for your health, your protection and your triumph. And if you fall in battle, I promise you that no efforts or means will be spared to procure your bodies, which shall be brought home and buried, if practicable, under the tower of the Church; your names shall be graven upon its walls, to remain there while the stone itself remains, and our children and children's children shall be taught to revere your memories.

Following this, you will find two prayers, one of which we shall use for you—the other, I pray you, use for yourselves. "And to God's gracious mercy and protection I commend you. The Lord bless and keep you. The Lord make His face to shine upon you, and give you peace both now and evermore."

That you may return to us in health and safety, with no wound upon your bodies, no stain upon your valor, and no scar upon your Christian character, shall be the daily prayer of Your affectionate friend and pastor,

ROBERT H. CLARKSON.

## Preparedness

### A Department in St. Katherine's School, Davenport, Iowa

St. Katherine's School, at Davenport, Iowa, is keeping abreast of the "Preparedness" movement. The School is an Episcopal School, and is under the care of the Sisters of St. Mary, with Bishop Morrison of Iowa, President of the Board of Trustees.

During the past year all the girls have had a rigid military drill, under the supervision of an officer of the Iowa National Guard, but drilled by the school girls, one of whom is continuing her work this Summer by drilling the girls in her home town, Ottumwa, Iowa.

Next year, when school reopens in September, the whole number of girls, about one hundred in all, will be systematized and brought into line with the practical needs of the day. A school uniform has been adopted and accepted by the girls with enthusiasm, expressing economy in dress, with sensible styles in clothes and shoes.

The Domestic Science courses of the School have been changed to meet more practical needs. The girls are to do a real part of the labor of the School. The daily inspection of rooms is to be by the officers of the military organization; they, with the Student Council, elected by the whole body of girls, will hold study hours, have charge of the School lines and the order of the refectory and dormitories. In the cooking classes, the girls will furnish a real part of the labor of the kitchen, one day preparing the desserts, and another, the meats and soups.

An opportunity will be given the girls to "enlist" for real "service", under a plan of work which contains:

Service under the Red Cross organization in town.

Lessons in "first aid", with a short home nursing course.

An effort for personal efficiency; sufficient exercise, at least eight hours a week, of walking, sports, dancing and drill; eating food in sufficient quantities, and less eating of candy and ice cream, etc., between meals; a bringing of one's self up to standard weight; proper care of the body, daily bath, erect posture, proper posture at table and in class room, and general deportment in the house.

All that prevents waste and makes for economy; turning out lights when not in use; a careful treatment of anything pertaining to the School property, reference books, desks, grounds, especially the grass, and economy in stationery and all material used.

All this is to supplement the regular work of the School, which is that of a preparatory School for the Eastern Colleges.

There is nothing in our present condition that will conflict with any interest that we owe to God, our country, our family, our neighbor or ourselves.

Our flag stands for protection. Protection means tranquility. Tranquility means peace, and peace means comfort.

## EVERY-DAY RELIGION

By Dr. James E. Freeman

### A GREAT TEACHER

"Speak to the earth, and it shall teach thee."

This is an admonition given by an ancient wise man, an admonition too little heeded by all of us. Life's efficiency is largely determined by our teachers, and our capacity to receive and assimilate what they teach. There is a great, silent teacher whose lessons are to be had for the asking, a teacher almost incomparable, whom we sometimes call, "Mother Earth," or again,—"Nature." Several years ago the brilliant New England writer, John Fiske, wrote a striking little book entitled, "Through Nature to God," in which he sought to make clear God's plan as revealed in the things on earth. We recall a man who had difficulty with his religious faith, who recovered himself through the reading of this book.

There are many lessons which the earth teaches concerning the great Creator. His constancy is revealed in the orderliness of all things, the unflinching punctuality with which in the recurring seasons He keeps His appointments. It was said of old, "Seed time and harvest, summer and winter, night and day, shall not cease," nor do they. We are always instructed and inspired by the precision with which each season produces its own peculiar gifts and reveals its own distinctive characteristics. The big thing just now which the earth is trying to teach a distracted world, is, that no matter what man may do to disfigure or destroy the fair face of things, the earth seeks at all times not only to repair the ravages man commits, but beyond this, with super-added kindness, to cover up these glaring, gaping wounds with the fair garments of living beauty. Just now the earth as a teacher is uttering its voice, perhaps more definitely and clearly than ever before. Woe be to the world if at this time it neglects to hear and heed its mighty message. It is to the earth that man must look for those messages that reveal themselves through its abundant grains and fruits, to supply the famished multitudes and to restore the depleted granaries and storehouses of the world.

At the present time how immensely important to all peoples in all lands is the earth's testimony! How many of us take it as a message from God? How many of us realize that amidst all the disorder, confusion and tragedies of life, God is seeking to speak to man's heart through the things of earth? Let this universal teacher once fail mankind, let but a season break its rules, and a catastrophe would follow that would make this world-war seem inconsequential. How can we as children of earth, in the face of such perfectly obvious facts, pursue our common everyday tasks without acknowledging the greatness and the majesty and the goodness of God, as interpreted to us through the things of earth? Old John Milton was right when he wrote:

"In contemplation of created things,  
By steps we may ascend to God."  
—Courtesy of Minneapolis Tribune.

## On the Highway

By a Wayfaring Layman

I was standing on the corner, when I heard the rattle of hoofs coming in my direction. I looked up, and down the street, at break-neck speed came a runaway horse. As he came nearer, I saw that the driver was turning in his seat, and making ready to take his chances in a jump to the curb, and at that moment I yelled at the top of my voice, "Hang on! Hang on!" The young fellow heard me, wrapped the lines around his hands again, put all his weight into one more pull, and within a block the frightened horse came to a standstill, and the young fellow was saved from a horrible fate. I told this story in Church one night, and next day a business man called me on the phone and told me what a help it had been to him. All that day things had gone wrong, and a dozen times he was ready to give up, but that "Hang on!" kept ringing in his ears, and he hung on, and when the day was over, he felt that he had won at least a small victory over himself.

And so it goes. The job you have got may not pay big wages, and the work may be deadly, and the temptation to "chuck" it all up may be almost irresistible; but "hang on!" That job may be your one big chance in life. Jump, and you can't tell where you will land. "Hang on!"

The bright lights do attract. The "easy" life, the merry crowd, the good spenders—how they do "get" one at times; but take the jump, and your feet have touched the very edge of hell itself. "Hang on!"

The work of trying to win souls for the Master becomes deadly dull, people will not respond, Parish calls become irksome, the very services of the Church become mere routine, all the life has gone out of your ambition to preach well, and even the Blessed Sacrament has for the moment lost its eternal reality. Then comes the terrible time: "Let it all go—quit the whole thing; jump." No! No! "Hang on! Hang on!" Take another grip on the lines—get another grip on yourself and the only Power that can help "hang on"! Just along the highway a block or two, and the problem is solved. "Hang ON!"

## Who Will Answer This?

Room 4 Fields Building,

Ensley, Alabama, July 30, 1917.  
The Editor:

I am looking for a first-class woman to do Church work here in Ensley. I want one able to organize the women of the Parish in Bible study, and in house to house work among an industrial class of people. She must lead the way in the work. My scheme is to have her select as many families as she can care for, and nurse them, so to speak, in the ways of Christ and the Church. With this as her field of practical instruction, I want her to lead the women of the Parish into the doing of it themselves.

We have problems among our girls that I cannot touch. I want one who can mother them, as well as being a companion to them in helping them over the critical period of their life, and guarding them against the evil influences of this community. We have children all over this town without mothers, and whose fathers do not know how to take care of them. These are not paupers, but children of working men, who cannot get the class of women in their homes necessary to the good raising of their children. I want one who can go into these homes, and whose influence will remain after she has departed.

As a result of this woman's work, I want to develop preaching points all over the city, in the homes of the working people, and night after night carry the message of the Church to them.

The Board of Missions has made an appropriation for this woman worker, but she must be a capable woman, whose testimonials state definitely the woman's efficiency.

Can you help me locate such a woman. I want her by September 1st, if possible.

Faithfully yours,

J. W. FULFORD,

Rector St. John's Church, Ensley, Alabama.

## Where Archdeacon Sniffen Works

A splendid view of the Berkshire hills appears on the cover of the last number of the Pastoral Staff, the official organ of the Diocese of Western Massachusetts. In commenting upon the photograph, the Editor says:

"We think of our Diocese usually as a bustling industrial region, and in our cities along our rivers it is so. But, indeed, Western Massachusetts is decidedly a hilly country, even outside the Berkshires. It is a glorious country to live in. To get away from the city for a while and up into the hills is a mental and physical refreshment. Even to 'look unto the hills' to east and west of us can give one inspiration. How majestic they are, how peaceful! They seem to speak to us of their Creator. How can any one live, surrounded by them, near neighbor to such a prospect, for example, as that which the cover picture shows, and not be the nobler and finer for it?"

"People do live up among those hills. And most of them are blind to the glory all about them. Their eyes are hidden; they cannot see God in His creation. That is what the work of Archdeacon Sniffen and his helpers is for, to open the eyes of these spiritually blind. Our cover may point the contrast between the clean and noble beauty of Nature and the ignorance and squalor of some who live in the midst of it all. The Pastoral staff is happy to be one of the means by which Mr. Sniffen tells the Diocese about these people of the hills and the work being done among them."



