

The Witness

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

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FOUNDRESS OF THE SOCIETY FOR HOME STUDY OF THE SCRIPTURES ENTERS INTO REST

On Tuesday, July 24, 1917, in the Communion of the Catholic Church and in the Confidence of a Certain Faith, Sarah Frances Smiley, in the eighty-eighth year of her age, Foundress and Organizing Secretary of the Society for the Home Study of Holy Scripture and Church History. May she rest in peace.

In the death of Miss Sarah Frances Smiley the Church has lost the services of one of her most devoted servants and gifted women. Born a member of the Society of Friends, in her middle life with full conviction of its claims, she was baptized into the Church of Christ. For many years Miss Smiley filled an important position in a Friends' School in Philadelphia. In 1886, with the approval and support of the Bishop of Albany, she founded the Society for the Home Study of Holy Scripture and Church History. From this time until her death she was the director of all its work.

With the gifts of a rare mind and most unusual intellect, Miss Smiley had also a clear spiritual perception of the things of God and a firm faith in Him and in His Church. The blessings of the instruction given through the S. H. S. H. S. have been shared by more than one thousand women, some of whom acknowledge with gratitude that its influence brought them into the Church.

Miss Smiley was a real lover of books and among the 5,000 and more volumes collected by her for the work of the society, are many of rare and intrinsic value. The last interest of Miss Smiley was in the Eastern Church and on January 1, 1917, in the name of the society, she opened a room at 20 Fifth Avenue, New York, and called it the Russian Room. Here is a good collection of books on this subject, some volumes being the only ones in existence.

In the fall of 1914, through the kindness of the Trustees of the Seabury Divinity School, the library was removed from New York to Faribault, Minn., where the work of the society continues.

Miss Smiley's death has caused a loss too great to be estimated, but God's work never depends upon one person, therefore, in His Name and under His guidance the Society for the Home Study of Holy Scripture and Church History will live.

Institute of Applied Christianity

In the realm of Church work it is an interesting project that the Rt. Rev. Dr. C. B. Brewster, Bishop of Connecticut, has under way in his Diocese. He has been given authority to gather ten laymen about him and consider the establishment of an "Institute of Applied Christianity." In the recent remarkable development of professional schools, the Bishop believes, training for Church work has been left without its due share of attention. It could profit by adopting the methods of graduate institutions in other professions. Possibly this plan does not include the training of men for the ministry itself, but the Institute might well lead to some recommendations concerning it. Professor Kirsopp Lake once pointed out in his Lowell Institute lectures a disparity between medical and theological

schools, which redounded not altogether to the latter's credit. He reminded his audience of the great success which medical schools have had in training young doctors, and he wondered if their success could not be quite early traced to the fact that their pupils did not spend over-much time in study of late Hebrew medicine and early Greek medicine, but were chiefly concerned with the state of their science and were given much experience of the sick body itself. The men in our theological schools, on the other hand, have little or no experience given them of the sick soul, and yet are expected ever afterward to minister unto it. Possible the new Institute of Applied Christianity can suggest a feasible change—Boston Transcript.

the re-organization of a similar work there, and also a personal invitation from the President of the Board of Education in London to come across the Atlantic with a view to undertaking this form of educational work in the largest city in the world. The doctor resolutely refused all these tempting offers, in order to be faithful to an aged father and mother in their declining years.

The organization of this Church proved successful in staying the process of dissolution. Without regular minister and almost without money, the Church is making progress in a section of Minneapolis where Church work of any kind is most difficult.

Although this Church is technically under the immediate control of the Bishop, through the generosity of the Bishop under Dr. Ten Broeck's direction, the Church has become a self-governing body. In order to comply with the canons of the Church, there is a Vestry elected annually by the people. But the real governing body is the Council composed of members selected one from each organization in the Church. This body determines the general policy of the Church.

As to the other organizations, be-

ITEMS OF INTEREST GATHERED FROM MANY SOURCES

How the People Are Clothed at Sagada and Bontoc

Miss Eleanor Gale, who is connected with the Hospital of St. Mary the Virgin, Sagada, Philippine Islands, gives the following interesting information in a letter to Miss Stockton of Evanston, Ill.:

"Sagada is right in the mountains; in fact, we are on the top of one of them. The trees are few and small. Just below the hospital is a real grove of pines. Except for the middle of the day, when the sun is very tropical, it is delightfully cool here. Just now we are having the rainy season. Water comes down in sheets every afternoon. Sagada mud should be used as glue: such sticky, affectionate mud I have never seen.

"In Memory of Adalyn Esther Hayden. 1850-1914."

In the rose window in the transept is the representation of Calvary, given to the Church by Mrs. James S. Dyett in memory of her father and mother. On a level with the eyes on a brass tablet set in solid oak is this inscription:

"J. Hathaway, 1792-1869. First Senior Warden of Zion Church, 1825-1869. Zeruah Cleveland, 1794-1863."

The figure of Faith was unveiled by Miss Anna Hayden and that of Calvary by Herbert T. Dyett, son of Mrs. James S. Dyett.

At the Sunday morning service a memorial window was unveiled and dedicated, representing a portion of the garden of Gethsemane. It was given by Mrs. Herbert T. Dyett and Mr. Samuel B. Stevens of Rome, and Mrs. Hubert Van Wagenen of New York City. The inscription reads:

"In memory of Elizabeth Tibbits Stevens, 1810-1896. Lucy Chamberlain Stevens, 1834-1911. Rhoda Howard Stevens, 1844-1911. Fanny Stevens Brooks, 1848-1901."

The unveiling was done just before the sermon by little Misses Charlotte Dyett and Caroline Stevens.

The window shows a corner of the Garden of Gethsemane with the Savior a kneeling figure and an angel descending from heaven to succor our Lord. The subject is based on the 22nd chapter of St. Luke's Gospel, the 41st to the 43rd verses.

The services of dedication were simple. The Rector, the Rev. Eugene S. Pearce, read appropriate Scriptural selections and said special prayers and told the stories pictured in the windows.

THE ATMOSPHERE OF DEVOTION

There can be no genuine worship without reverence. The Episcopal Church cultivates reverence and reverential ways. The adoring soul looks up. She discourages all coarse familiarity with the Almighty. She uses a liturgy full of dignity, chaste in expression. She makes each worshiper active rather than passive, that each one may feel a personal contact with things Divine, and thoughts Divine, when engaged in prayer and praise. She throws around the whole congregation the atmosphere of devotion.

How to Save a Dying Church

A meeting was held in Minneapolis about three years ago to consider the question of closing Grace Church, located on the corner of 24th Street and 16th Avenue. After a checkered history, extending over nearly fifty years, this Church had become so reduced that the doctors of theology had almost come to the conclusion that the case was hopeless. They were preparing for a decent ecclesiastical funeral, when a young, aggressive doctor of medicine asked for a share in this strange clinic. His request was allowed at once. He gave his diagnosis and expressed confidence in the ultimate recovery of his patient. The doctors of theology were glad to turn their patient over to this young doctor. And he immediately began a course for the Church, which in accordance with, or even in advance of the best ideas prevailing in any of the up-to-date Churches.

Dr. L. L. Ten Broeck has had a very large and successful experience in this line of work. Sprung from a family active in all lines of Church work for at least four generations back, he himself spent three years in the public schools of Minnesota, and made himself especially popular among the scholars by his activities and interest. After a brief period in a military school in the West, he was picked in a country-wide search as disciplinary and physical director in the Parental School of Chicago. His work there evoked very favorable comment from the Royal Commissioner of Education in Sweden and brought him a request from New York to consider

sides the Vestry mentioned above, there is the Ladies' Guild, which faithfully performs the duties usually undertaken by this body elsewhere. There is a Boys' Club organized by the boys themselves. This Club conducts its own affairs with the Doctor's assistance. It now owns a wireless apparatus (out of commission at present on account of the orders of the Federal Government, restricting the use of such instruments during the war). The Doctor's thorough training and experience as a scientist has stood him in good stead here. The Club also owns and operates a small motor boat. The boys are looking forward to the purchase of a gasoline engine in the near future. Every summer the boys spend from a week to ten days in their own camp. This year they are looking forward to a week on Bald Eagle Lake.

There is a society also for the little people 8 to 12 years of age.

One of the most active organizations is the Joy Bee Club, composed of the young people 16 to 21 years of age. These boys and girls meet regularly for social amusement in the Guild Hall of the Church, or in the home of the Doctor or one of the members of the Club. Incidentally they have raised money, but the main purpose of the Club is social. In summer, picnics are substituted for evening parties. Last summer the club spent a Sunday on Lake St. Croix, near Prescott, holding a service in the morning, for one of their members is licensed.

The organization peculiar to Grace Church is the Thrift and Welfare Committee. This is charged with the duty of providing for the welfare or progress of any member of the congregation. Recently this Committee took a girl from a clerk's position at \$7 a week and placed her in a hospital training course, where she might prepare herself to earn \$25 a week. The Committee is considering further extensions of its usefulness.

"Our natives are a quite decently clothed lot here. The women wear a tapis, or long wide cloth, which they wrap around their waists, and a belt and bado. The bado is a kimono-like waist. Then they usually have a grimy blanket which they wear. For protection from the rain, they have a kind of cape made of straw, and some of them have a scoop-like straw basket, which they put on their heads.

"We have from 15 to 40 patients come to the dispensary every day. They have malaria, colds, cuts and many kinds of skin diseases. Just now the green mangoes are beginning to come in, which will mean many 'green apple' troubles. I have a class of girls in Anatomy and Physiology, and have a great time finding simple enough terms to use with them. They take to it like a game, and I am getting very much interested in them.

"I wish I could send you a few of our cloud effects: they are wonderful.

"Last week I was in Bontoc. It is 1,800 feet 'down' from here, and boasts of a river. The people are clothed chiefly in a gee-string and long hair in Bontoc. They are not as clean and intelligent as our mountain people."

Three Magnificent Memorial Windows

Three magnificent memorial windows were recently placed in Zion Church, Rome, N. Y., which were unveiled and dedicated on Friday, July 27, and Sunday, July 29. Two of the windows, representing Faith and Calvary, were unveiled at the week-day service in the evening.

The symbolic figure of Faith, which is in the nave, was given by Miss Anna L. Hayden of Morristown, N. J., in memory of her sister, and bears the following inscription:

Effort to Save an Historic Church and Cemetery

Those opposed to the movement for the sale of old St. Paul's Church, Philadelphia, and the removal of the bodies of former parishioners from the historic churchyard, says the Ledger, have developed a plan to purchase the building from the Trustees of the Diocese to preserve it as a historic monument. Bishop Rhinelander was the first to offer to subscribe liberally to a fund for the purchase of the old church. Dr. William H. Jefferys, Superintendent of the Protestant Episcopal City Mission, which has offices in the basement of St. Paul's Church, also offered a subscription. If \$45,000 can be raised, the church will not be disturbed.

Memorial Altar for Charleston Church

A handsome marble Altar has been presented to Grace Church, Charleston, S. C., Rev. William Way, Rector, as a memorial to Captain Robert Spann Cathcart and his wife, Amanda Duncan Cathcart. The Altar is to be made of the finest white Italian marble. The design and workmanship is by the Gorham Company, New York City.

The last Saturday's edition of the Chicago Sunday Tribune contained two columns of display ads announcing Sunday services at various places of worship in that city. The following organizations were represented: American Catholic, Baptist, Roman Catholic, Christian, Congregational, Presbyterian, New Thought, Interdenominational, Methodist, Zion Tabernacle, and the Theosophical Society.

GOD-RELIANCE, NOT SELF-RELIANCE, BRINGS A MEASURE OF GOD'S GRACE

11TH SUNDAY AFTER TRINITY
THE COLLECT

O God, who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

We are reminded in this Collect that the power of God is exercised largely in showing mercy and pity. Mercy and pity do not imply a patronizing attitude, nor involve a course in molly-coddling. The most merciful thing to be done to a drowning man who strangles you is to jar him into unconsciousness. True pity involves an understanding sympathy. A weakling cannot properly exhibit mercy and pity. He has neither the capacity for mental restraint and poise, nor the ability to enter sympathetically into the feelings of the down and outer. When we pray to God, we have to keep ever in our minds the knowledge that God knows us, and yet loves us. What a friend we have in Jesus, who knows us through and through, and yet loves us! This Collect bids us ask the Author of all good things to grant us grace or help to run the way of His commandments. The Christian religion, you notice, is a "keep-a-going" religion. Is this your idea of being religious: to run the way of God's commandments?