## Golden Rule Seen At its Best Angle

The Rev. Edward S. Doan, Rector of St. Andrew's Church, Roswell, N. M., contributed the following Saturday sermon to the Evening News of his city:

Text: St. Matthew vii:12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

The Master emphasizes here the fact that the gospel of the Golden Rule was contained in the teachings of the Old Testament. Men make the mistake of thinking that the Golden Rule is all there is to religion. Just as the old Pharisees erred with respect to their duty to man on account of a lop-sided zeal for God, so the modern Pharisee errs with respect to his duty to God on account of his unbalanced zeal for humanity. True religion gets its inspiration from both God and man. As a matter of fact Christianity is a God-man religion. It is only as one enters into this God-man's life that he can begin to understand all the bearings of the Golden Rule upon the affairs of life. In Christ we see what humanity there is in God, and what Divinity there is in man. God becomes man in order to make it possible for men to become the sons of God, partakers of the Divine Nature, and sharers in the life eternal. Incorporation is the first thing, not imitation. You can imitate anything, but the imitation is not making your life like unto that which you imitate. There is the greatest mistake people make sometimes who try to live as Jesus lived. No man can live as Jesus lived. The best we can do is to incorporate our lives with His life, and let the spiritual forces of His great life pulsate through us, thus changing us, gradually, more and more into His likeness. The Incarnation is the heart of religion. When all men understand the Incarnation we shall have in reality the Brotherhood of Man. Then we shall realize that the Golden Rule is the only rule of government under the conditions of an incorporation into the humanity of the Son of God. You can imitate Christ's physical appearance, if indeed that is possible and be no more like him than an ape is like a real man in his moral and spiritual nature. We speak of people as being full of affection. We really mean that they are imitating someone else, instead of being their natural, sweet, original selves. If you want to be a real natural, interesting Christian, don't be an imitator. Get incorporated into the only life that produces Christians, and then just grow up in that organism of life. Christianity is not a code of ethics, nor is it dogma, important as these two things are in matters pertaining to morals and sound teaching, but Christianity is a new kind of life, the life more abundant. The organism of that life is the Incarnation. Incorporation into that life makes you a partaker of that life. To live out the Golden Rule on that plane or in that life is self-evident. You cannot shirk it and be true to the life of the Incarnation. You cannot be perfect in its performance. You cannot be perfect in anything here, but you can make it a fixed principle in your life to do unto others what you would have them do unto you. Don't excuse yourself on account of blood relationships. You may say that "blood is thicker than water," but that is not a Christian principle, not even a Golden Rule principle. The Christian principle is laid down in the 37th verse of the 10th chapter of St. Matthew's Gospel. Read it, and think over it. Here we see that "Principle is thicker than blood." Your salvation will not hang upon what your associates taught or thought, but upon what you have appropriated from the Incarnation in the way of life and principles.

## Three Benefits of Christian Giving

First, "God loveth a cheerful giver." Were there no other benefits to be derived from Christian giving than this, we would be repaid for all we do for Jesus. Just think of what this means and contains—"God loveth a cheerful giver." This is a special love over and above God's love to us in Christ. What it is we cannot well describe. Let us ask the Spirit to show it to us more fully, and as we deny ourselves to give liberally and cheerfully to God, we will find this love, this special love of God, warming up

our cold hearts. Try it, friends. I have this year felt something of it, and am getting more and more of it every day, as I pray over God's cause, and give, as I am prospered, for the spread of the Gospel.

Second, "God is glorified as our subjection to the Gospel is sown by our liberal giving." We profess from day to day to be under the control of the Gospel. We testify to the power of God's grace in pardoning sin, and making us holy, etc. Let us not love in word only, but also in deed and in truth. Let our love take a tangible form in the shape of a weekly giving to God of our substance, as God has prospered us. Then men will believe us that we are in truth under the full control of Gospel principles. Let not our attachment to God, and our subjection to the Gospel, exhaust itself in vapid sentimentalism, but let it be clearly seen in our cheerful giving to God of our substance. "Come into His courts, and bring an offering with you. Let none appear before God empty."

Third, "As we give we come into sympathy with God our Father, as the great giver of all, and appreciate more fully the vastness of His gift to us—even His own Son, Jesus Christ our Lord." We have been seeking godliness chiefly in other directions; let us turn our attention to the practice of Christian giving, and we will find ourselves very speedily becoming more and more like God. We cannot dwell prayerfully upon the claims of our fellow men upon our beneficence without having our hearts drawn out towards them, and being led to give them a helping hand; and when this is done, God will fill us to overflowing with His gifts. God's fullness waits on man's emptiness—Rev. S. C. Quinn.

## Personal Mention

The Rev. William H. Burkhardt, for the past ten years Rector of St. James' Church, Leesburg, Va., has accepted a call to Grace Church, Richmond, Va., and will assume charge about September 15th. The Rev. Dr. L. R. Mason is Rector emeritus of Grace Church.

Miss Frances Clara Cocke of Warrenton, Va., won the Pulitzer competitive entrance scholarship of \$600 at Barnard College. She received her preparation at the Chatham Episcopal Institute.

The Rev. Charles Clingman, Rector of the Church of the Incarnation, Dallas, Texas, is Chairman of a Committee actively engaged in a campaign to make Dallas County bone-dry. Home and State says: "Mr. Clingman is a gentleman of culture, strength and popularity and is leading wisely."

Mr. Theodore Patrick, a former associate editor of the official organ of the Diocese of East Carolina, and now a candidate for Holy Orders, is serving as Lay Reader in St. Luke's Church, Hot Springs, Va.

Miss Venetia Cox, of Winterville, N. C., a recent graduate of the New York Training School for Deaconesses, sailed for China on the second of this month. She will work under the Board of Missions in the District of Hankow.

The Rev. Dr. Anstice, Secretary of the General Convention, visited Rochester, N. Y., recently to secure data for the history he is preparing for the centennial of St. Luke's Church, Rochester, which will be celebrated next October. Dr. Anstice was the Rector of St. Luke's for thirty-one years. In a sermon preached at St. Luke's during his visit, he lamented the lack of religious enthusiasm at the present time and asserted that men are inclined to scoff at religion.

News has been received that the Bishop of Erie, the Rt. Rev. Dr. Israel, who left Erie on July 4th for France, has arrived in that country safely.

The Rev. Harry E. Robbins, the new Rector of St. Mary's Church at Salamanca, N. Y., whose successful management, says the Buffalo Times, of a moving picture theater at Canaseraga attracted wide attention a few months ago, is to take over the management of the Palm Theater next month.

The Rt. Rev. Dr. McElwain, Bishop of Minnesota, is spending his vacation on the north Pacific coast and in Montana.

The Rev. Guy C. Menefee, a recent graduate of Seabury Divinity School at Faribault, Minn., has been elected Instructor of Old Testament and Liturgies in that institution and reports for duty this fall. At present he is Curate at Gethsemane Church, Minneapolis.

## Just a Moment Please

Serious and Humorous Sayings, Comments, Facts and Incidents Out of the Ordinary

"No nation has ever survived the loss of its religion."

An appropriate text for a sermon on food conservation: "Gather up the fragments that remain that nothing be lost."

There are 238 Bishops, 33,000 clergy and over 24,500,000 adherents of the Anglican communion in the world.

"Can't" has gone out of fashion, but "can't" plays a bigger part than ever in the life of the average Christian.

"War is not hell, but purgatory," is the Rt. Rev. Dr. Griswold's amendment to General Sherman's definition of war.

According to Marcus Aurelius, who was a wise old philosopher, "Men exist for one another." He meant it, of course, in the best sense. The world's version would be, "Men exist to devour one another."

The Rev. Dr. J. —, said at the beginning of his sermon, "I will treat my subject under three heads, 'The World, the Flesh and the Devil.' I will dwell briefly on the world, touch lightly on the flesh, and hasten on to-to-the thirdly."

An old book of sermons was taken out of the Boston Library, says the Ladies' Home Journal, and on its flyleaf was found written:

If there should be another flood,  
For refuge hither fly;  
Though all the world should be submerged,  
This book will still be dry.

Mr. H. Z. Duke of Texas, is giving to the cause of religion, says an exchange, the proceeds of his twenty-one "Nickel" stores. He and his wife agreed a few years ago to turn the earnings of these stores to the use of Christianity when his savings should amount to a hundred thousand dollars. Over a year ago the sum named was completed. Every dollar earned is now used for charity and the propagation of the Gospel. Mr. Dukes is sixty years of age and ever since his young manhood he has given a tenth of his earnings to Christian work.

A Parish full of good works is exceedingly attractive and draws men to it. Religion in action appeals to full-blooded, strong minded men and women.

"You come here on a Sunday morning and make your communion," the Rev. Dr. Stanton is reported to have said to his congregation, "and when you get home you find breakfast isn't ready, and you let the parlor maid see that you are annoyed. Dear friends, you mustn't. The parlor maid goes down into the kitchen and says to the cook, 'Tain't any use taking the sacrament, Missus is crosser than ever!'"

"Waste not that others may want not," is a comparatively new slogan being used in the food conservation campaign.

The London Times relates a story of a Bristol baker who was excused from service in the army because of conscientious scruples against war. Shortly after being excused he quarrelled with a fellow workman and hit him in the face. He was again brought before the recruiting officers who maintained that if the baker had no scruples against striking another man he was a fit subject for enlistment. The officers, therefore, turned a deaf ear to the baker's second plea, "We are all of the same flesh and likely to fall," and he was promptly drafted into the service of Johnny Bull.

Consistency is a rare jewel.

Dr. Fallows, of the Reformed Episcopal denomination, is said to have become greatly excited when he learned that the draft for soldiers was to be held on a Friday and sent a telegram to the Secretary of War urging him to change the date of the drawing and hold it on any other day than Friday. Dr. Fallows is not a pacifist. On the contrary, he is strongly for the war, but he evidently clings to the old superstition that Friday is an unlucky day. He has every reason to believe, however, that thirteen is not

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an unlucky number, since he has lived to the ripe old age of eighty-one notwithstanding the fact that he was born on the thirteenth day of the month.

We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them.—Heine.

A report issued by the Cleveland, O., Social Survey indicates that the husbands and fathers in ninety per cent of the homes of that city which are given charitable aid, are drunkards.

Parents who find fault with the words, "If I should die before I wake," in the well known children's prayer, "Now I lay me down to sleep," may find the following stanza more to their liking:  
Now I lay me down to sleep;  
I pray Thee, Lord, my soul to keep;  
When in the morning light I wake,  
Lead Thou my feet, that I may take  
The path of love for Thy dear sake.

(Harry and James, brothers, were in their play-room for a little recreation after supper. Harry hit James with a stick. An argument followed and in the midst of it the nurse happened in with the news that it was time for them to retire. James was put to bed first. The nurse said:

"You must forgive your brother before you go to bed. You might die in the night."

After a few minutes elapsed, James replied:

"Well, I'll forgive him tonight, but if I don't die he'd better look out in the morning."

Grown-ups have been known to forgive in the same way.

The London Church Times gives an interesting account of the brave behavior of the choir boys in St. Paul's Cathedral when an air raid was recently made on the city during a service. Comparatively early in the service the guns began to fire. Gradually they got nearer and nearer, and louder and louder. Then, just before the prayer that we might not "run into any kind of danger," bombs and guns "volleyed and thundered." The anthem, "New every morning is Thy love," followed and, to the strange accompaniment of "the noise of battle," was sung as if nothing was happening. Mr. Keble's words, "New perils past," had a strange ring as they were sung by the boys' voices in the midst of perils greater than they had ever experienced before. The anthem ended, the Minor Canon proceeded quietly with the service and, kneeling naturally and reverently as usual, the boys made no movement and showed no fear in spite of the noise of guns and falling bombs. It may have been the triumph of discipline, it may have been the force of example, but whatever it was, it was English, and the St. Paul's boys showed themselves English boys, and English boys at their best.