"The way of Thy commandments" is a "way" which is hedged in by very distinct and imperative restrictions. The Christian's path has both negative and positive aspects. There are things one must not do, as well as things one must do. The weakness in many Protestant forms of religion lies in their laying chief emphasis on "must not", forgetting that one cannot RUN in a way which is all rough with negatives. A religion of "must not" is a religion that seems to take for granted that one cannot be good and happy at the same time—that one's progress in the religious life must be very solemn and bear the hall mark of feeling miserable. Now, one runs to duty only under the compulsion of love, and love is not a somber, severe and negative thing. So the way of God's commandments, while it is edged with the rough rocks of "Thou shalt not", is paved with the gripping stones of the Beatitudes, which are born of love. Gracious promises include, for example, the vision of God. A filial relationship to God, the satisfying of God-given appetites, approach to which is given to those who, moved by love of God and man, keep themselves pure in heart, strive to promote peace, hunger and thirst after righteousness, etc., etc. Not an easy path, you see, but a positive, constructive path, along the edges of which, or if you please, lying as a foundation to which, are the granite, flint-like prohibitions of Sinai's Ten Words.

What is your idea of the Christian life? As you think of progress in it, is your verb "sit", "walk", "ride", "run", or "being dragged"? The answer you make will show you how your interpretation of religion measures up with the Church's interpretation, as expressed in this day's Collect.

THE EPISTLE

Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but

the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed.—I Cor. xv:1.

St. Paul was very anxious that the Corinthian Church members should know where their feet were placed—for what they were taking a "stand". He wanted them to KNOW whether or not it was possible for them to run and make progress on the foundations that had been given them. I was much struck by a quotation I saw the other day, because it seemed to describe so well that type of person whose religious convictions are not stable, and who never seem to make any progress in their religious life. The quotation was "Don't be a goldfish. A lot of people are like goldfish. They keep moving around in a circle, without getting anywhere". St. Paul wanted the Christians to realize that the only way they were going to be saved was by standing for the Gospel, which was delivered them by authority, confirmed by an appeal to history, and proven true in their personal experience. Notice that St. Paul appeals to his own experience to show that God's most powerful manifestation of mercy occurred when Saul, the persecutor, was arrested on the road to Damascus and Christ was manifested to him as one born out of due time. And remember, too, that this irregularly born Apostle receives such a measure of God's grace that in "running the way of God's commandments", he labors more abundantly than they all. I think these words from Bishop Doane are worth repeating: "The Epistle, which forms part of that great outburst, half argument, half anthem, of faith in the resurrection of the body—opens its comfortable worlds of assurance with the proof from revelation. And the strong point which is brought out here is the unity and certainty of the Christian faith, clear in its definition and clear, also, in its application of the truth." It seems to me that the great penitents of the Scriptures were most secure in their hold on the revelation of God's mercy, and at the same time were most consistent in their continued acknowledgment that "the burden of their sins is intolerable", and that on these Scriptural penitents in today's Epistle and Gospel, God's grace was not bestowed in vain.

How many men today strike you as having ANY consciousness of sin, or an abiding sense of unworthiness? Is the Bishop right when he states that "We do not remember to confess our sins. We make haste to forget them on the first instant that we can think them forgiven". I have begun to think men have lost their consciousness of sin, consequently they have no sense of weakness and unworthiness, and no sense of what it means to depend on the mercy of God. Some of my friends say they no longer say the Litany, because they do not feel that they are "miserable sinners". This statement would indicate a superficial acceptance of the truth that "Christ died for our sins", and no realization at all that they must "take hold" of, or "share in", Christ's sacrifice to make that sacrifice efficacious for their own souls. A "miserable" sinner is one who realizes that but for the "pity" of God for him, he would be a lost soul.

"By the grace of God I am what I am." This is the key which opens the door to a state of repentance and keeps it open. "What hast thou that thou didst not receive?" What are you in God's sight, judged from God's point of view? With whom do you compare yourself as you run the way of God's commandments? What sense of His mercy have you, and how much have you deserved that mercy? How strongly do you hold the faith of the Church? How deeply do you believe in the forgiveness of sins? What does "the grace of God" mean to you? Is it an objective gift from God to you, or an attitude of God toward you? On the answer you make to these questions will depend your whole attitude toward God, your neighbor, and yourself.

THE GOSPEL

Jesus spake this parable unto certain which trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give

tithe of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—St. Luke xviii:9.

This pen picture of two souls as they looked to the Judge of quick and dead, is wonderfully stimulating. To change the figure, the parable is a two-edged sword, and should be read very carefully by us all. Let us first of all take this lesson home to ourselves—that "the sin of the Pharisee consisted in that he could stand in the presence of the Divine Power, and mercy and pity, not seeing, not feeling, not thinking of it; but seeing only himself to praise, and the other man to despise". What the Pharisee did was not wrong. The wrong came in putting his trust in the doing of those things. A warning lies here both for those who use forms and those who do not use forms; for those whose whole reliance is on "justification by works", and those whose whole reliance is on "justification by faith". Both such classes are liable to "trust in themselves", and are in danger of "despising others". Really the Pharisee had a very real form of personal religion and piety, and the publican, in attitude and action, was quite a ritualist. If he had trusted in posture and gesture, he would have been as self-condemned as the Pharisee. And the Pharisee, honest and pure, fasting and tithing, if he had NOT trusted in these things, but had said, "God be merciful to me a sinner", would "have gone down to his house justified". "The line of difference and point of distinction," as Bishop Doane puts it, "are between humbling one's self and exalting God, and exalting one's self, and so belittling God." "By the grace of God I am what I am" certainly will keep us in the way of God's commandments, by teaching us God-reliance and not self-reliance.

What made the publican acceptable with God? An attitude, a gesture? Certainly not. These were the natural results, the inevitable results, however, just as soon as the iron of a true conviction of sin had entered his soul. No form and no lack of form will EXALT a man. Only one thing exalts a man in God's sight, and that is the conviction that he is a sinner, needing help; a lost soul, needing a Guide; a child of God, needing a Father's care; sin sick, needing a Physician; a slave to sin, needing a Saviour; tempted, needing a Helper; friendless, needing a Never-failing Friend.

Notice that the Church for both these men was a house of prayer. But notice, too, that one man PRAYED ONLY WITH HIMSELF, and so really never got very far in running the way of God's commandments, even though he did the things which God commanded. Is not this a warning to those of us who say, "Oh, I'm a pretty fair sort, after all. I don't commit adultery; I don't steal; I don't swear; I am not dishonest; I don't lie like 'So and So' does." And unhappily and unfortunately, "So and So" often does go to Church, using his form of religion as a cloak. But this form and style of comparison with our fellows will never land us anywhere. Better let God take care of the "So and Soss". Our business is to use the Church to get nearer to God, and what brings men nearer to God is the measuring up of ourselves with the standards set for us by Jesus and the saints—a striving to be perfect according to heavenly measurements rather than human measurements. This task sets us in the right path—gives us a true perspective, helps us measure up, keeps us running toward the goal that is set before us, always relying on the help of Him who has promised to be with us always, even unto the end. F. S. W.

Christians and War

(Extract from the address of the Rt. Rev. F. F. Johnson, Bishop Co-adjutor of the Diocese of Missouri.) After two years of waiting, our Nation has committed herself and her people to active participation in the great world war. Most of us I think, will agree that it was high time for the United States of America to go in. Most of us, I think, will agree that Great Britain and France and Belgium had fought our battles for us long enough. I do believe that, taking into account the mercilessness of a despotic ruler against a whole nation of men and women and children whose only offence was that they did their best to check him

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
11 S. af. Trinity	I Sam. 24 Job 33:4-30	John 10	Jer. 3:12; 4:2	Gal. 1
M.	I Sam. 25:1-42	Mark 1:1-13	27	2
Tu.	26	1:14-28	28	3
W.	27:1; 28:2	1:29-end	23:1-18	4
Th.	28:3-end	2:1-12	23:19-end	5
F.	29	2:13-end	18	6
S.	30:1-25	3:1-12	19	Rom. 1:1-25
12 S. af. Trinity	I Chron. 10 Isa. 5:5; 9:2	John 11 1:46	9	2

The first lesson in the morning is the story of David's mercy to Saul, in the Wilderness of Engedi. With his enemy in his power, and with the possibility of attaining his life's ambition, he would not stretch forth his hand against the Lord's anointed. Saul's wickedness and his own ultimate deliverance he left to God.

In this gracious treatment of an enemy, there is an interesting pointing of contact with the Collect for the day. Not only is the Gospel of the grace of God designed to work in us that same spirit of graciousness toward our fellow men (compare parable of the unmerciful servant), but even before that climax of God's use of His "almighty power in mercy and pity" in our Lord Jesus Christ (summed up in the Epistle), which we call the Gospel par excellence, it was foreshadowed by all kindness and chivalry in man, and even in lower animals (Matt. xxiii:37). That we love at all, or that animals love, is because God Himself is love. (I John iv:19, Rev. Ver.) This, arguing from human instincts to the Divine, is what our Lord Himself does in the parables of lost sheep, lost coin and lost son, and is beautifully, if somewhat anachronistically, brought out by Browning, in "Saul", though with reference to a different lesson from that of our lesson, where he makes David say: Would I suffer for him that I love? So wouldst thou—so wilt thou. O Saul, a hand like this will receive thee. See the Christ stand! It is precisely the realization of this vision denied to David, and to "many

prophets and kings", which is vouchsafed to us in the New Testament, and most of all in St. John's Gospel; and perhaps no words of our Lord would have been of greater interest to the author of the 23rd Psalm than the discourse on the Good Shepherd contained in our second lesson.

There is also a further connection with the Eucharistic service in Saul's failure to respond, other than in an emotional and temporary way, to the magnanimity of David. The grace of God is designed not merely to lead to forgiveness, but also to righteousness, that we may "run" the way of God's commandments. A "sinner saved by grace" must be a sinner saved from sin.

The Old Testament alternative deals with the same theme of the forgiving love and graciousness of God.

In the evening, Galatians is begun, the very Epistle in which St. Paul expounds the Gospel of the grace of God, especially in its relations to law and to liberty. What message is so needed by the democratic and would-be democratic peoples of the world today as the appeal of Galatians v:13, taken in connection with David's respect for constituted authorities? For the accompanying first lesson, a selection is made from the prophet of the New Covenant, and is an appeal to "backsliding Israel" to return to a forgiving God and be healed, a return, however, not divorced from "truth, justice and righteousness".

in his wild career,—I do believe that the time had come for this, the strongest free nation in the world, to take as its breastplate the word of Jehovah: "For the comfortless troubles' sake of the needy, and because of the deep sighing of the poor, I will up, saith the Lord, and will help every man from him that swelleth against him and will set him at rest."

Several of the Clergy have talked with me, or have written to me, to ask my advice as to their duties in the present circumstances. My reply has been that I feel very strongly that the place for the ministers of the Gospel of Christ, for the present, is with the people of their flocks, either here or with our troops as Chaplains. And yet I feel that this nation is doing a Christian work in going into the war. I feel that we may say: "We have the mind of Christ." The second Psalm is Messianic prophecy. Jesus surely saw Himself in it as One who should "speak unto them in His wrath, and vex them in His sore displeasure", when "kings of the earth" should stand up and the "rulers take counsel together against the Lord and against His anointed". The prophecy is of Jesus that He should "bruise them with a rod of iron and break them in pieces like a potter's vessel". Jesus saw Himself in the eighth Psalm and recognized in it one feature of His mission, "that He might still the enemy and the avenger".

In the forty-fifth Psalm the prophecy is of Jesus as One "whose arrows are very sharp". He it is (Psalm cx) who should "wound even kings in the day of His wrath, fill the places with the dead bodies, and smite in sunder the heads over divers countries".