## Anniversary of an Old-Time Church

The annual observance of the founding of old St. Peter's Church occurred at Devault, Pa., on July 22nd, says the Philadelphia Record, with the largest attendance that ever has been seen at the old-time Church, which antedates 1700. The opening exercises were conducted by Rev. Dr. Prevost, the Rector, followed by an address by Rev. Herbert Burk upon Rev. William Currie, Revolutionary Rector of St. Peter's, in which the trials of the Missionary were vividly portrayed.

There were present many representatives of the old-time families, among whom was William Wayne, a descendant of General Anthony Wayne. The relics of the Church displayed were an old-time Bible, published in 1736, and still in use in the Church; the minutes of the Church, dated as far back as 1744, and a mahogany communion table in use in the Church since 1765.

While Washington was at Valley Forge the Church was used as a hospital, and the remains of many of the soldiers of the Continental army were buried in the Church graveyard.

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[The articles on Church History will be discontinued through August, as many people are away at this time and do not receive THE WITNESS. The articles will be resumed in September.—I. P. J.]

## WAR

There needs to be a note inserted into the rising scale of war talk, that may seem to be a little discordant, but, nevertheless, we believe it to be salutatory, and that is that we are going to do no good in defeating Prussia, if in doing so we Prussianize this country.

It may be a matter of military necessity for us to use poison gas and to bomb towns and villages because the Prussians do so, but it is a matter of spiritual necessity that we do not justify the act as one of revenge or of lofty principles.

May we lay down certain fundamental principles that apply to war:

1. War is a stupid and senseless method of settling disputes, and can be justified only on the principle that we are fighting to stop war, paradoxical as this may seem to some of our pacifist friends.
2. Militarism, with all of its caste, regulations and cruel waste, is detested by the bulk of the population, and would not be tolerated but for the need of our Allies.
3. That connected with military operations is every form of graft and political chicanery, and that the nation is going to demand, and to enforce the demand, that some contemptible scoundrel is not going to enrich himself at our boys' expense. That the money raised for offense is going to them and is not intended to enrich a favored few.

This is a war in which the man who is richer at its close than he was at the beginning ought to be ostracized from decent society.

In short we are in this war, not because we want to be, but because we have to be, and just as certain nameless persons on the Titanic were shot instead of drowned, because they thought of self instead of the whole, and another has been universally ostracized because in a position of trust, he placed his own comfort before that of others, so in this crisis, let us know the men who are using this catastrophe for their own selfish purpose, and let us treat them as men dehumanized.

A gentleman said to me the other day, mentioning a certain prominent ecclesiastic, "Isn't it about time for So and So to begin to preach the Gospel again?" I said, "Why, hasn't he been?" "No," he replied, "he has been preaching the war for six months."

Let us rightly divide the Word of Truth, and give things their right proportion, for the Gospel of Jesus Christ is more needed now, than ever it was before.

Certain young clergy have been conscripted and have come to me asking what they should do.

"Do anything but carry arms," I replied. A priest cannot be a soldier and retain the character of his office. His hands must not be stained with blood. Not because he is holier, but because he has taken a vow that others have not. Any form of service which does not involve the taking of others' lives.

We have a personal assurance from the Secretary of War, that the Episcopal Church is not going to be deprived of all Army Chaplains in the new army. There have been many rumors that such was the case. We are grateful for the assurance that the Church is to receive such recognition, as the value of the men she offers for Chaplains entitles her to receive. We do not want to see a single Churchman or Christian made a Chaplain simply because his particular denomination is entitled to a job. God forbid.

Let every candidate stand upon his record as a man fit to minister to young men, and let not the man who has never been able to interest young men in times of peace, be sent to be their spiritual leader in times of war.

## THE DEFENSE FOR BISHOP JONES OF UTAH

We submit for the consideration of our readers the following article by the Bishop of Utah, not because we agree with all of its contentions, but because it stresses the other side of the question and we believe that the other side should be considered.

There is no condition of mind so dangerous and so narrow as that which puts its fingers in its ears and shouts, "Traitor!" or "Crucify him!" Such a cause is beyond hope. Personally, I believe it takes greater courage to adopt the attitude of Bishop Jones than it does to go with the crowd. And moreover, we believe that a man of Bishop Jones' self-denial is worthy of our attention.

The danger that confronts us today is the same danger that confronted France a little more than a hundred years ago. Men like Lafayette who were in sympathy with the revolution were swept off their feet by such a narrow-minded bigot as Robespierre, or such an unbalanced patriot as Danton. There are times when an engine needs a brake.

There are today in this country men like the latter two. We believe that there is no necessary conflict between our baptismal oath to God and our oath of allegiance to our country.

The opposition of the primitive Christian to war was not due to any evangelical counsel against war, but to the fact that the Roman Empire invaded the personal religious rites of its soldiers and compelled them to participate in Emperor-worship.

It was the idolatry of the Roman army and the invasion of personal religious liberty that made it impossible for a Christian to be a soldier.

This country does not invade our personal rights as Christians. It requires of us a personal service to her needs that Christ never denied, but rather implied, when He said: "If my kingdom were of this world, then would my servants fight." He never counselled taking us out of this world, nor of its kingdoms; but paid his tax, though under protest; He rather counselled that we should be true to our obligations, as subjects of Caesar.

We cannot subscribe to the Socialists' creed. It is subversive of the instruments by which society is organized, and fails to take into account that authority and power are of God, at least during this period of our earthly sojourn.

But we believe in the open forum, and so we are going to put before you in this issue, these two articles of Bishop Jones for your consideration, and in order that you may see a very able presentation of the pacifist position.

## A Voice in the Wilderness

RT. REV. PAUL JONES, D. D.

Is the Church's work the advancement of the Kingdom or that of the Republic? Surely that is a pertinent question these days.

When, recently, a Methodist minister said before a conference, "If I have to choose between my country and my God, I have made up my mind to choose God. I am an American, but a Christian first," he was greeted with cries of "Sit down!" "Shame on you!" "Traitor!" Yet we read with approval St. Peter's, "We ought to obey God rather than men."

In a Church where a dozen women gather monthly for an hour to work for the extension of the Christian Gospel, one hundred and fifty meet twice a week for all day to work for the Red Cross. Rejoice as we may over the latter activity, is not there something to give us pause in that situation?

Or, take our Church papers. One publishes a series of Saturday night sermons breathing out threatenings and slaughter; another assures us that there is a double standard of morality, one for individuals and another for nations; and all of them present war as a painful but proper Christian activity and suggest ways in which the Church can help. Can it be that there is no question in the minds of Christian people on the subject of war?

There is some question, or we would not be assured so often that this is a war to end war with the implied admission that war is an evil to be got rid of. Aside from the doubtful propriety from the Christian point of view of fighting the devil with his own weapons, the argument reminds one of Mark Twain's declaration that he was bound to keep out of debt if he had to borrow money to do it.

That the question is a real one even in the minds of those who have accepted the common judgment of the world appears when clergymen and laymen tell one that the Christian method of love is all right as an ideal but that we face a condition and must use other methods and therefore, urge one to lay aside the ideal for the present. It may be asked, of what use are ideals unless we are to work for them, and what is the function of the Church if it is not to uphold its ideals before the world?

More than that, there are a great many people in the Church and many outside of it who feel very keenly that the kingdom of peace is not to be won by violence and that the way of war, in spite of its glories, heroism and sacrifices, is not the way of Christ. It has come as a great shock to them that the Church, as represented by its great leaders and its press, seems to be almost unanimous in endorsing war. The realization that cannot now be avoided that in addition to that endorsement there is a growing disposition to discredit those who still believe in the power of Christian love is causing them much travail of soul.

Aside from the big question at issue, was there ever a time when the world needed more the preaching of Christian love and service? We have had the opportunity of seeing how bitterness has invaded the lives of the nations now at war, and we may anticipate the same development here. We

have learned how education and social service have been curtailed in England due to her all-absorbing struggle and can note the beginning of the same process here.

The Church is the only power that can stay the onrush of Godless influences, and surely we ought at this time to bend every effort to emphasize the healing mission of the Church and mobilize our forces to allay the threatening spirit of bitterness and uphold the institutions of service. Some believe that a soldier can shoot to kill in a spirit of love. I hope it is true. If so, there is all the more opportunity for preaching Christian love.

The Church's task is to bring the world to God, to see to it that Christ is revealed in the hearts and lives of men. The problems of the world demand all and more than the Church can bring to their solution. When sin and ignorance, pain and injustice are still wrecking the lives of countless myriads all over the world because God's power through Christ has not been brought home to them, it does seem as if the Church had enough to absorb its every effort without taking on the doubtful duties of a recruiting officer.

If, when we have preached the way of Jesus with His unbounded love and forgiveness and His unwearied search for the sheep gone astray, our people conscientiously desire to practice those things in military service, well and good; but let us keep the emphasis on the heart of the gospel which the world needs so badly. There is a real danger lest in the stress of the present moment we render unto Caesar the things that be God's.

## From the Bishop's Annual Address

### AT CONVOCATION OF UTAH

Aside from the special problems of the district, we are all facing a situation that calls for deep searchings of heart. Absorbed in our work for mankind we cannot be insensible to the demands that come upon us in our loyalty to our home land and the ideals for which it stands, in the midst of the world crisis in which we are immersed. To some there is no question at all as to duty at the present juncture. They believe that war, terrible as it is, is a necessary and inevitable means of settling human difficulties, that at the present time we are called upon to go down into hell if necessary for the sake of the greater good that will be achieved and that our readiness to follow the way of war is parallel to following the way of the cross in our Savior's life. Believing that, they have no hesitation as Christians in throwing all their strength into aiding the work of war. But there are others who feel that engaging in war is a definite turning aside from the Christian way, no matter how exalted the ends in view may be, that it is a step down from the moral plane on which a Christian should act, and that we are rather called upon to win the world by the use of the triumphant power of Christian love against all odds and by giving ourselves even to death if need be. Consequently such people feel very keenly that the

Church has no business to encourage the prosecution of destructive warfare. To try to harmonize those two points of view would probably be an impossibility or at any rate thankless task; but the fact that sincere Christian people are represented on both sides brings before us all the great necessity for tolerance in judgment, caution and consideration in expression, and restraint in action. It will not do for those militantly inclined to question the motives or restrict the liberty of expression of those who see the problem from a different angle, nor is it fitting for those who feel that war is un-Christian to discredit the sincerity or question the Christianity of those who think that our armies are fighting the battles of Christ. Christian men and women have always differed in regard to what the Gospel implies as to certain phases of personal conduct, and whether clergy or laity, they have been weak in living up to even their ideal of Christian life. But always, whatever their ideal, or whatever their strength of character, it has been expected that the clergy would try to preach sincerely their highest understanding of the Gospel of Christ and quicken the consciences of the people in their congregations so that they would try to live accordingly. The Episcopal Church has been divinely guided, I believe, in placing that large emphasis on conscience. It has made no rules for its members and it does not expect its priests to tell the people what they must do; but it has rightly felt that real character can be achieved only when the individual conscience is stirred to seek the attainment of a certain ideal. That puts the burden on the priest of striving to stir the sluggish consciences, and leaves it to the layman to respond or not to the impulse given. It seems, too, that the earnest priest will often preach unpleasant things, hard to hear, if he wishes to lead his people on to higher things. Do not misunderstand me. I have no thought of saying that because what is preached is unpalatable it must therefore be the true Gospel. That, of course, does not follow; but, those things which we all need must inevitably be difficult to assimilate at first. We clergy must, then, preach according to the light that has been given us with the hope of leading men to the goal which we all desire. To ask that a priest or Bishop modify or emasculate his preaching of the Gospel, as some would do, is to strike at the one ground of hope that we have for continued upward progress in the Christian faith. It is because we clergy hold responsible positions in the Church that we must be ready to speak out on vital questions and expect others to do the same, and thus protect the right of fearless, conscientious preaching, both for ourselves individually and for those whose views may be exactly opposite.