These prophecies foretell that the mission of the Master here on earth was to be a mission including "some form of compulsive and explosive activity". There surely was resistance when He said to one of the officers of the High Priest: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" There was more than resistance—there was aggressive battle—when He overturned the tables of the money changers in the Temple. It was because He was about His Father's business, and because only so could He maintain the honor of Him whose work He had come to do, that he made a whip of cords and with fury drove the gambling rascals from His Father's house. When Jesus says to His disciples, "If the son of peace be

there, your peace shall rest upon" the house, "if not, it shall turn to you again", the inference being that there may be situations which the peace program cannot be made to fit without dishonor. Jesus, when He came, recognized His mission as that of a great stone, which should grind to powder the individual, despotic king or nation which substitutes its own selfish interests for humanity, and refuses to "let the ape and tiger die". He who said, "They who take the sword shall perish by the sword", was He who said, "I came not to send peace, but a sword".

I conclude from all this that peace is the ideal to be prayed for and struggled for. But I also conclude that there may be times when a nation or a man may insist upon going to war, and give as his justification for doing so, "Because I follow Christ". And I venture to affirm that one such time and occasion is now.

I am persuaded that President Hibben of Princeton University spoke profoundly when he said the other day: "Yes, I believe in peace at any price. And the price of peace now is war!" And yet I have said to the Clergy who have asked me to advise them in the matter that I think, at the present stage of the war, they ought not to go except as Chaplains. Let them go to Chaplaincies if they desire them, and are appointed thereto, but let them not, at present, shoulder arms.

A Russian Church For Madison, Ill.

It is proposed to build a church, library and school for the Russian people in Madison, one of the "tricity" in Madison County, Ill. The Russians priest, Fr. Kenshoff, authorized by Archbishop Evdokim, is on the ground in Granite City. He holds services in the little Bulgarian Orthodox Church. He is asking people to assist the Russians, who are poor laborers, in putting up the proposed building, which is to combine church, library and school, the latter not to interfere with the public school.

The plant is not expected to exceed \$5,000. Printed information concerning the Russian Orthodox Church may be obtained from the Rev. P. Kenshoff, Box 437, Granite City, Ill. "Lend a hand."

WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

IV. POINTS OF CONTACT

Continuing my addresses on the Christian religion, I want again to ask you to keep in mind the central theme. It is that Christianity is power that comes from contact between God and man. I have spoken of contact with God and of contact with the world of affairs. Today I want to speak about the principle that underlies all I have been talking about up to the present time.

I want to speak about various points of contact throughout one's life—about a philosophy of Christian living, without which all that I said yesterday is not likely to be realized.

Points of contact with God naturally group themselves under two heads, Sacraments and conversion. I wish that I might bring the two together into a single focus in one address, but that is impossible. Some people magnify Sacraments and minimize conversion; some magnify conversion and minimize Sacraments. The two ought to go together, for they are both touching points between the human and the Divine. One represents God coming to us and the other represents our opening our hearts to Him. One is the Divine side and the other the human side of religion.

Today I want to speak about Sacraments. I think you realize how difficult it is to speak on a subject of this sort upon a stage platform, but I shall try to approach it, not in an ecclesiastical sense, but in a practical way, to help one in one's everyday living.

What is a Sacrament? I have been defining it all along; it is a point of contact. It is a means of grace. It is an outward and visible vehicle by which there is conveyed to us a spiritual reality. That may not be the definition with which you are familiar, but the familiar definition associates itself with two great facts; while I am thinking of a principle that underlies all life and all religion. I define a Sacrament, therefore, as a vehicle by which there is conveyed to the soul a spiritual reality.

THE WHOLE WORLD IS SACRAMENTAL

The whole world from the Christian point of view is a Sacrament. It is an outward and visible manifestation of the power of God. That is what St. Paul says—that the things that are not seen are clearly revealed by the things that are seen, even His eternal power and Godhead.

The coming of God into the world in the person of the Christ was a Sacrament, and as He lived His human life He was the outward and visible manifestation of the power and the wisdom of God. The Church is a Sacrament, an outward and visible means by which we are brought into touch with spiritual realities. Man himself is a Sacrament. You see a man coming down the street. You say, "There is a man. You are not thinking of his money or his brains; you are thinking of the man, of the ego, of the soul or personality that you can't see."

Now, in all these illustrations, please note that there is a coming together of the material and the spiritual. The spiritual is the essence of things. In comparison with that the material is almost inconsequential; but nevertheless, this whole world is so constituted and ordered and governed that the material and the spiritual are inseparable, and that the material thing truly regarded is the vehicle by which we are brought into touch with spiritual reality.

A mother's kiss is a Sacrament of her love. She hugs her baby to her bosom and plants a kiss upon its brow. The cold materialist standing by might say, "That is nothing but a contraction of the lips." But the mother knows it is the Sacrament of an undying love.

We hear laughter in the adjoining room. The materialist might say, "That is merely a stretching of the muscles of the mouth"; but those of us who can enjoy a good laugh know laughter is the Sacrament of the merriment and buoyancy of the soul.

The strong man bends over the bedside of his sick and dying child. It lies there white and quivering, and as its eyes look up to him, a great, round tear rolls down the strong man's cheek, and he walks away, with a lump in his throat, unable to talk. Now, the materialist standing by

might say, "Why, that is only H₂O, plus some sodium chloride." I can make barrels of tears. Give me some oxygen and hydrogen and sodium chloride, and I will make an ocean of them; yet that grief-stricken man knows that that tear was the sacrament of an aching heart.

The oath that the soldiers are taking these days is a Sacrament of their fidelity. The flag that floats in front of this building is a Sacrament of the loyalty of the management of this theater. The seal that you put upon your business contracts is a Sacrament of your trustworthiness. The checks with which you pay your men or the checks that you receive for work done may be lifted up into a sacrament of the justice of God.

Take the Bible up in your hands. A man might say, "Why, that is nothing. It is paper, it is ink." Throw it into a den of monkeys and they will tear it to pieces and devour it. Hand it to a savage in Africa, and he will look at it, smell of it and throw it away. Give it to a super-sensitist, and it has no interest for him. He would rather read the Police Gazette. Give it to the critic, and he will interline it with names and dates. But let an honest man simply read the book as he finds it, and he will realize the force of the mighty thoughts of the mighty men that laid the foundations of the human race, the great passions of saints and Apostles, the wonderful inspiration that has stirred the hearts of fifty generations of Christian people. It is a Sacrament.

Now, all these are merely illustrations. They are illustrations of a principle that runs through all life, that the supernatural and the natural, the material and the spiritual, the human and the Divine, are all the time coming together, and that material things at their best are nothing more or less than vehicles by which we come in touch with spiritual realities. A dollar bill is a bit of paper. A five-dollar gold piece is a bit of gold. They have no value whatever, except as they are Sacraments of real power and usefulness.

APPLY THESE ILLUSTRATIONS TO RELIGION

Now take these illustrations and come to the Sacraments of religion. Take the great events in a person's life, and see how the love of God is all the time meeting us with spiritual realities. It doesn't matter where we begin. There are two young lovers sitting side by side in the theater this morning. They expect to be married one of these days. It will be a great event in their lives. It will be the forming of a new unit. It will be the establishment of a new home. Isn't it one of the very greatest events? Can you imagine that the God who was good enough to come to the earth to visit us is not interested in an event of that sort? Got meets it with a Sacrament. The more I think about it the more I am convinced that we have either got to look upon marriage as a Divine institution, which has Divine sanction and Divine approval, or else we have got to look at it as something too sordid and commonplace to talk about. It is the great Sacrament of society. It is the great Sacrament of the home. It is the Sacrament of the procreation of the human family. Because it is all that, God meets it with His blessing.

A child is born to that marriage. It is a great event in life. The young mother, bewildered and wondering, looks upon her new-born baby. The friends and relatives all come in to congratulate her. Isn't it a great event? God meets the event with a Sacrament, the Sacrament whereby He takes His child and claims it and brings it into a heavenly society, where it is to be trained for eternity.

By and by that child reaches a very critical age, the age of adolescence. It is a hard time for the parents, and it is a hard time for the child. A new individuality is coming up. A new will is being formed, a new will with new rights. Those rights may conflict with parental authority. (The parent has to realize that there is a new individuality and a new will. A wonderful knowledge is coming to that child, amongst other things, the mysterious knowledge about sex, a new knowledge about the power that lies within the child to reproduce itself. It is a critical time in every child's life. It is a time when, unless the higher ideals take hold of your boy and lift him up, the lower ideals are going to pull him

down to the very depths. God meets the child with the Sacrament of spiritual equipment. "Then laid He His hands on them, and they received the seven-fold gifts of the Holy Ghost."

But we want to know that God is get-at-able, not only in the great events of our life, but always. We want something that will lift us out of the sordidness of our business and every-day life, and then every Sunday comes into our life with its great Eucharistic feast of the Sacrament of the presence of God.

But notwithstanding all these things, the lusts of the flesh and the allurements of the world may lead somebody to commit a flagrant sin. He can't dodge it. He can't get away from it. He can't forget it. It is all the time bobbing up in his mind with the freshness of a newly-wrought sin, and in anguish he cries out, "Is there a God anywhere? Is there on the earth here and now some instrumentality by which I can have an ambassadorial assurance of forgiveness?" God meets the child and says, "Why, that is amongst the things that I put the Church into the world for; whose sins thou dost remit, they are remitted, and whose sins thou dost retain, they are retained." God meets the penitent soul with the Sacrament of forgiveness.

A young man is to be ordained to the ministry. It is a great event. God meets the event with the Sacrament of authority and power.

So I might go on. I want you to see, dear brethren, that the soul of a thing is its essence. I want you to make religion real; to know that God is real, that God is alive, and that you and I can touch Him—at birth, in life, at death, in the great trial—that all life is a Sacrament of contact with God.

WE PUT THINGS WRONG END FIRST

I think you and I exhibit a marvelous faculty sometimes for getting our religion wrong side up and wrong end first. We fold our arms and say, "Well, after all, I believe that this world has got something more to it than men see. I believe this world has a God." You are wrong. This world never did have a God, but God has this world. That is the idea. You fold your arms and you say, "Well, there is more to life than this body of mine. I believe this body has a soul." You are wrong again. Your body hasn't a soul. It never did have a soul; but your soul has a body.

There was a book written once by a great Christian saint. It was a book called "Natural Law in the Spiritual World." I wish the author had turned it right around, "Spiritual Law in the Natural World."

You take the child and you say, "My child." You bring the child to Baptism, and God says, "No, it is my child." You bring your child to Confirmation. The Bishop lays his hands in blessing upon his head: "Defend, O Lord, this Thy child." So it was God's child after all. But when it comes to our money, surely there we are on safe ground. It is my money. You put a little of it on the Altar of the Church, and the Priest says: "All things come of Thee, O Lord, and of Thine own have we given Thee." So it was God's money.

SECULARIZATION OUR GREAT DANGER

If I were to lay my hand on what I consider to be the most threatening thing in American life today, it would not be the liquor traffic, bad as that is; it would not be the threatening conflict between classes, perilous and alarming as that is. No, it seems to me that the greatest danger that threatens your life and mine today is simply this, it is the danger of complete secularization. Our homes are apt to become secularized, indistinguishable from pagan homes. Marriage is apt to be secularized and reduced to the commonplace. Business is apt to be given a wholly secular aspect, as if it had no relation to the justice and the goodness of God. The Churches are apt today to rely on earthly power, rather than the power of the Lord God of Hosts, and all through life there is the danger of that complete secularization of things.

What is the consequence? Life loses its poetry. It loses its romance. It loses its picturesqueness. It loses its dignity and its beauty and its power, for the beauty, and the dignity, and the power of life, after all, consist in this, that we are not isolated units, but that all life is shot through and through with the supernatural. The earth and the heavens touch each other. That is what gives poetry, and

WHAT THE CHURCH TEACHES ABOUT THE ATONEMENT

The Gospels make the death of Christ the event of supreme importance. It is given a place out of all proportion to the time it occupies. St. Matthew, who begins with the birth of Christ, gives thirty-two pages to the thirty-three years, and six pages, or one-sixth of the whole, to the last six days. St. Mark gives one-fifth of his space to the death of Christ, St. Luke one-eighth, St. John one-third to the death and the events after the Resurrection. With the same conception of the place of the death of Christ in the Gospel, St. Paul calls the Gospel "the word of the cross." He writes to the Corinthians, "I was determined to know nothing among you but Jesus Christ, and him crucified."