And, finally, let me emphasize what I believe to be the supreme duty of the Church at this crisis, a duty which we should feel all the more strongly because we love our country, but nevertheless a duty which transcends any national loyalty. The world situation, our entrance into the war and the direful effects on industrial and home life and standards of conduct which are bound to follow, call insistently for a more vital expression of fundamental Christianity in all of our life. Are we concerned about the future of democracy? To be lasting it must be erected on the Christian basis. Do we want a peace that will endure? Such can only be found when the principle of Christian brotherhood is established. Are we concerned about the moral welfare of our boys and girls whether at home or abroad? Only the Gospel of Christ can protect them. Are the recent advances in social legislation threatened? It is the Christianized conscience only that is alert to guard such things. More and more the conclusion must come home to us that if better things are to come out of this world struggle, yes if we are just to hold our own, the Church must redouble her efforts to stir the hearts, quicken the consciences and enkindle the zeal of men with a vital and energizing religion. To accomplish that in any degree will be the best service to our land and to all the world. Whatever may be your conviction as to war and however popular spectacular participation in the preparations for it may be, let us remember that the present lays upon us more compellingly than ever before the necessity for winning men to Christ and through them the world. May God help us all to undertake that task with a largeness of vision and sincerity of purpose that shall consecrate our weakness to the upbuilding of His Kingdom.



## The Epistle to the Ephesians

### II.

[A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.]

Vs. 4—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Wordsworth—The Apostle intimates that our exaltation in Christ is the sequel to our election in Christ, and in accordance with and in pursuance of it.

This was a refutation of the Jews' idea that they alone were predestined to salvation.

Gore—When St. Paul dwells upon the thought of Divine predestination, he dwells upon it in order to emphasize that, through all the vicissitudes of the world's history, the Divine purpose runs, and that God works out His universal purposes through specially selected agents—"His elect"—on whom his choice rests for specific ends, in accordance with an eternal design and intention.

Ellicott—Foundation of the world here serves to define the archtypal character of the New Dispensation, and the wide gulf that separated the purpose of God, with respect to the Christians, from His temporal blessings to the Jews.

Whitby—Because the Jews held that God elected them from the beginning of the world, and sent the Messiah, that none of them should perish, the Apostle, to take from them all cause for boasting against the Gentiles on that account, declares the Gentiles were elected in Christ Jesus, even before the foundation of the world.

Athanasius—Almighty God, who foresaw that we should fall in the first Adam, predestined our redemption in the second Adam, even before the foundation of the world.

Meyer—Holy and blameless, referring not to morality, but to holiness and blamelessness, brought about through the atoning death of Christ.

Wordsworth—God did not elect or choose us because we were holy, or because He foreknew that we should be holy, but in order that we might be holy.

Vs. 5—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Meyer—Love was the disposition of God, in which He, through this our election, predestined us to sonship.

Gore—Predestinated. This election to special knowledge of God and special spiritual opportunity carries with it a special responsibility. It is no mere piece of favoritism on God's part. The special vocation of every elect individual or body is for the sake of others. This is the law of ministry.

Wordsworth—Unto the adoption of children. We are not, as Christ is, sons of God by nature, but were predestinated to be made sons of God by adoption in Christ, who is the only begotten Son of God, and who took our nature in order to make us sons of God.

Origen—God predestined us to be adopted as His sons, and that adoption came to us through Christ, and was to lead us unto and unite us to God.

To Himself. Recalling us unto Himself, so that we might become part-takers of His Divine nature.

Vs. 6—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

St. Chrys—He not only bestowed grace and favor upon us, but enabled us to become gracious and pleasing in His sight, inasmuch as He views us as incorporated in Christ, in whom He is well pleased.

Wordsworth—In the beloved. That is, in His beloved one, in whom we have redemption.

This is in refutation of the Socinian theory that it was inconsistent with God's love to give up His own Son to suffer death, the innocent for the guilty. It was God's good pleasure to redeem us in Christ, and He was well pleased in Christ, His well beloved Son, and was never more pleased than when Christ offered Himself a willing victim.

Vs. 7—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Wordsworth—Redemption by the price of His blood, paid as our ransom from death; and also the purchase money by which He acquired us to Himself and to everlasting life in Him.

Jerome—He gave His own blood

and rescued us from slavery and made us free. In Him we are created anew and recover the image of God. Ellicott—What is the ransom money? The Blood of Christ. To whom is it paid? To God. Who pays it? Christ, in the first place, who sent Him, and so God through Christ.

Wordsworth—The forgiveness of sins. St. Paul had spoken of the redeeming worth and efficacy of Christ's blood; he now speaks of its expiatory and propitiatory virtue, of which St. John says, "If any man sin", etc.

Vs. 8—Wherein he hath abounded toward us in all wisdom and prudence. Theodore—He hath abounded. He made the wellspring of His mercy to gush forth and to refresh and cleanse us with its streams.

Wisdom and knowledge, or prudence, are expressly described as gifts of the Spirit by Isai. xi:2.

Wordsworth—Wisdom. Heathen philosophers thought that they alone possessed wisdom, but true wisdom is found only in Christianity.

Vs. 9—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.

Whitby—His secret purpose being to choose us Gentiles to be fellow heirs of the same body.

Sanderson—The mystery of His will. If He had not made it known to us, we should never have known it, and that is the reason why it is called a mystery.

Wordsworth—The plan of Redemption is a mystery of the Divine will in that it proceeds entirely therefrom, and not from any human act or power.

The foreclosure of this mystery was predicted by the prophets, and now, the fullness of time having come, it was disclosed to the world.

Meyer—The mystery with which the Divine will is occupied is the counsel of Redemption accomplished through Christ, not so far as it is in itself incomprehensible for the understanding, but in so far as, while formed before eternity, it was, until the announcement of the Gospel, hidden in God, and veiled and unknown to man. God has accomplished the making known in pursuance of His free self-determination.

Vs. 10—That in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

Wordsworth—The dispensation of the fullness of time signifies that dispensation of God to man, the Incarnation, which waited for its manifestation till the seasons predetermined by God had been fulfilled.

Eusebius—The early Christians applied "oikonomian"—dispensation—to the Incarnation.

Chrysostom—Gather together. We call a thing a recapitulation when the subject is concisely brought into a small compass. God in Christ gave one Head to all, angels and men, the Word, who is God, to angels, and the same Word, made flesh, to men.

Sadler—No limit can be assigned to a verse like this. It may include the inhabitants of other worlds besides ours. It may extend to the farthest future, to the nations peopling the new earth, under conditions of which we can form little or no conception. Rev. xxi:24.

Bengel—Christ's work of recapitulation consists in bringing all things which before were separated and disjointed, under one Head, Himself.

Tertulian—The Son of God, by becoming man, reconciled God to man, and made peace between earth and heaven; and, by being the Second Adam, the Father of the new creation, or regenerate race, brought the scattered tribes of the earth and joined them to the Church of heaven.

## Ministers, Stick to Your Last

### THE ADVICE OF BISHOP JOHNSON OF MISSOURI TO HIS CLERGY

In the Church Catechism we learned it, and we are teaching it to our children still, that we should do our Christian duty in that state of life to which God's Providence hath called us. By whatever mere chance farmers may have drifted into their life's work, however by chance doctors and lawyers find themselves in their honorable professions and bankers in their honorable business, men in the ministry believe that they are where they are by virtue of a very special call. Of what prospective doctor or lawyer or banker was an answer ever demanded "in the Name of God," by one who had been authorized to demand it, to the question, "Do you think in your heart that you are called according to the will of our Lord

Jesus Christ?" I am not speaking now of Chaplaincies. I am speaking to the question, Shall a man who finds himself at the outbreak of this war a commissioned officer in the "mighty army" which is the "Church of God," strip himself of his uniform as such and shoulder arms and fight? The voice of Paul, the great Missionary Bishop, sounds in my ears: "Let every man wherein he is called therein abide with God." This is but another way of saying: "Stick to your last." I think we have a right to say that God needs now that the man "called" to the ministry should stick to that job. And since no worthy or abiding character is ever formed or can be formed without a basis of belief, he does a patriot's work who stays in the pulpit and at the Altar, and both by word and sacrament builds up and strengthens character upon the sure foundations of the Christian faith. For let us not forget that "the great force of a people at war is not so much in munitions as in character." This state in which we live has 4,000,000 population. The weight of influence which the ministry of this Church is at this moment bringing to bear upon the building up of character in Missouri is represented by the ratio, one minister to every 60,000 of our population. I feel very strongly that, for the present, the duty of that one minister is with the 60,000 people, at the Altar, at the prayer desk, in the pulpit, in the civic life and in the home life of that 60,000! At Rephidim, Israel's first reported battle, the hosts of Israel under Joshua achieved the victory—how? By reason of the continual uplifting of the rod of God by Moses. And so I am saying to the clergy today who are asking my advice: "Joshua to the battle!" Moses to the top of the hill with the sacred rod of God in his hand!

This is as I see it. But I can understand that there may be those in the ministry who see it otherwise. If so, their consciences must be their guides.

## The Young Man and the War

BY REV. H. H. GOWEN

A prominent English preacher visiting Switzerland bought a little bunch of edelweiss at the hotel door. Afterwards, when he realized the labor and the risk with which the Alpine climbers had secured their edelweiss, he became ashamed of the cheap rate at which he had acquired his own. Hitherto the young men of America have bought their precious edelweiss of life, with all its privileges, far too cheaply. Now comes the war with all its horrors, to provide for us, as for other lands, the way whereby we, by throwing all we have and are into the balances, may learn, as we have never learned before, the price of freedom.