Our Lord's idea of his death—Our Lord had the same idea of the importance of His death. Very early in His ministry He began to prepare the Apostles for it. He regards it as the means of His glorification (St. John xii:22, "the hour is come that the Son of man should be glorified"), as the great drawing power which should draw all men to Him (St. John xii:32); and as the means of revealing His true nature, "when ye have lifted up the Son of man, then shall ye know that I am he" (St. John viii:28).

Elements in the Atonement—The death of Christ was vicarious, that is on our behalf, for us and for our salvation. Christ was not punished instead of us; the Scriptures never speak so of His death. Nor are we to consider His sufferings as in any way a substitution for what was due to our sins. In fact the cross was inflicted by men rather than by God. The cross was the price which Christ paid for our redemption.

A Ransom—The death of Christ is a ransom, by it we are redeemed from sin. We need to insist always that salvation is from sin and its power; not merely from punishment. It would not have been worth the suffering of Christ, if thereby we were

sweetness, and beauty, and strength to your living.

Brethren, let me exhort you with all my might to lift yourselves up out of the swamp of mere secularism. Let me exhort you business men to lift your business out of the morass and malaria of mere materialism. Let me exhort you to lift your social life and all its events out of the sordidness of the vulgar and the commonplace. Let me exhort you to get away from that pessimism, and cynicism, and sourness which have no place in a world over which God reigns. Let me exhort you to realize the presence of God, to realize that at every turn we can see the rays of brilliancy that come from the eternal sun of righteousness.

A Problem

The letter below, appearing in the Hawaiian Church Chronicle, concludes with a proposition to Bishop Restarick which we all hope he will find himself in a position to accept. The chances are probably against it, or the Bishop would not have printed the letter:

Honolulu, T. H., May 24, 1917.
My Dear Bishop:

Describing briefly the past events in Paauilo, here I am going to offer you my humble opinion concerning its future work, and I earnestly ask you to lend me your generous ear.

The attitude of Japanese laborers in Paauilo towards Christianity has entirely changed compared to two years ago, when I first showed myself there, and I found out the pressing necessity of Christian education for the boys and girls born in the territory. Remember, they are going to be the citizens of Hawaii. Nowadays, I have about 40 Sunday School children, who attend school regularly. The mothers of these children have so much confidence in Sunday School that they even encourage their children to attend. There are about 300 men and women in Paauilo, and among them only three have refused their children from coming to Sunday School. There are six girls in my class who have reached the age of 16 years, who will become the wives of plantation laborers in the near future, and also will become good helpers of our work.

Those who were attending Sunday School when they were with their parents, after coming to Honolulu for their further education, all became good Christians. I have a bright hope in their future that they will surely

saved from hell, but remained subject to sin as now. Christ died to save us from sinning, to save us unto righteousness. The purpose of the Atonement is our sanctification.

Propitiation—The effect of sin is to work estrangement with God, to separate the sinner from God. Christ's death is propitiation. The so-called moral theory of the Atonement sees only that man is reconciled to God, brought to repentance; this is one effect of the Atonement, but the Scriptures also speak of God as being reconciled. No doubt man's repentance is an essential element in God's reconciliation; but also, no doubt, there are depths in the mystery of the Atonement which we cannot hope to sound. Until we know all about humanity, all about sin, and all about God, there must be mystery in a subject which involves the fullness of all three.

No complete theory of the Atonement—For this reason there can be no satisfactory theory of the Atonement. There have been such in the past, but each could touch but one aspect of so profound a matter. The Prayer Book does not attempt to explain, or formulate any theory, it merely expresses the fact of Atonement through the death of Christ, with the various elements which the Bible mentions. The Prayer Book adheres closely to Scripture in this, as in other doctrines.

We must not over-emphasize the place of the suffering in the Atonement. It is not what was suffered, but He who suffered, which won our salvation. The Fathers dwell far more on the obedience of Christ unto death, than upon the agonies of crucifixion. The life sized Figure on the cross, tinted to exaggerate the blood and the pallor of death, reveals a sentimentalism which has its danger. Far more eloquent, and far more in accord with the spirit of the Gospels, is the empty cross, which speaks of the risen and ascended Lord.

become the strong supporters of the Mission work in Paauilo.

Up to this time I was sailing with fair wind; there was no hindrance in my way; everything went as smoothly as can be; but the wind has turned its course suddenly—it blows now right against my face; it is cold and bitter. You probably did hear from Rev. Mr. Cullen that I was refused to use the Hawaiian Church for Sunday School, which I had used for two years. Now I am using a part of the Japanese School, but I am not able to use it after June on account of some hindrance. The house in which I was living is going to be taken up by the manager very soon. For the above reasons, I need necessarily a Mission House of our own, in which I can do what I please. If you give me a sum of five hundred dollars, I am sure that I can build a house worth a thousand dollars, for I can collect \$200 or \$250 through the hands of my friends here, and I believe there is about \$100 which was given for our Mission by the Woman's Auxiliary. I will do all my carpentry and painting myself, if there is one helper. Church members and the young men who attend my Bible class promised to help me in carrying building material and in other works whenever they find time.

If you will consider a little about my request, I shall be much obliged to you.

Yours truly,
NATHANIEL SENO.

Dean Talbot Awarded War Cross for Bravery

The Rev. Henry Russell Talbot, lately of Portland, Oregon, and formerly Dean of All Saints' Cathedral, Albany, N. Y., has been awarded the French war cross for special bravery on the battle front. He went to France to do ambulance work, and was accompanied by Mrs. Talbot, who worked in Paris on the surgical dressing committee. The Dean's special act of bravery was the rescuing of two wounded officers from the first line trenches under fire. He and Mrs. Talbot are now in New York, and have offered their services to the American Red Cross Society.

Give what you can, but if a grudge goes with it, keep it.

Don't overdo what you are doing. If you do, you won't do it.

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

The House of Bishops will meet in Chicago on October 17th.

Two-thirds of the graduating class in the University of the South at Seawane have volunteered their services to army and navy.

The Clergy of St. Paul, Minn., have the use of a cottage this Summer at White Bear, provided by the Parishes of that city.

Through the generosity of the late Bishop Edsall, a new system of ventilation has been installed in the Church of the Epiphany, St. Paul, Minn.

Dean White of Grand Rapids, Mich., delivered a message recently for "the man behind the man behind the gun", from the text, "What shall this man do?"

The Chicago Diocesan Assembly of the Brotherhood of St. Andrew recently sent to the Rev. F. C. Armstrong, Chaplain of the Second Artillery of Illinois, a portable organ for his use among the troops.

A beautiful flag was raised at St. Philip's Church, Buffalo, N. Y., on Sunday afternoon, July 29th. The flag was presented by Mr. Charles Duffin. The Rev. E. R. Bennett and Messrs. H. H. Lewis and J. A. Ross were the speakers.

The Mission at Troy, Mont., has been donated a fine Altar made of native woods and fashioned by employees of the Eureka Lumber Co., a gift of Mr. C. A. Weil of Eureka. Mrs. Carrie Spence, County Superintendent of Schools, contributed a cross for the Altar, and Mr. Frank Walsh gave the Church an organ.

The Brotherhood of St. Andrew Convention, scheduled to assemble at Philadelphia October 10 to 14, is a God-given opportunity to every Rector to learn how better to use the men and boys of the Church. Why not plan to have your Parish represented—let the Rector and a layman go from every Parish!

A notable meeting of the Indians of the Brotherhood of St. Andrew in South Dakota was recently held on the Sisseton Reservation. There were about 350 men, women and children present for the three days' session. Bishop Burleson was present for most of the time, as was also Mr. Franklin H. Spencer, the Field Secretary of the Brotherhood, from Chicago.

A special preaching service is conducted every Sunday evening in the Church of the Holy Comforter, Burlington, N. C., by the Rector, the Rev. John B. Gible. The service of Evening Prayer is held at 6 o'clock, and at 8 o'clock an impromptu service, with popular hymns, is held. A large percentage of those who attend this "People's Service", says a report in the Carolina Churchman, are non-Episcopalians, who do not ordinarily come to the services of the Church.

Dinner is served at noon on Sundays by St. Mark's Church, San Antonio, Texas, for soldiers. Each Sunday from forty to seventy men are provided with a hot dinner at the close of the morning service. Every man registers and gives his home Church address. The Rector or Minister of every man is notified of his interest in the work and worship of St. Mark's Church. In this way a contact is effected with the man's home influence.

The Church of the Holy Apostles, Albany Park, Chicago, is Chicago's newest Mission. It was organized about Ash Wednesday of this year, and already there are eighty-four boys and girls in the Sunday School, and about 130 Church families. There is a splendid Men's Club, and a splendid Chapter of the Brotherhood of St. Andrew; as well as women's organizations. The work has been started and maintained almost entirely through the efforts of members of the Brotherhood of St. Andrew. Offerings have been made to Diocesan Missions as well as to Diocesan Missions; also a children's Lenten offering for Missions.

The Mission is about to secure a piece of property and hopes before

long to have a building erected on it. The Clerk of the Finance Committee is Franklin H. Spencer, 4925 North Sawyer Avenue, Chicago. If you would like to have a share in making this new work count for the spread of the Kingdom, write to Mr. Spencer.

The sixty-second anniversary of the organization of St. James' Parish, Oskaloosa, Iowa, was observed on Sunday, July 29th. The Rev. Arthur M. Lewis is the Rector.

A Chapter of the Daughters of the King was admitted on Sunday, July 29th, at St. Mark's Church, Aberdeen, S. D., with twenty charter members. It will be known as the Bishop Burleson Chapter. Its purpose is to further religious work among girls and young women, and to support the Rector and his plans in the Parish.

The following striking announcement is from the Parish Visitor, St. Luke's Church, Evanston, Illinois: "Where are you on Wednesday mornings at seven? Shaving? At breakfast? Just getting up? All honorable occupations and 'instituted of God in the time of man's innocence.' But there are eighteen week day services at St. Luke's, and one of them is a special Eucharist for men. It is on Wednesday morning at seven o'clock, and lasts exactly half an hour. Don't you think that you could make it once a week? Many do."

A special military service was held at St. John's Church, Lancaster, Pa., on Sunday morning, July 29th, in honor of the twenty or more men who have entered some branch of the army or navy. There was a solemn procession around the Church headed by the cross and the flag, and followed by men in uniform, then the Choir and a delegation of Boy Scouts, whose patrol flag was dedicated before the service. The names of the whole list of those in the service were read, and a special address was made by the Rector, the Rev. G. I. Browne, Chaplain of the Marine Reserve Corps, on "The Meaning of the Times".

Three sons of the Rt. Rev. Dr. G. Mott Williams of Marquette are in the United States army. The latest to enlist is Cecil, who has joined as private in the Connecticut National Guard. John, who, up to the time of his enlistment, was a resident of Detroit, Mich., is a private in the Field Artillery, and is now training at Columbus, Ohio. Tom, who has been practicing law in Portland, Maine, the past few years, is now in the Officers' Training Camp at Ft. Meyer, Va. Another connection of the Williams family is participating in high capacity, General Biddle, brother of Mrs. G. Mott Williams, who is now in Great Britain on war service.

The manufacturers of perfumery in France have sustained a heavy loss as a result of the downfall of Czar Nicholas. The Czarine is reported to have purchased on an average of \$25,000 worth of perfumes annually. The Czarina's toilet water was manufactured from a certain private field. The violets were picked between 5 and 7 o'clock every evening. Her apartment was sprayed daily with different kinds of perfume.

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Chaplains in the Army

The following letter is a reply to one from our Editor-in-Chief to the President, and speaks for itself:
War Department, Washington,
July 17, 1917.

Sir:
I have the honor to acknowledge the receipt of your letter of the 9th inst., addressed to the President, which has been referred to this office for reply, and to advise you that, regarding your protest against the apparent injustice done to the Protestant Episcopal Church in excluding its ministers from appointment to Chaplaincies in the United States army. While the quota assigned to your denomination for the regular army has been greatly over-exceeded, it does not interfere with the quota assigned to it for the national army, and appointments of Protestant Episcopal Chaplains will be made for that army in due course of time. Referring to your statement that the Federation of Churches recommended that no Chaplains for the first 500,000 men be taken from the Episcopal Church, as far as is known the Federal Council of the Churches of Christ in America has made no such recommendation. The publication of a statement that no Chaplains of the Protestant Episcopal Church will be appointed in that army was an error which the War Department is glad to correct.

Very respectfully,
J. S. JONES,
Adjutant General.

Just a Moment Please

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

All Canadian men from 16 to 65 have been required to register for the approaching draft.

Six members of the Kyoto Mission, Japan, have been married in about one year, four of whom are women.

In over thirty years Grace Church, Port Huron, Mich., has had only two Rectors. The present Rector, the Rev. John Munday, has been in charge of the Parish for the past twenty-three years.

The new Church building of the Epiphany, Cerrydale, Virginia, was erected in the night by the members of the Mission. The Vestrymen, who are all laboring men, contributed their services. The building was completed in sixty nights.

Analysis of the result of Billy Sunday's crusade in New York, says the Seattle Post, shows that in the segregation of the "trail hitters" who came forward repentant, and resolved to lead a new life, it appears that 7,531 of them were of Presbyterian antecedents, 6,630 were formerly connected with the Church or were members of families so connected, and 3,690 were Roman Catholics.

About 90 per cent of the court-martial during the civil war were due to the use of intoxicating drink.

It is said, asserts Temperance, that the powers that be, in New York permit the back rooms of the saloons to sell on Sunday, because the Church people hear such dry sermons.

The Duchess of Devonshire, in her memoirs, tells of visiting an old woman who had recently lost her husband. She was trying to comfort her. "Well, your grace," said the old woman, "it is a comfort to know that my 'usband' is in Beelzebub's bosom." "Oh," said the Duchess, "you mean Abraham's." "Well," replied the old woman, "perhaps that was the gentleman's name."

A large consignment of tobacco, made by the Young Men's Christian Association to the American troops in France, has been lost. The Red Cross Commission to France, to replace the lost shipment, is forwarding to the troops, through the generosity of a tobacco company, 1,500,000 cigarettes, 20,000 packages of smoking tobacco, and 10,000 cuts of chewing tobacco.

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A million dollar advertising campaign against the liquor traffic in the wet states has been inaugurated by the Federal Council of the Churches of Christ in America.

The Knights of Columbus, a Roman Catholic society, are raising a fund of \$10,000,000 to be used in providing comfort for the enlisted men in the army and navy, regardless of race or creed.

John Ruskin compared the Christian to grass: "You roll it, and it is stronger the next day; mow it, and it multiplies its shoots as if it were grateful; tread upon it, and it sends up richer perfume. Now these two characteristics, humility and joy under trial, are exactly those which most definitely distinguish the Christian from the pagan spirit."

King George of England attended, as an ordinary private worshiper, an impressive intercessional service held in Westminster Abbey on Sunday morning, August 5th, to mark the beginning of the fourth year of the war.

The Bible, Pilgrim's Progress, Aesop's Fables, The Arabian Nights, a Life of Washington, and the Statutes of Indiana were the only books possessed by Abraham Lincoln when he was 21 years of age.

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Borrow Books from Your State Library

"Isolation is a real trial of the clerical life. I have no sympathy with the plea that the Parish priest should be rolled in cotton. If the vigor of his work is such as to attract attention, the accessories will soon come; but the necessary isolation of his life has practical difficulties. One such difficulty is the uncertainty in the selection of books to buy," says the Rev. Fred H. T. Horsfield in the Carolina Churchman, "and the grim fact is outstanding that few of us have much money for that purpose; and that little must be spent most carefully. However, at some personal sacrifice, we get together the money, and proceed to select the books. The catalog we take in hand is about as reliable and alluring as a floral catalog. Of the making of many books there is no end, and the 'damnation' of the critical notices thereof for a long time 'slumbereth not.'"

"Not many moons ago my treasured pennies went into a blindfolded order for books; new this time. I was not sure whether they were annual, perennial, blooming early or late, or high climbers or not. In the bundle there proved to be just one book of inestimable value to me, a perpetual delight, a real crimson ramble with its roots struck deep into human nature, and its splendors fung to the breeze, so that all men could see and enjoy (The Religious Instinct—Hardy). As for the rest, possibly I was to blame, but I have roared for the very disquietness of my heart."

Mr. Horsfield suggests to the clergy of his Diocese that they have a practical remedy through the Bureau of Extension of the State University Library. For the mere cost of postage both ways, anyone may enjoy for two weeks any book in the library. Other state libraries grant the same privilege, which might be freely used to good advantage by the clergy residing in small towns. In their isolation the clergy could use the privilege along the lines of special study, where it would be extravagance to buy the necessary books; and also as a kind of sifting process, to help them in the selection of books really worth while. "Some books are to be 'tasted,'" concludes Mr. Horsfield, "and after the desired citations have been copied into our salvage book, they may be returned without regret. Other books are to be 'swallowed' without much attention, and returned gladly. Others are 'to be chewed and digested,' and returned with lingering regret, lightened with the hope that a similar book will soon be on our own shelves."

Cornerstone of New Church Laid At Alpine, Ala.

The cornerstone of the new Trinity Church, Alpine, Alabama, was laid on Sunday afternoon, July 8th, the Rev. Charles K. Weller of Talladega, Missionary-in-Charge, officiating. On June 10, 1917, the Church Building Fund Commission, through Mr. Weller, offered a gift of \$300 for a new Church building at Alpine, provided it was built free of debt. On June 14th the first meeting of the Vestry was held, with all members present, and adopted plans for a new building, received a donation of a beautiful lot from Mrs. Riser and her brothers, the Messrs. Welch, and appointed a Building Committee. On June 20th ground was broken for the foundation, and it is expected the building will be completed and consecrated early in September. The building will be of concrete up to the windows, and stucco dashed with crushed marble from there up. The location is at the intersection of two public highways, which run through the valley, with mountains on each side. The membership of the Mission is composed entirely of farmers living within a radius of five miles of the new building, and while there are only thirty-one communicants, there are seldom less than forty persons at any service.

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PRIDE AND PATRIOTISM

If you were a descendant of Abraham Lincoln, I do not believe that anyone would criticize you, if you felt a certain glow of gratitude because you were a Lincoln.

Of course a vulgar advertisement of family ancestry is a very objectionable thing, and one that is apt to make the boaster very offensive.

There is a wide difference between being loyal to family traditions, and having your press agent chronicle the acts of each callow youth in your family circle.

We Americans could stand a little more family traditions, a little less vulgar advertising of family doings.

Well, it is the same way about being an American. Some Americans that go abroad are so loud in proclaiming their nationality that a brass band would not add anything to the noise.

But most of us feel a thrill of satisfaction in seeing the Stars and Stripes and in feeling that we are Americans.

Neither do we imply that we are better than Frenchmen or Englishmen, because we say "I am an American," any more than a man would be offending the Smiths or Joneses by saying, "I am a Lincoln."

And yet what about the Brazilian and the Canadian? Are they not Americans? Are you not slapping them in the face by saying, "I am an American"? You are not unless they are over-sensitive, for that is the recognized term by which a citizen of the United States is described.

An American dollar does not mean a Mexican nor a Canadian dollar in the world's nomenclature.

It is the privilege of language that you may use the term "American" without being offensive, by right of priority in use.

The same way I look up and see the sign, "The United States Bank," on a local institution. That does not imply exclusive proprietorship, any more than "The American Hotel" or "The New York World."

It is a perfectly legitimate use of words.

But when it comes to the Church, we are told that we must not use the word "Churchmen," which has been used for three centuries to describe a member of the Anglican and related Churches.

Indeed so much so that a New England Puritan one hundred years ago would have been angry if you had called him a Churchman.

Now there are those who demand that we shall abandon the use of that term as being offensive to others.

Let me say that when I say, "I am a Churchman," I intend no more offense to a Baptist than I do to a Canadian when I say, "I am an American." That by three hundred years of undisputed use I am entitled to the claim. That if the word "Churchman" today is more respectable than the word "Sectarian," it is for exactly the same reason that the word "American" has a greater dignity than the word "Mexican," because the U. S. A. has made it so.

If the Church had not given a dignity to the word Churchman, it would be a disreputable word today; if it is not a disreputable word it is because the institution, which has used it to designate membership therein, has kept it up to a standard which makes its use a thing to be coveted.

A Churchman is a man who believes in the Church as a reality, and not a fiction. And if you love the Church you will glory in the name, not offensively, but as you glory in being an American, because that which the word stands for is that for which your spiritual mother and your fatherland have stood for, and made it glorious.

Isn't it strange that at this time of war, you will not stand an un-American sentiment from a citizen of this country? Why should it be strange that we should resent an unchurchly sentiment from members of this Church?

May it not be, if you do not resent any un-American sentiment from an American citizen, that you are lacking in loyalty rather than abounding in charity? May it not be so in the Church? We usually are devoted to that which we love. Not so?

Notes From the Church Mission House

The first woman Missionary from the Nippon Sei Ko Kai to Formosa is to be sent by the women of the Auxiliaries in Japan proper. The different Auxiliaries voted to send a woman Missionary to Formosa and pledged themselves to her support. The different Auxiliaries pledged different amounts according to their ability, and over half of the amount was pledged from the two American districts of North Tokyo and Kyoto. These two districts were the first to have Auxiliaries, and as yet are the strongest in numbers; but four of the other districts have organized them.

The following short extract from a letter of one of our Missionaries in the district of Shanghai, China, gives a graphic picture of the suffering in that country:

"This winter has been the coldest in twenty-five years in the Yangtze Valley, and it is estimated that more than ten thousand beggars and small children have been frozen to death in this one province of Kiangsu. Farther north it has been even worse. As all foreigners have been so poor owing to the poor exchange we have not been able to do half what we wanted to do in the line of alleviating suffering."

"Shitaya is a section well known as the 'poor district' of Tokyo. The kindergarten of the love of God was started with a view to reaching the children who are so sadly in need. The Japanese proverb runs, 'Many children have the poor.' This seems especially true of this part of Tokyo, for it is not uncommon to find a family of six or seven huddled together in a house not larger than nine feet by twelve and generally it is in the rear of other buildings. Needless to say the children are in many cases in a most pitiable condition due to the character of their environment. 'The Burglar' and 'Pawn-broker' not to mention worse, are among the most fascinating games for the children. The aim of the kindergarten was to save the next generation by rescuing the children of this class. Since it began it reached more than four hundred homes in this district and many homes have been practically reformed and in some cases wonderful conversions and healings have occurred." —From "The Tenth Year—a Year of Testing," by the Rev. P. K. Goto, August issue of The Spirit of Missions.

The Presiding Bishop has recently been to Utah. Writing of his trip he reminds us that: "When I first went to Utah I started from Albany, May 25, 1887, three weeks after I was consecrated Bishop of Montana, with jurisdiction also in Idaho and Utah, and I reached Salt Lake City July second. Most of the intervening time I was traveling, though we stopped for a day or two in Chicago, two or three days in Omaha, three or four days in North Platte, and a week or so in Denver. This time I left St. Louis June third and reached Salt Lake City June sixth. Forty days consumed on the first trip, three days on the second trip. That's quite a difference, isn't it? The rumbling stage coaches took me most of the way on the first trip, with not a few detentions caused by threats and fears of hostile Indians. Comparative home life in an unchanged Pullman car did the work for me on the second trip. A clean fifty years separated the two trips. And how wonderful the changes in those fifty years!"