Most of the things which make up the fringes and accessories of life become snares when we hold them so close as to obscure the real things by which men live. The material gains for which we strive, the personal comforts which are so often our goal, even physical life itself—may all too easily become impedimenta for which we are willing to sell our soul.

So long as this is true, the sacrificial side of war is a wholesome chastening of our ever-threatening materialism and a splendid stimulus to that idealism without which no life can profitably endure. We only begin to possess when we can contemplate the loss of all things for the sake of retaining our integrity of conscience. We only begin to live when we can face the possibility of death for a cause greater than the object of our own ambition.

America is today being tested, not only for the present but for the future, and her youth are being trained, not only to end the present gigantic conflict by ensuring the victory of right, but also to form the vanguard of a great host which shall realize a destiny whose glory no imagination today can compass.

To uproot selfishness, in motive and in aim (and it is to this the conscription call appeals), is the first step toward securing the triumph of justice in the earth. To establish the reign of justice is to make possible the reign of peace, for no other peace is conceivable by Christian men than that which springs from justice made secure.

To that realm of peace the older among us look as Moses looked from Pisgah upon the Promised Land. But the younger have the yet greater privilege of going over armed to win that land for all the after time by the courage and devotion of their lives. God speed them!

## A MISSIONARY ON THE TRAIL; CHRISTMAS IN ALASKA

### CHRISTMAS IN ALASKA

If this title and the appended article, appearing in the current issue of the Mission Herald of East Carolina, do not induce a sense of refreshment for those of us who are staying at work this Summer, it must be that something has gone wrong with our imagination. With the article, as it stands in the Mission Herald, are several delicious snow-scene pictures, the which, unfortunately, cannot be reproduced here. But it may help out a little this August to have occasion to remember that sometimes it is cold somewhere.

### THE TRAIL

By the Rev. F. B. Drane

Mr. Drane was President of the Missionary Society of the General Theological Seminary three years ago, during his Senior year. When he volunteered for Alaska, the men at the Seminary decided to support him for at least two years. The following log of a recent trip was written for the men, and reached New York after numerous delays. We are indebted to the Missionary Society for the privilege of sharing it with a much wider circle of readers than Mr. Drane had in mind when he wrote it:

"Am bound for St. Timothy's Mission at Tanana Crossing, which is about 250 miles from my headquarters at Chena. In Summer and Winter this is a long, hard trip. For instance, when making the trip by the river this Fall, the steamer sank, and we men had a scramble for our lives. Everything aboard was lost. However, I was expected at St. Timothy's, so I "mushed" the remaining 200 miles there, which incidentally involved packing food and blankets over part of the way.

"But now it is over the Winter trail, and I have an Indian boy as a companion, and his team of seven dogs. We are heavily loaded, for I am taking up magazines and giving them out along the way to people who have had nothing new to read for months, perhaps. Also a great part of the load is Christmas presents to be given out to the Indians at their Christmas festival. Today we have come about 28 miles, and going has been hard. I snowshoed out the trail for part of the way, but it was not until 6:30 p.m. we pulled in, and we were due here at 4:30 p.m.

"Came 22 miles to Salchaket. Eight inches of snow on trail made hard going. Snowshoed ahead of team, and broke trail for the outfit. Half way, we met four teams of horses, and they left the trail ahead broken.

"Arrived at Salchaket, shook hands around, and at 8 held service for the natives of our Mission. This station is St. Luke's Mission, and is without a worker. Tomorrow, at 7, administer what will be for them their Christmas Communion.

"Hard day, and still harder ones ahead.

"Holy Eucharist at 7. Ten received. Offering of \$8.25 made from the odd fourteen there.

"Am so engaged that I do not get breakfast until 10, then see other drawbacks, so decide to remain at Salchaket for the day. Spend the time writing letters for myself and the Indians, and in having conferences. Could here write long chapter on The Visible Influence of the Missionary, but cannot.

"Make early start. Have tough time of it on heavy trail used only by horse teams. Use gee-pole. It is like steering a heavy sailboat, with the main sheet pulling between the ankles. Bad business and hard work. Comes on dark, and we have very high hills. Use tow-line and "neck" it to assist dogs. Reach destination (30 miles distant) at 5:30 p. m. Not bad. Want to have service, but find that my telegram was missent and no arrangements made. Too late. Sorry.

"Continue with snowshoes, gee-pole and tow-line. Make 33 miles. Reach destination at 8:30 p. m. Must make ferry across river, as ice is rotten from many springs. Man will not come over for us, as it is too dark, so we sleep in a stable after a very smoky supper. Tired and wet from work, we turn in.

"Ferried over at daybreak. Have

breakfast. Good trail. Fine day. Take pictures. Arrive at 6:15 p. m. at Healey trading post. Boy says he has had enough. Work is too hard for dogs, he says.

"Mend sled. Go over to Indian camp. Hold service and "pow-wow". Return to trading post. Find the lone "ranch man of the Crossing is on his way back. Agree with my Indian companion, and am to send him back, and with the white man will continue tomorrow. Hope to make the Mission by Christmas.

"Have had fine weather, with the exception of one day snow. No hardships to speak of. Steady going. But tomorrow we strike out across the uninhabited one hundred mile stretch, and they say it is some trip.

"From Healey River, where my log ended, I traveled with two white men, "old-timers" and men who knew the trail. With them I had a good trip over what is a dangerous one hundred miles of the river. We broke through the ice, and had had going on account of heavy snow on the trail, all of which made slow going. We were thus a full day late, arriving at Tanana Crossing Christmas night.

At Tanana Crossing I held daily services, at which I made addresses. I baptized and administered the Blessed Sacrament. They had not had the services of a Priest since October.

"From Tanana Crossing, I made a trip 48 miles up the river to another Indian center, where I baptized twelve souls, ranging from infants to an old woman. They had had previous instruction, and the chance for more instruction, and were most eager.

"On the return from Tanana Crossing here, I was accompanied to Healey River (over that dangerous one hundred mile stretch) by one of the Indian boys, with four of his dogs. We had no trail, and had to make our own trail for four days, going ahead on snowshoes half of the day, and then moving camp, over the trail we had tramped out, the rest of the day. It was a slow, hard grind, and we were seven days on that one hundred miles—a three days' journey under fair conditions. But in spite of no trail for this part of the way, and a spell of 40 degrees to 30 degrees below zero weather, I ran into the last week of the trip. All went well, and I arrived here safe and sound, glad to have had even the worst of what we faced.

"The life here is vigorous and healthy. It offers adventure and muscle-building exercise. It appeals to all who love hard work—and it is in a field where workers are few. We need a man here next Summer.

"Think it over, and "come over and help us"—please."

## Essay Competition

Through the kindness of an anonymous friend of the Joint Commission on Social Service, a sum of \$200 has been contributed to be used in prizes for an essay competition on topics connected with the Church and social service, which, by vote of the Executive Committee, has been opened to the senior classes of the various theological schools of a general character throughout the country. The subjects for the essay have been announced in a special four-page folder distributed in the various seminaries through the agency of the Dean:

I. Indirect Infringement of the Sixth and Eighth Commandments by Modern Business.

II. The Bearing of Church Unity on Social Problems.

III. How the Present Economic Order Concerns Churchmen as Churchmen.

IV. Medieval Forerunners of the Modern Social Movement.

V. The Church's Relation to the Improvement of Rural Life.

The contest will close on November 1, 1917, when the manuscripts will be submitted to the following three judges: Rt. Rev. William A. Guerry, D. D., Rev. Charles L. Slattery, D. D., and Miss Vida D. Scudder. It is hoped that this contest, which may be renewed in 1918 and 1919, may prove a valuable means of stimulating the seminaries to new interest in the Church's duty and responsibility in the solution of social problems.



# THE CHILDREN'S HOUR

## IN THE HOUSE OF THE SPANISH SPY

By EVA LEE MATTHEWS

The fatal mistake was made on February 22.—I remember very distinctly how patriotic we were that day in the office. I am only a young fellow of eighteen and was working as stenographer and typewriter in my father's office by day and studying nights, for I was hoping to go to college next year. Little hope of that now for me.

There had been a good deal of excited talk about the disaster to the "Maine" and that it could mean only one thing, war with Spain—and some impatient criticisms of the administration for not having declared war the very day after the disaster.

It was a half holiday for us, being Washington's birthday, and that was how we got to talking so much. On a half holiday we never work hard in our office hours.

Jennings, the other stenographer, and just a bit older than myself, was saying:

"Spain has been ready this long time, and has her spies in every city of our land. The blowing up of the Maine was just a signal that she was ready to blow up our whole fleet and every day of additional delay is so much gain to her, besides making her think we are afraid."

"Easy, easy, Jennings," said Sparks, the mailing clerk, gathering up our letters, "I can't believe all that, you know—and as to spies—there is not a Spaniard in this city anyhow."

"You needn't be so sure of that," said Jennings. "Of course they're not going around labelled like the police. They would be mighty quiet about their business and apparently living just like other folks, but this country is so full of foreigners it would be as easy as anything for a spy to live here unsuspected for months."

The noon bell rang then and that meant freedom for us, so we all started to go home.

I had not taken any part in the discussion because I did not know much about it for one thing, and then I had a nasty headache and was feeling more than usually stupid—though I had been off color for more than a week, and it must have been owing to that confused state of mind I was in that I could have made such a mistake.

In our street there are rows of houses all exactly alike. I have a pass key, as I am often at the office quite late when I do my studying there, but of course it would not fit any door but ours.

I do not remember now whether I tried it or not. I stumbled up the steps, my head was so bad, and I know I rang the bell. The door was opened by a strange maid which seemed queer to me, for there had been no talk of changing servants at breakfast that morning, and I stumbled over something unusual in the doorway, some kind of a rug we never have there—and fell full length and struck my head. I heard a slight scream before I lost consciousness.

I must have been unconscious a long time, for when I came to myself I had been undressed and put to bed—there was a little yellow man with a cruel looking mouth bending over me and jabbering some unintelligible stuff to someone else whom I could not see. And then I swam off again.

It was night when I woke to consciousness again, there was a low light burning in the room and my head was like a swarming hive of bees.

There was a woman in the room and when she saw me staring at her she came over and spoke to me; and I found to my horror I could not understand what she said.

Evidently I had gotten into the wrong house and these people could not speak English. I made an effort to explain, to tell her who I was, but she could not understand me any better than I could understand her and the effort sent me off again into the stupor that had already taken up so many of my hours.

The blow on my head must have been a bad one. How long this state lasted I do not know, but it must have been some days, or even weeks, for there was a succession of day light and darkness that I was just conscious of but seemed powerless to rouse myself to any real effort, even to think.

I had a sick fear mingled with wonder why I was kept there, and a longing for my mother's cool hand upon my aching forehead, but every face was strange to me.