The Board has recently received a cable announcing the purchase of land for the new buildings of St. Luke's International Hospital, Tokyo. The site is in the Tsukiji district, near the present St. Luke's, Trinity Cathedral and St. Margaret's School. Baron Goto, Japanese Minister of Home Affairs, recently presided at a luncheon given by the Japanese Council of St. Luke's Hospital, Tokyo, in honor of Dr. Rudolph B. Teusler, director of the institution. On behalf of the Council, Baron Shibusawa placed in Dr. Teusler's hands not only the \$25,000 given by his Majesty, the Emperor, for the building fund of St. Luke's, and the \$50,000 given by a group of Japanese statesmen and business men, but an additional \$4,500 representing extra subscriptions and interest upon the fund. A chart showing the location of the new property of St. Luke's International Hospital, Tokyo, and a series of ten interesting pictures are published in the August issue of The Spirit of Missions.

Personal Mention

The Rev. W. S. Slack of Columbus, Miss., has been tendered a call as Rector of St. James' Church, Alexandria, La.

Two sons of the Bishop of Brazil, the Rt. Rev. Dr. Kinsolving, are in the army, and are at the front in France.

The Rev. Alfred Taylor of Crescent City, Florida, is in charge of the services at St. Peter's Church, Albany, N. Y., during this month.

The Rev. Edward M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, Minn., is taking his vacation at Lake Bemidji, Minn.

Recent letters from Bishop Restarick of Honolulu, says the Spirit of Missions, tell of his improvement, following a severe attack of the grip.

The New York Herald published a special sermon in its edition of Sunday, August 5th, by the Rt. Rev. Dr. Charles S. Burch, Suffragan Bishop of New York.

The Rev. Dr. Henry K. Denlinger, Rector of the Church of the Holy Apostles, New York, and his daughter are at Tolland, Mass., this Summer.

The Rev. R. J. Jensen, assistant to the Rev. C. F. Chapman, Rector of St. James' Church, Butte, Mont., has accepted a call to St. James' Church, Dillon, Mont.

The Rev. Wm. F. Bayle, assistant to the Rev. E. J. Owen of St. John's Church, Greensburg, Pa., has accepted a call to a Parish in Maryland, and expects to leave for his new field of labor within a short time.

The Rev. J. B. Pengelly, Rector of St. Paul's Church, Flint, Mich., delivered the address at the annual meeting of the Michigan League of Municipalities, held at Grand Rapids July 27th.

The Rev. Dr. Lewis Brown, Rector of St. Paul's Church, Indianapolis, Ind., preached in the open air at the State Capitol building on Sunday evening. His subject was, "Armageddon and the Battle of the Lord".

Dr. Benjamin M. Briggs, President of the City College Club, Brooklyn, N. Y., gave an address at a patriotic meeting on war problems, held in the Church of the Ascension on Sunday evening, July 29th. His subject was, "Our Part in What's Coming After the War."

The Rev. N. D. Bigelow of Milwaukee, Wis., said the services and preached in Trinity Church, Anderson, Ind., on Sunday, August 5th, and was tendered a reception by the members of the Parish on the following Monday evening. He was the former Rector of Trinity Church.

The Rev. Henry S. Whitehead, beginning September 1st, says the New York Herald, will occupy a unique position at the Church of St. Mary the Virgin, of which the Rev. Dr. J. G. H. Barry is the Rector. This will be "Pastor of the Children". The sons and daughters of many theatrical persons are in the Sunday School.

The Rev. Edward Houghton, Rector of St. Paul's Church, Galesburg, Ill., is enjoying a five weeks' vacation in Ontario, Canada. During his absence, the Rev. Harry Virden of Winfield, Kansas, will have charge of the services at St. Paul's Church. Mr. Virden's parents reside at Galesburg.

The Rev. Winfield H. Ziegler of All Saints' Church, Leighton, Pa., has been offered an appointment as War Secretary of the Army Y. M. C. A.

The Rev. Henry C. Stone of the

The One Day's Income Plan is progressing steadily. To date there had been received about sixty-six thousand dollars. At this date last year there has been received something under fifty thousand dollars. In sending in an offering a recent contributor said: "It gives me great pleasure to send you ten dollars towards the one day's income. It is twice the amount I sent last year, not that I have any more income, but I feel the need is greater."

Out on the Rosebud Reservation, in South Dakota, there was held, early in the summer, a gathering of our Christian Indians. One afternoon was devoted to a Red Cross meeting, which proved a great success. There were speeches and patriotic songs, and about seventy Indians joined the Red Cross. Two of the women who have sons in the ranks, gave \$25 each, and altogether about \$1,000 was collected. Little Ellen Shaw, five-year-old granddaughter of the Rev. Dallas Shaw, wished to join, but having no money she offered all that she had—a beaded bag which will sell for \$5 or \$6.

Stonemen, gave an address for men only at Grace Church, Allentown, Pa., on Sunday evening, July 29th, and conferred the first degree of the order on a number of candidates.

Rev. Thomas Dyke of St. Peter's, Mound City, Ill., has enlisted as a private in the Canadian army and is in training at Winnipeg.

Rev. Dr. Barre of St. Andrew's Church, Wilmington, Ohio, with the Rev. George K. Johnson, Rector of St. Paul's Church, Chillicothe, Ohio, are holding services in the newly finished barracks at Camp Sherman.

Some of the members of St. Paul's Church, Duluth, Minn., showed their high regard for the Rector, Rev. Albert W. Ryan, D. D., who has been with them for nearly a quarter of a century, by presenting him with an Elgin car.

The Rev. William Preston Peyton, Deacon, was lately ordained priest in St. John's Church, City Point, Va., by the Rt. Rev. B. D. Tucker. The Rev. Braxton Bryan, of Petersburg, preached the ordination sermon and the candidate was presented by the Rev. F. G. Ribble.

The Rev. Wm. L. Wood, Rector of Trinity Church, Lenox, Mass., who was appointed Chaplain of Base Hospital No. 1, American Red Cross, in France, and tendered his resignation to the Vestry, has been granted a leave of absence by the Vestry, who were not willing, for the good of the Parish, and on account of the high esteem in which they held him, to accept his resignation.

The Rev. William J. Alfriend, assistant to Archdeacon E. A. Rich, of the Archdeaconry of Southwestern Virginia, was recently ordained to the Priesthood in St. Paul's Church, Lynchburg, Va., and has been assigned to duty as Chaplain of the First Virginia Infantry, National Guard, to which office he was lately appointed. He will accompany the National Guard to Anniston, Ala., and thence to Europe in case the Virginia soldiers go abroad this fall or winter.

The Rector of Preston Parish, Southern Virginia, has resigned to accept a call recently extended to him by Christ Church, Pulaski. The Rev. Thomas Opie has been Rector of the Parish for the past three years, ministering to three organized congregations and three Missions in Smyth and Washington counties. During his Rectorship, a handsome and much needed Rectory has been built—the American Church Building Fund Commission donating \$500 towards the building. Pulaski is a progressive and growing industrial community, and the Church has a promising future there. Mr. Opie takes up his duties the middle of October.

Memorial of First Communion Service Held 310 Years Ago in Virginia

The Rev. E. R. Jones, writing from Williamsburg, Va., to the Spirit of Missions, and enclosing a check for work among the Indians, says:

"This money was received in an offering taken at an historical celebration of the Holy Communion at Jamestown Island near here. The service was held in the open air, and a historical address was made in commemoration of the first Communion service similarly held at the same place three hundred and ten years ago by the Rev. Robert Hunt, the Chaplain, who came with the original settlers to Jamestown in 1607. The memorial service was held with the old Jamestown Communion silver, now in the possession of Bruton Parish Church, and upon the third Sunday after Trinity, the day upon which the first service was held. We hold such a memorial service every year, weather permitting."

Bequests to Church Organizations

Miss Abbie S. Middleton, who died last May in New York, left by will \$3,000 to the Society for the Increase of the Ministry of Hartford, Conn., and \$1,000 each to the New York Bible and Common Prayer Book Society. In leaving \$475 to a niece, she stated in her will: "She does not need my small hoard, which shall be appropriated to religious purposes. She knows why no relatives of mine have any claim on anything I possess." Secular press reports state that Miss Middleton believed her relatives had not treated her kindly, but her relatives claim that she was a religious recluse, and held herself aloof from them. The will may be contested. Miss Middleton was the daughter of the late Rev. Dr. John C. Middleton.

The Epistle to the Ephesians

III

[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. 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Theodore: Inheritance. Formerly the Jews were known as God's peculiar people; but now God's people and inheritance are those who have been chosen from the Gentiles and have been illuminated by His grace. We were made partakers with the saints.

Sadler: According to the purpose of Him. The choice of ourselves and of all whom God predestinates, is not according to chance, but for an all wise and all benevolent purpose.

Origen: God does nothing by caprice, but worketh all things by counsel.

Vs. 12: That we should be to the praise of his glory, who first trusted in Christ.

Wordsworth: We of the natural Israel were led by our prophets to preconceived hopes in Christ. You Gentiles received the word of truth and embraced the Gospel.

Sadler: Who trusted in Christ first, i. e., before the Gentiles, and who were led by God to believe in Him, that they might preach Him to the Gentiles.

Vs. 13: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy spirit of promise.

Wordsworth: Ye were sealed. The literal Israel received the seal of circumcision (Rom. iv:11) and were thus shown to themselves, and to others, to be God's peculiar people. Ye were sealed with the true circumcision, that of the Spirit, in your Baptism (Rom. ii:28-29).

By the spirit of promise. What promise? That made by God by Joel (ii:28) and by Christ, who said, "Behold I send the promise of my Father upon you."—St. Luke xxiv:19.

Meyer: Ye were sealed. The sealing is the indubitable guarantee of the future Messianic salvation received in one's own consciousness, through the Holy Spirit, and not the attestation before others.

Sadler: This sealing has been interpreted as Baptism, Confirmation—and the gift of the Holy Spirit apart from either, to enlighten the understanding and purify the heart.

Vs. 14: Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

Wordsworth: Earnest—part payment and a pledge of the whole.

Iranaeus: The earnest of the Spirit is a part of that honor which is promised us by God.

Whitby: God having promised to His faithful servants an eternal inheritance, gives them His Holy Spirit as an earnest of it.

Sadler: The full inheritance will not be recovered till the last day, when we shall be raised again in our glorified bodies, but the pledge of it is in the present possession of the gift of the Spirit.

Sadler: Redemption in New Testament language is not yet complete. The full price is paid, but the full value, purchased is reserved to the end.

Vs. 15: Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.

Wordsworth: I also after I heard, having heard probably in his detention at Rome, where he now writes. No argument can reasonably be deduced against the opinion that St. Paul had been personally with those to whom this letter is addressed. What he now heard was the good news of their perseverance.

Theodore: As St. Paul was grieved when he heard of the schisms at Corinth where he had preached eighteen months, so he now rejoices when he heard of the faith and love which prevailed at Ephesus, where he had preached for nearly three years.

Sadler: Love to all the saints, may mean that they sent relief to those

living at a distance from them. St. Paul believed in helping all of the faith.

Vs. 16: Cease not to give thanks for you, making mention of you in my prayers.

Sadler: Thanksgiving and prayer. Thanksgiving being mentioned first seems to predominate.

We pray—our prayers are answered, but the ninety and the nine forget to return thanks.

Vs. 17: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

The Father of glory compare II Cor. i:3—Ps. xxiv:7.

Tertullian: He is the Father of glory, whose Son when ascending is called in the Psalms the King of Glory.

Sadler: The Father of glory. This is a kindred expression to the Father of lights (St. Jas. i:17). Glory is personified as lights and mercy. God is called their Father because they issue from Him.

Sadler: Spirit of wisdom and revelation. The spirit of wisdom is placed first because the mind must be in a prepared state, i. e., endowed with heavenly discernment to receive a revelation rightly.

Gore: St. Paul prays that they may rise to the true science of what their Christian calling, as fellow inheritors with the saints of the Divine blessing, really means, and to an adequate expectation of what God intends to do in them, on the analogy of what He has already done in Christ their head.

Vs. 18: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

Sadler: The eyes of your understanding, literally the eyes of your heart. Divine knowledge such as the Apostle prays for, being a matter rather for the heart to apprehend than for the understanding or mind to comprehend.

Ellicott: The hope which the calling of God works in the heart.