In the strange phantas magoria of shadows that came and went about me there was one that came rarely, yet seemed to show real pity and compassion; a face that I felt that I could trust, but his voice, while deep and sonorous, seemed far off and muffled, and the language as strange and unintelligible as that of the others, and every attempt that I made to speak to him seemed baffled by that barrier of language.

Gradually my mind grew clearer. I began to reason a little about my condition. Why did these strangers keep me here, I wondered; why did they not send me to a hospital if they could not make out the address I so vainly tried to give them?

Then I began to make out a word or two when they spoke to me, like fragments of a language I knew once but had forgotten. That started me to thinking and I remembered that last year I had studied Spanish in one of these ten weeks' courses so widely advertised, in which you are supposed to get a working knowledge of the language in ten weeks without a teacher.

Of course you don't really. I had taken it up in the hope of getting a position in a South American enterprise in which my father was interested, but he had shut down on it by the eighth week of my study and told me to prepare for college instead.

I dropped the Spanish then and took to Greek, and it seemed to me I forgot more in a week than I had learned in eight and I did not suppose I had remembered a word. But now words and whole phrases came back to me, and as I listened intently for the low spoken words of the one or two people that came into my room, the terrible conviction was forced upon me that I was in a house of Spanish spies.

It explained a good deal that had been puzzling me. They could not send me to a hospital without betraying their presence in the city, and of course they had not been able to understand me when I had told them my home was No. 12 Carr Street.

They might have sent me to my home in the beginning if they had known it, but would they now? Then I was suffering from a concussion of the brain which made all my impressions so confused that I could not have been dangerous to them, but now that my faculties were clearer I felt that the danger of detention was greater.

I tried cautiously the woman that I saw poking the fire, asking in Spanish for a little water. She brought it to me at once, showing that she understood.

Then I said to her, still in a slow and laborious Spanish:

"My home is No. 12 Carr Street. Will you have me taken there? I thank you for the trouble you have taken about me."

I was almost exhausted by the effort and after all it was useless, for she looked vague and uncomprehending and shook her head and gave me some medicine that I think stupefied me again.

When next I had a clear interval the little yellow man for whom I had an instinctive dislike was sitting by my bed.

"Can you understand me?" he asked when he saw my eyes fixed on him.

"Yes, a little," I answered.

"Then listen," he said. "You must do exactly as you are told or it will be the worse for you. Now remember."

I was alarmed at the vague threat and asked him if he would not let me go home, all this in Spanish of course. I shall not soon forget his answer.

"If you attempt to move you are a dead man," he said. I thought I saw the gleam of something sharp and bright in his hand and lay very still and closed my eyes.

Evidently they were not going to let me go. The realization of their stern determination to keep me prisoner roused to the keenest pitch my homesick longing for my mother's tender care, and in my weakened condition it was as much as I could do to keep back the tears that started to my eyes, an excess of feeling that I scorned to show to my cold hearted captor.

I had little heart to talk and was submissive enough, doing what I was told without protest and without question. Some days passed in which I gradually regained some strength and

silently recalled little by little what Spanish I knew. The thought grew upon me that I could not be more than a half block from my own home, perhaps not that—perhaps only the thickness of a wall separated me from all I loved. What must they be thinking of my long absence? Of course it would not occur to them that I was held a prisoner in the house next door to them. Probably they thought me murdered, perhaps strayed away in an aberration of mind; but the last place they would search for me would be in the respectable houses of respectable Carr Street.

One night I had been lying awake a long time listening to the ticking of the clock and by and by another sound began to mingle with it, a sound of snoring. I raised myself cautiously on one elbow—the old woman who acted as my nurse was undoubtedly fast asleep.

This seemed to be my chance for escape. I slipped out of bed, but found that I could hardly stand. Certainly lying abed is not conducive to strength. I had scarcely any control of my little-used muscles and yet I had need of all my strength and agility. A stumble would betray me, too long a delay would be fatal to me—and I remembered the words and the dagger's gleam of the man who had spoken so menacingly to me. I crept softly inch by inch to the window and looked out. A half moon lighted up the scene. I found myself looking out, not on the street, but into the back yard. It was a good deal like our own. The houses in this block are all alike.

My room was in the third story and nothing to climb down by but the lightning rod and a leafless vine—and once down I would still be effectually a prisoner for the back yard was walled in with eight feet of brick surmounted by spikes and too probably the solid wooden door was locked.

Then I turned my attention, not to getting down, but to getting across into another house. This would be difficult but not impossible. The window on a level with my own was open—only an interval of six or eight feet lay between, and the gutter piping—if it would hold my weight—bridged more than half the distance. It was worth trying. The thought did flash upon me:

"What if I should be taken for a burglar?" but a glance at my pajamas reassured me. No one would suspect a man in pajamas of being a burglar, no matter what he might be doing in the night.

I had raised the window softly in making these observations. I suppose it was the cold night air blowing in upon my sleeping caretaker that awoke her, for I know I made no noise; but just as I was cautiously stepping out upon the sill she awoke with a scream, ran to the window and caught hold of my very light and loose clothing.

I could have extricated myself from her alone, but her cry had brought another to her aid, the tall, bearded man whom I had seen once or twice and fancied was the head of this house of mystery. His strength was irresistible to me, and he dragged me back, struggling fiercely and gasping "Help!"—there was a face at the open window of the house next door.

I made an appealing gesture, but my own window was hastily closed and I was bodily lifted and carried over to the bed, where strong hands held me down while some stupefying drug was forced upon me.

I think that for a week I must have been delirious. I remember little, but fancy I must have made wild and fierce accusations, or at any rate I dreamed that I did.

When I was calmer again and clear enough in mind to be aware of my surroundings, I saw that bars had been put on the windows and the woman who had hitherto cared for me had been replaced by a man.

"Not a nurse, but a jailer," I whispered to myself.

I passed some days in profound apathy, scarcely speaking, and my jailer was equally taciturn, though careful to give me everything I wanted and very insistent on my taking the drugs prescribed for me by my particular enemy, the small man, yellow complexioned and sour featured. It was to his drugs that I ascribe so much of the confusion of my mind that had troubled me for so long. Of course if it was their purpose to keep me it was easier to do so when I was weak and sick than if I were in my usual health. He came every day and questioned me closely, sometimes about myself, sometimes about public affairs about which I had been kept in complete ignorance. I felt that there was a taunting triumph over my helplessness in these questions, and I refused to make any answer.

(To be continued.)

## The Church At Work in Obscurity

### III IN THE HOSPITAL

Nowhere may the work of the Church in obscurity be better studied than in the public hospitals of New York City. One must actually go there, to any of the great hospitals from Gouverneur, at the lower end of Manhattan, to the hospital for contagious diseases on North Brother Island, and not at "visiting hours," but at any hour of the day or night, if he would gain an idea of the vast, continuous and unremitting labors of the Chaplains who serve in these institutions. In every case it is a priest of the Protestant Episcopal Church who is the sole Chaplain for the Protestants in the public institutions, and who devotes his whole time and energies to caring for the spiritual welfare of all patients admitted as Protestants. The work done in these long miles of silent wards of suffering must of necessity ever remain unknown. The sick room, with its swift mysterious shifting veil of life and death, with its blinding gleams of soul suffering, maintains its own inviolable sanctity. The sacredness of the priestly office which admits to the innermost recesses of the soul, sends the Chaplain from the vision of that abyss with sacred trophies which can never be exhibited for men to gaze upon. Further, the clergy who do this work are separated from their brethren and so immersed in their labors that there is not the opportunity, were there the inclination, to advertise their activities, not so easy of exploitation or so acceptable to hearers as the stories of missionary labors in other fields. To be brought into close and human contact with the ultimate realities does not comport with the comfortable religion of health and prosperity.

The work at Bellevue Hospital may be taken as typical of that done in all the city's hospitals. About 45,000 patients a year are treated here. It is an emergency hospital, and its ambulances are going and coming every hour of the night and day. Every patient is admitted either as "Protestant," "Catholic" or "Jew," and immediately assigned to the care of the Chaplains. All admitted under the term "Protestant" are visited by the Chaplain of the Protestant Episcopal Church, the only Protestant Chaplain, and the only Chaplain residing in the hospital. It is not those who "would like to see a minister," but every patient, that is visited, his religious history, Church affiliation and standing ascertained. And here is a remarkable fact, as much so to the Chaplain as it can be to any who read this. There are no rebuffs. Where there seems an attitude of antagonism, it soon passes under treatment which accepts and acts upon the basis of the sovereign dignity of every personality. Occasional visitors and amateur workers often have little conception of the heaven-born pride and the sense of the Divine image which may resolutely inhere in those who appear so different from themselves. There is something in man to find, before he may be given aught. One Chaplain at Bellevue has for years visited more than 40,000 sick beds a year.

When a patient is admitted in a serious condition, at whatever hour, and this happens mostly during the night, the Chaplain is notified at once and is usually at the bedside before the doctors, who, according to the rules of the hospital, must give him precedence. In the quiet ward, screens are placed about the bed, and the Chaplain proceeds to administer as the circumstances may demand. The Chaplain's is the most familiar figure about the hospital for he is the only person who goes through every ward every day.

It has gradually come about, through years of effort, that the hospital has ruled that no one shall be operated upon without the Chaplain being notified. It was at one time thought sufficient if the patient told the doctor or nurse that he did not care to see a clergyman. Patients will say such a thing to those whom they imagine care nothing about the soul. The Chaplain is told one morning by the head nurse on a ward, "We had a patient, but she is gone to the operating room. She said she did not care to see a minister." "Did she tell you that?" "No. She told the doctor, who told me." The Chaplain found the woman in the anaesthetizing room, and asked the doctors to leave. Immediately they were out of the room, she exclaimed, "Oh, I am so glad you have come. I am an Episcopalian. Are you an Episcopal clergyman?" This woman had reason to

rejoice. She told the Chaplain her story, received the Sacrament, and went to the operating table bravely. She died there. The doctor and the nurse in the case were truly sorry for their unwarranted interference. It has been brought about that neither doctor or nurse shall take upon themselves any responsibility in matters spiritual, and that the nurse in charge must notify the Chaplain in ample time before a patient is sent to the operating room.

The Chapel of Christ the Consoler is built on the hospital grounds to accommodate convalescents, and for the use of the doctors, nurses and employees, and was for a long time the only place of worship. Later the Roman Church built a Chapel, where service is held Sunday mornings. In our Chapel the Holy Eucharist is celebrated every day at 7 o'clock. Conditions making it impossible to consecrate in the wards, the Sacrament is reserved. Administration in the wards is accompanied by the simplest possible service of exhortation, confession and absolution with the fitting prayers.