Sadler: The hope of God's calling was not only a hope beyond the grave—a hope of eternal life—but it was a hope that all things, no matter how adverse, worked together for good to them that love God.

Vs. 19: And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.

Meyer: Power. After the object of the hope, there is now set forth also that by which it is realized, viz.: the infinite power of God shown in the resurrection of Christ.

Ellicott: The word power is a general word for force, which may be latent. St. Paul, therefore, adds that this power is not latent; it actually works up to the full measure of the might of the strength of God. The whole phrase forms a glorious climax, in which the Apostle accumulates words ever stronger and stronger to approach to the description of the omnipotence of the Spirit.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

Forgive us our trespasses as we forgive those that trespass against us. So we say in the Prayer Book, but the Gospel of St. Matthew reads, "our debts as we forgive our debtors," and that of St. Luke, "our sins." The Prayer Book version comes from the Cranmer Bible, translated in 1540. The sense is the same whatever reading we take, for sins are the trespasses in that they are or may be the walking on forbidden ground, sins of commission, breaches of the moral law of God, or they are debts because as His children we owe God obedience, loyal service, generous devotion, the offering of our lives. These are duties we owe to God which by sin have not been paid, for which we are therefore in debt. All of these are summed up by St. Luke as sins, for, whether we do against the positive commands not to do or whether we refrain from doing that which we are commanded to do, we sin. This simply means that we can sin the sins of omission or the sins of commission. We offend when we fail to give God

that which is His, ourselves and our talents, as much as when we violate the laws which He has ordained.

This is a most heart-searching petition because, when we come before God with a prayer for forgiveness of our sins, there must be a consciousness of sin and sins, and because we make this forgiveness contingent upon our willingness to forgive or, as St. Luke gives it, our having already forgiven others. The essence of contrition for sin is the sense of offense towards God but the virtue of God's forgiveness is the mind of the penitent. It is not enough to say, "I have offended, forgive." There must be a desire to conform ourselves to God's mind. This prayer for pardon springs out of the prayer that God's will be done. If we do not ourselves forgive, there is lacking in us that will of God which desires to forgive and does forgive the sorrowful. Then this petition teaches us by its use the need of, first, consciousness of our sins, not merely sinfulness in the abstract but definite sins known and named to God, and then, the confession of these by name. It is not enough to say that we are miserable sinners; we must in the presence of God lay bare our souls by naming the sins for which we ask forgiveness, just as we know how our brother has offended us and are to forgive him the definite act. Too many people are content with the General Confession of the Prayer Book, which is, because it is a common confession of the whole Church, general.

WHAT IS FORGIVENESS?

We ask for forgiveness. Surely not release from punishment; "Thou forgavest them, O God, and punished their own inventions." Punishment springs out of sin, the inevitable, physical, mental, or spiritual result of a violation of God's laws; by it men learn the folly of their acts and only by it can men so learn. When we sin, we offend a loving Father, we forfeit the place of children, we are alienated from God as long as we are impenitent. The personal relation is broken; that union which we had by our Baptism is destroyed for the time; trust and love cease. When we sin, we not only break a law, we offend a person. The law brings punishment, but forgiveness brings restoration of the personal relation, the love and trust is restored. Sin, moreover, destroys the cordial atmosphere in which love flourishes; forgiveness recreates that atmosphere. Sin puts us in discord with God, forgiveness makes harmony. It is this restoration to the personal relation that we pray for in this petition.

Also, forgiveness is not mere clemency, not mere remittance of a sentence, not a mere wiping out of the offense. It is a misfortune that men in the West continually think in law terms, and that Calvinism has stereotyped this form of religion among the Protestants. Forgiveness implies a change in the man forgiven; where he was alienated by his act, he is now made a friend. Forgiveness implies conversion; "make me a clean heart and renew a right spirit within" is but the cry, forgive me my sins. So its daily use, the continual use, brings to our mind not only the daily sins which we through the weakness of our mortal nature commit, but also the daily conversion with confession to God. It is a Protestant error to teach that conversion is a single act, and the turning once to God brings a sinless perfection. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," so wrote the disciple whom Jesus loved. The true use of this petition means daily self-examination both as to sins committed and as to the interior mind ready to forgive, daily turning to God for forgiveness.

Sin is not only individual but corporate. No one of us liveth unto himself, and no one dieth to himself, is true not only of our relation to God but of our relation to each other. So we pray for forgiveness not only for ourselves individually but as one body in Christ. Here again the Lord's Prayer teaches us unselfishness; the natural man thinks of himself alone, the Christian links himself with all the members of Christ. So we ask forgiveness for the sins of the Church and the sins of the nation, that these corporate sins may be forgiven as well as our individual sins. This linking ourselves with the Church and with the nation in this prayer makes its sins our sins, and this is not wrong; for just so far as we acquiesce in these sins and exert no power to alter the Church's action or the national life we are partakers with them in these sins of the body corporate. The danger for most of us is that we become complacently selfish, each thinking of ourselves and our shortcomings. Here as before the Lord's Prayer by the

THE KINGDOM GROWING; CHURCH EXTENSION BY FEDERATION

The article below, entitled "Church Unity", and written by "E. N. S.", in the Church Record of the Diocese of Minnesota, may well be read and considered by every person interested in Church affairs. As clear a statement as this of the issues involved in Church Federation is seldom met.

It seems more difficult than it should be for some earnest men to realize that the reluctance of the Episcopal Church to unreservedly ally itself with the federation movement is dictated not by politics, but by what we believe to be principles. And if we are going to really believe anything at all, we must believe that these principles, if they are such, are not to be bartered away for a good that has at present no other basis than hope.

CHURCH UNITY

The mind of Christ is that all of His disciples "may be one", as He and the Father are one, and all true followers of the Master gladly welcome those agencies that will really help the Master's prayer to become a reality. This branch of Christ's Church has always emphasized this need, and among the special prayers in the Prayer Book there is one for use for that end. In Chicago, some years ago, a Quadrilateral was put forth of the things necessary for organic Church Unity. In Cincinnati, a Commission on Faith and Order was constituted to work for the unity of Christendom. Carefully and slowly this commission has been doing its work, and it has contributed much toward bringing Christian communions together to consider this most vital matter of the Master's Kingdom. Owing to the present state of the world, no one can say when the conference will take place, but when it does it will be, not speaking boastfully, to the credit of this branch of the Church, that such a meeting was made possible. Our historic position of Apostolic order, free from encroachments of later Roman growth, and our adherence to a primitive faith, has led us as a communion to appreciate and stand for much which is true in all forms of Christianity. The Church of Christ must be comprehensive, and because this branch of the Kingdom combines in itself both an inheritance of Apostolic order and faith, free from modern innovations or subtractions, and is both truly Catholic and truly Evangelical, it exemplifies that spirit of comprehensiveness which makes it quick to foster everything which will make for a true comprehensive unity of all Christian followers.

However, the Church has been faulted from two sides, because she would not adopt schemes for Church unity which in their very nature were exclusive. The ultra Protestant will have nothing to do with a plan that makes any recognition of what Rome and Eastern Churches have which is truly Catholic. On the other hand, the ultra Roman Catholic takes the same attitude toward anything that is Protestant. So the Church standing for a truly Catholic position is faulted from both sides, because she will not be committed to extremes or irreconcilables. However, the Church's loyalty to her position and the mind of the Master will contribute that New "us" cuts across this attitude of mind and puts before us the obligation to overcome in the world the sin of the world by the grace of Christ.

Moreover, the plural in a startling way brings to our attention the Lord Jesus' injunction: "Pray for them which despitefully use you." The sinner and the outcast, the friend and the enemy, the penitent and the impenitent, the saint of God and the prodigal wandering in the far country, are all included in that "us." When we pray this prayer, we pray that God's mercy will go out after the wandering sheep and bring them home. How often do we miss this import of the prayer: "forgive us." It is hard to pray for those who have offended us. The hardest command to follow is this: "therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." To grant forgiveness when it is asked for is not as difficult as this. So to pray for our enemies is what so many find impossible, and yet here in the prayer the Lord gave His Church is this inclusive cry for the forgiveness of all men.

Testament basis which will finally bring men to be of one mind in the House.

The Federation of the Churches of Christ in America is an attempt to effect a Church unity on a federated basis. It is undoubtedly a step toward unity for Christian bodies which think in terms of "Churches", but it does not emphasize the organic conception of the Church of Christ as one. Christ founded a Church, not Churches, and to have merely the ideal of a federation of Churches for unity is to acquiesce in recognized divisions in the Body of Christ, which can not be a fulfillment of the Master's petition that all might be "one". So it follows that this Church is consistent in its refusal to commit itself to the platform of The Federal Council of Churches in America. Its ideal is for an organic Church unity, and not for a federated division. Membership in the organization commits the individual Churches to the will of the Council in some things. The Council recognizing a waste in many places from too many Churches, advises oftentimes what shall be done in the particular case as to the Churching of the neighborhood or community. The result is for the Church to commit itself to membership would mean that at times her right to go into a community in fulfillment of her Master's command would be opposed or be questioned on the ground of expediency, or on the ground that the locality is being ministered to by some Church which denies some of the things which the Church holds as essential. For instance, infant Baptism. The Church cannot consistently commit herself to a program which makes it impossible to administer the "Doctrine, Discipline and Worship as this Church hath received the same". To do so would be to stultify herself.

The plan has another practical objection, and that is, it creates a centralized autocratic power in a committee which controls the inauguration of Missionary activity of its membership. In the Isthmus of Panama and parts adjacent the Church has some splendid work, which is flourishing and strong, and while not a member of the Federal Council, that body recommended that our work be closed and the field ministered to by the Methodists. The practical result of the plan is that you have created in a Protestant body that which it opposes in the Roman system. In the one you have a Papal and individual autocracy, and in the other a Protestant and social bureaucracy. The Church's ideal is opposed to both and can be a party to neither. So it is this branch of the Historic Church has not affiliated with the Federal Council. Consistent with this course, the Church in Minnesota has not become a part of the State Federation, or the Church Extension Societies in St. Paul and Minneapolis, in the local organizations of the larger body. Church unity does not mean uniformity, but it does mean organic unity that makes us all truly "one" in the Body of Christ. Any less ideal is not worth the effort and is not the ideal of the Master and the teaching of the New Testament.

Bowler Marks Old Trail of Iroquois

The Rev. William Bours Clarke, D.D., Rector of Trinity Church, Seneca Falls, N. Y., made the dedicatory address on Wednesday, July 11th, when a memorial was placed in Fall Street to mark the old Iroquois Indian trail and the Seneca Turnpike. The memorial was placed by Sagoyewatha Chapter, Daughters of the American Revolution, and practically the entire membership of the Chapter and a large number of their friends, and members of the Seneca Falls Historical Society, were present at the unveiling of the granite boulder.

Rev. Dr. Clarke, in his address, said that the memorial was particularly fitting and necessary to mark a section of the Iroquois trail and the turnpike, which was in early days one of the most beautiful sections of the highway in any part of the State. As President of Seneca Falls Historical Society, Rev. Dr. Clarke invited any citizens who were interested in the study of local history to affiliate with the organization.

The unveiling was performed by six children of D. A. R. members.—Democrat-Chronicle.

THE CHILDREN'S HOUR

IN THE HOUSE OF THE SPANISH SPY

By EVA LEE MATTHEWS

Once when I asked him his name and the names of the people in the house, he answered me evasively that I could call him Doctor—and the name of my attendant was Bernard. "As to the rest," he said, "you know as well as I do that their name is your own." I puzzled long over this. It was evident they would give me no clue by which I might trace them out and denounce them if ever I should escape. But was there anything else intended? Had inquiries been made by the people next door, one of whom I had seen at the window, who may have observed the strictness of my imprisonment, and were they pretending that I was a son of the house? The artifice appalled me.

It was several weeks before I was allowed to be out of bed and dressed. I confess I was surprised at the indulgence when it came. I had fancied they were going to keep me in bed as the safest mode of incarceration. I had not even asked for it in fear of being refused, and I think now it was due to the intercession or perhaps command of the head of the house, the tall bearded man who came to see me occasionally.