A library, containing 6,000 volumes and a reading room, supplied with all the leading papers and periodicals, is maintained by the Chaplain, who has the papers and books distributed through the wards. Under his direction an experienced visitor is assigned to each of the fifty wards. These visitors report to the Chaplain and undertake follow-up work outside of the hospital. In addition to making some 40,000 bedside visits, the Chaplain reports about 600 Baptisms yearly. All the city's foundlings and abandoned children are eventually sent to Bellevue. If the police fail to find those to whom the children belong and induce them to provide for them, they are given over alternately one to the Episcopal and one to the Roman Church. These children are provided with god-parents, baptized and placed in the Childs' Hospital. It becomes the duty of those who have assumed the duty of god-parents to follow the children and see that they are properly instructed in the teachings of the Church.

At Bellevue there are wards for the treatment of alcoholism and of the drug habit. The latter offers by far the more difficult problem. The drink habit may be and is effectually dealt with in many cases. The drug habit is secret, insidious and utterly demoralizing. All that medical science can effect is of no avail without some powerful influence to fortify the will upon a secure foundation. The sufferings and the pitiable weakness of these unfortunates calls for a far deeper sympathy and wiser help than has thus far been extended them.

Unfortunates they are. To give but one illustration. All drugs thus taken are easily secreted, and one person can carry about with him sufficient to supply thousands. The dealers in heroin have as agents very young men, mere boys. They supply these with the drug, and send them to the vicinity of the schools to make the acquaintance of the older children. To these the agents supply the drug free. The children are quite unaware of the nature of the habit which the agents are careful to cultivate in them by keeping them supplied with the drug. When they are assured that the habit is sufficiently formed, they refuse to supply the heroin, but show the victim to the dealer from whom they may buy the drug. This is probably as diabolic as any method of corruption that could be devised. It numbers its victims by thousands, innocent victims betrayed into the clutch of a relentless devil. It certainly warrants more than the term "unfortunate" applied to tens of thousands of young men and women given over to the drug habit. Medicines are freely marketed which contain a sufficient amount of perilous drugs to induce the habit in those who are entirely unconscious of the awful disease which, growing within them, will surely ruin their personality. This is especially true of those who have been taught to shun or forced to forego the horrible danger of alcohol. Yet, the latter may be dealt with in the open, while the former baffles detection often, and causes such ruin of the moral nature as to frustrate the most devoted efforts for the reform of its victims. The evils of the former are seen and known, but where alcoholism contributes its thousands, the drug contributes tens of thousands of its victims to our hospitals.

These poor children are sick and in the vilest of prisons. They are not forgotten. Faithful and devoted priests of the Church, who, laboring in the spirit of their Master, can know neither despair of any of His children, nor discouragement in the work of their salvation, strive unceasingly in the obscure corners of the city to save those whom the neglect or the indifference of society has thus condemned.

THOMAS WORRALL.



W. A. Work in Easton

A meeting of the Diocesan officers of the Woman's Auxiliary of the Diocese of Easton was held on Tuesday, June 12th, at Easton, Md. It was an informal meeting for conference only, the regular annual meeting of the Diocesan Auxiliary being held in October.

The meeting was held at the Home for Friendless Children, which is close to the Cathedral, and, at the suggestion of the President, those present brought with them a simple lunch, so that as little time and trouble as possible should be spent upon it. At luncheon time, however, cups of tea and coffee appeared and were handed round by several happy-looking little girls, whose bright faces and pleasant manners showed that they were pleased to have guests in what is evidently a true "Home."

The meeting lasted about five hours and many phases of Auxiliary and Church work were discussed. It was agreed that extending the work of the Auxiliary (especially Junior work) in the country Parishes was particularly important in this Diocese, where so many of the Parishes are rural.

The use of "posters" was recommended to instill into the minds of new members foundation facts and Auxiliary aims. Such posters, hung on the walls of the room where meetings are held, and changed from time to time, are of real educational value.

The intense importance of prayer and the danger that the prayers of a Parish Branch should be only a form of "opening the meetings" was emphasized, and interesting instances were given from personal experience to show that when different members are asked to pray for certain branches of the work (the prayers prepared beforehand, if advisable) a new warmth and earnestness is found in the little service.

Inter-parochial or "county" meetings were talked over, and the general opinion seemed to be that when a county with, say, five or six Branches, made out its own programs and depended on its own officers for leadership, more good was often accomplished than if some noted speaker were secured to address the meeting.

This brought up the subject of Mission study, and the great usefulness of model study classes at county meetings was urged.

The question asked by THE WITNESS—"What is the best thing our Auxiliary has done?"—came under discussion and while Mission study and Junior work were both mentioned as great powers for good, the dominant feeling seemed to be that the best thing of all that our Auxiliary has done has been the stirring up and awakening of the women of our Diocese into a new understanding of what the Church really is. It has put new life into our prayers; it has taught us how to study the history and work of the Church, and it has guided our efforts at giving into channels of real usefulness.

In all this we have received blessings out of all proportion to the material things that we have offered to God for the spread of His Kingdom, but the things of the Spirit cannot be weighed, measured and counted like dollars and Missionary boxes.

That a Branch of the Woman's Auxiliary is a blessing to a Parish as well as to the Mission for which it works, most of the clergy now heartily agree. It would probably be difficult to find now a Rector such as one remembers in old times who "did not believe in Missions because it took too much money out of the Parish."

The missionary spirit in the women of a Parish means strength to that Parish, for the woman who puts the Church first, will train her daughters and her sons to do the same.

The Best Thing Our Auxiliary Has Done

Probably the greatest impetus to missionary endeavor in the Oregon Branch of the Woman's Auxiliary has been the direct result of the Mission Study Classes.

The stereopticon lectures on the "Conquest of the Continent" and "The New World" were given in a number of Parishes and Missions throughout the Diocese during the Lenten season. It was an experiment for this part of the country and the results were well worth the effort made and will encourage the Educational Secretary, Mrs. W. R. Powell, to continue the good work next year.

The Normal Study Class is an annual event looked forward to by a score of devoted women who in turn carry their enthusiasm into as many Parishes and Missions. All this is

doubtless the usual thing in the East, but new in this great Northwest, where just such inspiration was sadly needed.

A valuable innovation in the Study Classes was the formulation of our own prayers for the blessings of God upon the work in the various fields. This required knowledge of what the Church is trying to do in Cuba, Brazil, etc. The extemporaneous prayers brought us nearer to the work, intensified it all for us and gave us a rarer insight into the problems, the struggles and the successes of the people of those countries and of those who minister unto them.

May each year see the Mission Study Classes increase in number and in devoted adherents amongst the younger women until many will feel the call to give their lives to the Master's cause!

DORCAS E. HALLAM.

G. F. S. A. at Cambridge Conference

The Girls' Friendly Society in America was among the organizations of the Church taking part in the Cambridge Conference of 1917.

Miss Geraldine Gordon, head of Denison House, Boston, gave six talks on the "Developing Responsibility" of the work and made each one an inspiration to her hearers. Believing, as she does, that the society is, because of its aims and organization, well qualified to deal with the whole problem of the girl, she gave as a foundation for the work the general principles upon which it should be based, taking up the little girl, the girl just growing up, the immigrant girl, and the responsibilities of associates, each being made the subject of one talk; through all the present problems of the war were given careful consideration.

On July 3rd there was a conference at which Miss Hopkins, G. F. S. Vice President of New England, presided. Mrs. Thomas Roberts, Honorary President; Miss Whipple, President of the G. F. S. in Massachusetts; Miss Gordon, Mrs. Fisher and Miss McGuire were the speakers on "The Girls' Friendly Society, a Means to an End," with special reference to the work that it has to do during the period of the war.

An account was given of the steps which have been taken to arouse Associate and Branch Secretaries, the clergy and the civil authorities to a realization of the necessity for preventive work in the neighborhood of camps, naval stations, etc., and to provide work and recreation, during the summer especially, for girls who are apt to loiter about such places.

The society concerns itself chiefly with the development, training and welfare of girls and young women: these activities bear fruit in many directions and at this conference a number of these were reported.

War service headquarters in New York are open every afternoon and evening. In Washington pleasant rooms are open all day for rest, advice, lists of boarding places, etc. Hospital supplies are being made everywhere and much other relief work done, with stress laid especially upon the conservation of the girl herself as the most valuable factor in the future of the nation.

Synod of the Province of the Pacific

The program and arrangements for the Synod of the Province of the Pacific, which will be held at Boise, Idaho, September 19-23, are about completed. The Rt. Rev. Dr. J. B. Funsten, Bishop of Boise, announces that the Rt. Rev. Dr. Tuttle, the first Bishop of the territory and now the Presiding Bishop of the American Church, and the Rt. Rev. Dr. Talbot, who succeeded Bishop Tuttle as Bishop of Wyoming and Idaho and is now the Bishop of Bethlehem, will be special guests of the Synod. The Rt. Rev. Dr. Nichols, Bishop of California and the Senior Bishop of the Province, will preside.

Messrs. A. Kaints, Governor of the Federal Reserve Bank of the Twelfth District, W. H. Crocker and Lewis F. Monteagle, of San Francisco, Cal., are among the prominent laymen who will be present and take an active part in the sessions of the Synod.

The Province of the Pacific consists of the Dioceses of Olympia, Oregon, Sacramento, California, Los Angeles, and the Missionary Districts of Idaho, Utah, Spokane, Eastern Oregon, Nevada, San Joaquin, Alaska, Honolulu, and Philippine Islands.

Re-Opening of St. John's Church of Parsons, Kansas

St. John's Church, Parsons, which was wrecked by an explosion last September, has been rebuilt by the untiring labor of the people of the Parish and was formally opened by Bishop Wise with a series of services extending from June 7th to the 10th. The services were splendidly attended and great good was accomplished by the Bishop's visit.

It will be remembered that St. John's Church had been rebuilt less than a year at the time of the accident, and the congregation had to face a second rebuilding, burdened with the debt of the previous building and without being able to recover anything from the insurance companies. Yet the work was accomplished in nine months and without one penny of added debt.

The Church today stands as a very beautiful example of an English village Church. It is extremely well proportioned and finished, and presents an unusually harmonious and restful appearance. The roof is steep with heavy wooden beams; the ceiling paneled and decorated. The furniture is of massive oak, and the floor stained dark, while the walls and woodwork are in light shades of cream and brown.

The effect is heightened by the light from the windows, which are all good examples of the English painted glass. The nine windows in the nave contain the story of the Life of Christ in picture form, and are all memorials for past members of the Parish. The large window over the Altar and the tripartite window in the west are companion windows, showing the Nativity and the Resurrection, the first and last events in the earthly life of our Lord.

The windows are all arranged in order and in accordance with a pre-arranged plan made by the Rector. A handsome memorial pulpit in solid oak with chancel and Altar rails, choir stall, etc., complete the interior.

Attached to the Church is a very serviceable Parish room with kitchen and all modern conveniences. The Parish room can be used to accommodate an overflow from the Church by raising a rolling partition. The value of this was demonstrated during the Bishop's visit.

A feature of the interior is the indirect lighting system, which combines great brilliance, comfort and beauty. Steam heat is used throughout the building.

The work on the building was done at the least possible cost by day labor. The men of the Parish, with the Rector overseeing all the work. The Rev. Alexander E. Hawke, Rector of the Parish, has been on the building continually and is responsible for all the plans and designs.

Essay on a Parish Church Wins Prize

J. Granbery Tucker, a faithful member of Grace Church, Plymouth, N. C., and a graduate of the Plymouth High School last June, wrote an historical essay on his Parish Church when a student in the grades, which was awarded a prize by the school. The Mission Herald printed the essay in full. The following excerpt is of general interest:

At the beginning of the war, Edward Stanley, Military Governor of the state, delivered a long address inside the chancel rail in advocacy of the Union and the suppression of "the rebellion," and was greeted with applause by the crowd. Afterwards, the authorities appropriated the building and it was used in turn as an asylum for freed men, a government commissary, and a hospital. At times during the war, horses were hidden in the cellar to prevent their capture by the Union forces. Much of the damage done to the Church up to April, 1864, had been repaired through the efforts of an Episcopal Chaplain attached to U. S. A. brigade of General Wessel who was in command here. Services were then held with some regularity. The Church was greatly damaged in the battle of Plymouth, April, 1864, being only a few rods from Roanoke River, where the battle was in progress. The bell is said to have been cracked at that time. The Church gave up its pews and gallery to make coffins for many who had fallen around her walls. After the Confederacy lost Plymouth, the Church fell into disuse until the end of the war.

Some property left to the Parish by Mrs. M. F. Spruill was sold by the Vestry and the proceeds appropriated to the remodeling of the building, the walls of the nave being set closer in and strengthened. Since that time the Church has not been changed.

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

A Soul-Stirring Program Given at Philadelphia, Pa., October 10th to 14th

WEDNESDAY, OCTOBER 10

Convention Theme: Christian Usefulness

10 a. m.—Hotel Adelphia. All day meeting of the National Council of the Brotherhood.

6:30 p. m.—Academy of Music. Churchmen's dinner. Chairman and Toastmaster, Geo. Wharton Pepper, LL.D., Philadelphia. For all Churchmen in the City of Philadelphia, and delegates and visitors to the Convention. Subject: "The Investment of a Life". Speakers: The Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan; John Stewart Bryan, Richmond, Va.

THURSDAY, OCTOBER 11

Theme for the Day: Preparation for Usefulness Through Prayer

7:30 a. m.—St. James' Church. Celebration of the Holy Communion.

9 to 10 a. m.—Room A. During this hour the Brotherhood Secretaries will be in Room A, to give information as to the organization of new Chapters, to answer questions and to suggest plans of work.

10 a. m.—Convention Hall. Half-hour Devotional Meeting, with address, "Ye have not, because ye ask not". The Rt. Rev. Arthur Selden Lloyd, D. D., New York, President of the Board of Missions.

10:30 a. m.—Opening Business Session, President Bonsall presiding. Organization of the Convention, election of Convention officers and committees. Address by the Chairman of the Convention. Addresses of welcome, the Bishop and Bishop Suffragan of Pennsylvania.

11:30 a. m.—Address, "The Master at Prayer", William C. Sturgis, Ph. D., New York, Educational Secretary of the Board of Missions.

1:30 to 2:30 p. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

2 p. m.—Convention Hall. Meeting for all Juniors. Address: "How to Get the Most Out of the Convention". Speaker, William F. Leggo, Brooklyn, N. Y., Chairman of National Committee on Work Among and By Boys.

2:30 p. m.—General Conference: "The Prayer Life"

a. "Personal Prayer Habits", Malcolm B. Vilas, National Council member, Cleveland, Ohio.

b. "Prayer Opportunities of the Chapter", Arthur E. Barlow, National Council member, Newark, N. J.

c. "Public Worship and the Book of Common Prayer", Robert H. Gardiner, National Council member, Gardiner, Me.

d. "Helpful Books on Prayer and Question Box on Prayer", the Rev. Geo. Craig Stewart, L.H.D., Rector of St. Luke's Church, Evanston, Ill.

4 p. m.—Study Classes:

a. "Work in Colleges", the Rev. Beverley D. Tucker, Jr., University of Virginia.

b. "Work Among Boys", Benjamin F. Finney, Field Secretary.

c. "Work of Traveling Men", John M. Locke, Oakland, Cal.

d. "Church Attendance Campaigns", Franklin H. Spencer, Field Secretary.

e. "Men's Organized Bible Classes", G. Frank Shelby, Field Secretary.

4 p. m.—Conference of the Clergy: Chairman, Walter Kidde, National Council member, Montclair, N. J.

8 p. m.—Church of the Holy Trinity. Public meeting. Chairman, John Howe Peyton, National Council member, Nashville, Tenn.

a. "The Nation's Need", John Lord O'Brien, Buffalo, N. Y.

b. "The Church's Power", the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts.

FRIDAY, OCTOBER 12

Theme for the Day: Realization of Usefulness Through Personal Service

7:30 a. m.—St. Mark's Church. Celebration of the Holy Communion.

9 to 10 a. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

10 a. m.—Convention Hall. Half-hour Devotional Meeting, with Address. Subject: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit", the Rt. Rev. Arthur S. Lloyd, D.D.

10:30 a. m.—Business Session. Annual Report of the National Council and presentation of the Five-Year Program of Achievement. To be presented by the General Secretary.

11:30 a. m.—General Conference. Chairman, Robert C. Hargreaves,\* National Council member, Detroit, Mich. Subject: "Personal Usefulness"

a. "Among Our Fellow Church Members", Alexander M. Hadden, member National Council, New York.

b. "Among Our Business Associates", W. A. Cornelius, member National Council, McKeesport, Pa.

c. "Among Our Fallen Brothers".

1:30 to 2:30 p. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

2:30 p. m.—Convention Hall. Junior Conference. For all Seniors and Juniors. Followed by discussion from the floor. Chairman, Frank B. Mallett, National Council member, Sharon, Pa. Subject: "Training the Church Boy for a Man's Responsibility in the Christian Army". Three Junior speakers.

a. "What Inspired Me to Volunteer".

b. "My Appreciation of Training Received".

c. "What a Boy Can Accomplish Through the Observation of the Rules of Prayer and Service".

d. "Study Classes":

a. "Work in Colleges", the Rev. Beverley D. Tucker, Jr.

b. "Work Among Boys", Benjamin F. Finney.

c. "Work of Traveling Men", John M. Locke.

d. "Church Attendance Campaigns", Franklin H. Spencer.

e. "Men's Organized Bible Classes", G. Frank Shelby.

4 p. m.—Conference of the Clergy. Chairman, Walter Kidde.

4:30 p. m.—Address: "The Greatest Work in the World", the Rev. Z. B. T. Phillips, D.D., Rector of St. Peter's Church, St. Louis.

8 p. m.—Church of the Holy Trinity. Public Meeting. Chairman, Courtenay Barber, Chicago, Second Vice President of the Brotherhood. Subject: "Universal Service in the King's Army—the Brotherhood's Aim", the Rt. Rev. Frank Du Moulin, D.D., LL.D., Bishop Coadjutor of Ohio. "The Five-Year Goal", Franklin S. Edmonds, General Secretary. Reading of the Memorial Record, George H. Randall, Executive Secretary.

SATURDAY, OCTOBER 13

Theme for the Day: "Increase of Usefulness Through Organization"

7:30 a. m.—Christ Church Celebration of the Holy Communion.

9 to 10 a. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

10 a. m.—Convention Hall. Half-hour Devotional Meeting, with Address. Subject: "For ye are members one of another". Leader, the Rt. Rev. Arthur S. Lloyd, D.D.

10:30 a. m.—Final Business Session.

11:30 a. m.—General Conference. Subject: "The Personal Opportunity in the Church's Three Lines of Effort".

a. "Missions, as a Parish Missionary", Samuel S. Nash, Director Calvary Chapter, Tarboro, N. C.

b. "Religious Education, in the Sunday School and Bible Class", Robert E. Anderson, National Council member, Richmond, Va.

c. "Social Service, in Community Work", H. D. W. English, Pittsburgh, First Vice President of the Brotherhood.

Question Box on the above subjects, conducted by the General Secretary.

1:30 to 2:30 p. m.—Room A. During this hour there will be opportunity for personal interviews with the Secretaries.

2:30 p. m.—General Conference. Subject: "The 1918 Section of the Five-Year Program"

a. "For Each Chapter, a Church Attendance Campaign", the Rev. St. Clair Hester, D.D., Rector Church of the Messiah, Brooklyn, N. Y.

b. "The Chapter's Part in the Parochial Mission", the Rev. James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis, and Chairman of the Parochial Missions Commission.

c. "For Each Diocese, a Diocesan Assembly", the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark.

d. "For the National Brotherhood, 1,200 Active Chapters by the End of 1918, and Two Additional Field Secretaries", Edward H. Bonsall, President of the Brotherhood.

4 p. m.—Report to Convention of recommendations from the Study Classes by the Leaders of the Classes.

8 p. m.—Church of the Holy Trinity. Service of Preparation for the Annual Corporate Communion. The Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina.

SUNDAY, OCTOBER 14

7:30 a. m.—Church of the Holy Trinity. Annual Corporate celebration of the Holy Communion. Celebrant, the Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., Bishop of Pennsylvania.

11 a. m.—Services in Churches throughout Philadelphia, with preachers and speakers to be announced. Subject: "The Useful Christian".

3 p. m.—Metropolitan Opera House (probably). Public Mass Meeting. Chairman, the Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., Bishop of Pennsylvania. Subject: "Our Country".

a. "Higher Standards at Home", the Rev. James E. Freeman, D.D., Rector of St. Mark's Church, Minneapolis.

b. "Larger Usefulness Abroad", Dr. John R. Mott, New York, General Secretary Student Volunteer Movement.

8 p. m.—Church of the Holy Trinity. Public Service. Subject: "A Charge to the Enlisted Men in the King's Army", the Rev. Ernest M. Stires, D.D., Rector of St. Thomas' Church, New York.

\*Acceptance not yet received.

In the early centuries, the Christian Church adopted the "tithe system". For various selfish reasons now men feel as though they placed God under obligations if they give Him their "spare change"—grudgingly and of necessity.