Though I felt I owed my imprisonment to this man, I was not sure but I owed him my life also. I was sure my pretended doctor would have ended me with knife or drug long before this had it not been for him. He at least had more pity than anyone else whom I saw. He came in one morning with the doctor and looked at me while lying in a listless apathy, refusing to answer when spoken to, and then they had a murmured consultation together and when he went out the doctor gave some orders to Bernard, who forthwith got me out of bed and dressed me. I was too weak to walk across the room without help and so thin my clothes hung on me like a pole. Probably, too, they had none just my size, and they had fitted me out with those belonging to a larger man than I.

When Bernard had pushed me in an easy chair to the window I found that it was open and the balmy breath of spring floated in. The iron bars made an effectual barrier against my leaning out, however. I was wondering how long I had been shut up here when I perceived on the windowsill a newspaper left doubtless by the head of the house, whom I now mentally called the Don. My hand closed upon it and when Bernard's back was turned I eagerly took it up and saw it was the "Daily Gazette"—evidently the Don could read English—and the date was April 27, —.

I had been over two months a prisoner! I read with breathless interest. The war with Spain was in full progress, with little advantage so far to our arms. The Spanish fleet was somewhere on the high seas and might touch our Atlantic coast at any time. Great alarm was felt for our unprotected seaboard towns which might be shelled by a hostile fleet that would be off again before its whereabouts were known.

My heart stood still with horror as I read the name of my own town as one of the threatened ports to be bombarded by the Spanish Admiral. I think I made some sort of an exclamation, for my attendant suddenly turned around and, taking the paper from me, said:

"Oh, sir, you must not read that." Of course they had no intention of letting me know even that much.

It was several days after this, I think the second or third of May, there suddenly began a tremendous firing. The reports came even to my secluded chamber and it seemed to me as I strained my ears that I could hear the sound of hurrying wheels, as though dragging cannon through the city. Doubtless the threatened attack was being made and the whole town was rallying to the defense; and I was cooped up there in the power of the enemy.

Oh, if I could but get out and join in the defense of my town! Bernard had left hastily at the first sounds of excitement. I went to the door. By a lucky forgetfulness he had left it unlocked. I stepped out into the hall. There was no one there. Evidently the whole household was absorbed in watching the destruction of the town which they themselves had plotted,

doubtless giving the information to Admiral Cervera that had led to this attack.

I stole down the deserted stairways, two long flights, how endless they seemed, and my knees were doubling under me with aching fatigue, but I had reached the front hall. I had to pause a moment to recover my breath, which came in short gasps. In that moment the front door opened and my enemy, the doctor, appeared, and in a harsh voice exclaimed:

"How did this happen? Bernard, here to your duty!" Two strong hands were laid on my shoulders and seemed to be crushing me to the earth. In the bitterness of my disappointment I think I lost consciousness, for the next that I remember I was on my bed in my old prison chamber and the doctor and Bernard giving me restoratives. I heard the doctor speak very sternly to my attendant:

"He nearly escaped this time through your negligence. It might have been fatal. You must never leave the room unlocked."

The slow days passed by in wearisome monotony, and after my last attempt at escape the door was always securely locked even though Bernard was constantly with me. I was dressed each day and as the spring was now far advanced, sat much by the open window for the fresh air, with little to do but count the hours struck out by the city clocks, of which there were three that I could hear and not more than a half minute's difference in time.

Once I asked for a Spanish grammar and dictionary, hoping to perfect myself a little more in the language of my captors, but the request was peremptorily refused. The doctor pretended I was in no condition for study.

Then one day the Don came in for a visit. He made some polite and even sympathetic inquiries about my health, which I answered by assuring him I was certainly gaining strength and felt that I would be quite well if I might have the freedom of the park for a daily walk. His brow darkened somewhat at this sudden request and he was silent a moment, then said:

"I would grant you that privilege if you would give me your word of honor not to attempt to escape."

"I cannot give you my parole," I said. "Liberty is my natural right. You are keeping me in a most unjust detention here, contrary to the laws of a free country. Ah! let me go," I cried. "I will promise to make no effort to prosecute you for my own personal injuries, and though my duty to my country would compel me to inform upon you as Spanish spies, I will delay it a week to give you time to escape. Indeed, I would not willingly harm you, cause though I have to hate all in this house. Will you not let me go? I am so weary of this imprisonment, without a book or writing materials to charm even a few of the dull hours."

I had surprised myself at the length of my appeal, not knowing I could have spoken so much Spanish, and the Don was evidently moved. His eyes were moist and his voice almost tender as he replied:

"My poor boy, you know not what you ask, nor what danger you would be in did I let you have your way. Something, however, shall be done to relieve the tedium of this dreary confinement, and I will see if I cannot procure for you some outdoor exercise that will be safe." So saying, he left me and shortly after a package of books was brought to my room. They proved to be novels, mostly detective stories, which were of absorbing interest to me as I read by what slight clues strange mysteries were unraveled, and considered how my own case might be traced.

The next day ink and pen and a blank book for writing were brought me. Evidently I was not to write letters, yet it was some consolation to be able to write out in consecutive order the various events of my captivity. This has taken me several hours of several days, for it has not been easy to put clearly the vague and confused impressions of the first weeks of my captivity when I was bewildered from a concussion on the head, aided by mischievous drugs.

Every day for a week I was taken out in a carriage for a drive with the doctor or the Don beside me and Bernard on the seat in front. Then for a few days my attendant walked with me in the back yard. It was a duty exercise suited to my prison life and in general keeping with it—I feel, however, that it has really done me good.

The weakness of my legs and the pains in my knees, so marked at first, have gradually disappeared and I am beginning to hold myself erect now when I walk, and even to step out with some briskness. I am taking pains with this, as I realize now how premature were my former efforts to escape. I could scarcely have gone a block in my former condition.

June 5.

I have been wondering what could be the danger hinted at by the Don whom, in spite of my very real cause of hatred toward him, I cannot help liking. I believe I have discovered it.

Yesterday Bernard dressed me with more than usual care and instead of taking me by the side door into the back yard, he took me out of the front door along the quiet and deserted street into the park at its end, so familiar to me. The leafage and flowers of early June were making it unwontedly beautiful; the sun was shining hot enough to make the shade agreeable; the air was soft, not hot, not cool; yet there was an unfamiliar air about it all. I puzzled over it for awhile and then it flashed upon me it was the people. Not a familiar face did I see, and the women were for the most part bareheaded or with but a light lace scarf worn loosely on the head.

I suddenly sank upon a bench with a gasp of horror. Were these all Spaniards? Had the town fallen into their hands in the bombardment of the month before? Were they now in possession and was that the reason freedom itself would now be dangerous to me? I could hardly breathe as I thought of my own home, of my father and of the fate of my friends and all I held dear. At that despairing moment a familiar face did pass, Jennings looking just as he always did, whether in office or out on holiday, nothing ever altered him.

"Jennings," I called, "for heaven's sake, stop and tell me what has happened."

"Why, old fellow," he said, "where have you been all this time? You have been sick sure enough," he added, in a tone of unwonted sympathy, looking at me earnestly.

"It is not myself, but tell me about the Spaniards—have they gotten the whole country?" I cried.

He edged away from me, looked at Bernard, who tapped his head as some sort of signal to him, and then he answered:

"Come, come, don't let us talk about the Spaniards; 'tisn't safe yet, you know. I'll see you again when I can. Got to go now. Goodbye, old fellow, and good luck to you."

Not safe to talk about the Spaniards! Fearful of arrest, perhaps, and imprisonment such as mine. Surely they have their iron grasp upon this poor city of mine. And my father! Has he escaped, or is he now in prison; or, worse fate still, is he among the fallen who died in the defense of the city when the attack was made? I was so overcome by the grief and horror of it that I covered my face with my hands.

Bernard saw the tears trickling through my fingers and helped me home.

Today when he asked me, more respectfully than usual, if I would walk in the park, I said "No." I preferred the back yard. I could not again see the enemy in exultant possession of all I held dear.

July 1.

It has been weeks since I have added anything to this record of my prison days, partly because of the apathetic despair into which I fell after my experience in the park, partly because there was really nothing further to add. The days are all alike. I have described my prison, and my jailers, and really, nothing ever happens. Sometimes for whole days together I have not spoken a word and Bernard is equally taciturn. My food, my exercise, my rest, are all as regular as clock work. Never expressing a preference, I am never asked what I wish. I rarely see the Don. The last time he came to my room he looked as gloomy as I felt. I talked to him a little of my frustrated hopes, of how I had worked to fit myself for college, and how I had intended going this fall.

(To be continued.)

The Church At Work in Obscurity

IV. ON "THE ISLAND"

In dotting the harbor and waterways around Manhattan with a score of small islands, nature seems to have provided the city with the best means possible for the segregation of undesirables. These islands have one by one passed from private ownership to that of the municipal government, and are now almost entirely given over to institutions for the criminal, the insane, the sick, the feeble-minded, and the aged and infirm.

The most conspicuous of these refuges is Blackwell's Island—"The Island". Separated by but a few hundred feet of the East River, it parallels the city from 50th to 100th Street. This narrow strip of land, so near and yet so far from the life of the great city, is covered with semi-prison-like looking grey stone buildings, sheltering thousands of unfortunates from every quarter of the globe. Down that narrow channel which separates these islanders from all that life might have been, like birds from the world of dreams, their white hulls glistening, their well polished brasses scintillating beneath the fluttering awnings, which shelter the owner as he reads the morning paper on his way from his country place to the drudgery of the office, the pleasure craft by the score glide down to their anchorage in Kips Bay. What a contrast!

"Lost to our sight for a month or a year,

Lost to our sight for a fortnight or a day;

Misery's host is environed here,
Here in the confines of prison and bay.

"Lost to our sight, our hearts and our minds—
What care the free for the grind of the mill?

Long is the stream of the grist as it winds

Downward and on, at the law's sortid will.

"Lost to our sight, our conscience, our soul;

Steadily, daily, they pass to and fro;

Known all too well is the ultimate goal—

Nameless at last where the trench limits show!

"Lost to our sight on the Island so near;

Lost to the heart, yet so close to the hand;

This is our mercy, our justice so dear.

This is the uplift of our civilized land."

Civilization, like the fair lady who adjusts a bow or arranges her hair to conceal an ugly scar, has methods of veiling its hideousness. As every family has its member who is not talked about, whose whereabouts is unknown, whom every one desires to forget, so it is with communities, with cities and with civilization at large. The community breathes freer when the bad boy is sent to the reformatory, the criminal put behind the bars. Dives experiences a sense of relief when the bundle of rags and festering sores is removed from his door. Most interesting would be a recital of a long list of names of those who have passed a part of their pilgrimage upon "The Island". Many of the best known names of the land would appear. Justice to those who have labored and suffered and borne the burdens of society, walking humbly with their God to their unknown graves, renders inviolable their confidence unto the day of great awakening, when the secrets of all hearts shall be revealed.

The Church has four Chaplains on that island. They do not visit, they live there in their respective fields of labor night and day. In the middle of the island, surrounded by the quarters for the aged and infirm, is the Chapel of the Good Shepherd, a fine ivy-covered gothic building, which was for many years the most conspicuous feature of the island. Any morning at 9 o'clock you will find this chapel filled with these patient old people, who find in their loneliness comfort and consolation in the services of the Church. All the day through there is a steady stream of them passing through the Chaplain's office. In the library you will find some one reading to a small circle of those whose eyes have grown dim. Daily, in the wards, those who are too infirm to go to Church are visited.

Numberless little things, which add so greatly to the comfort of these people upon the last stage of their pilgrimage, are supplied, and, when the hour of parting comes, the Church is there with her confident faith and the comfort of a reasonable, religious and holy hope.

Of what nature are these old pensioners? Many of them a simple nobility, which in a great part accounts for their failure in the cruel competition of life. The following instance is illustrative:

His neighbors in Fulton Street found a bookseller of 75 unconscious on his couch, dying of starvation. His books, which too few customers came to buy, which, perhaps, after the manner of some old, curious members of his trade, he was not too eager to sell, were ranged or sprawled about him. Often those kind neighbors had sent him titbits, for he was a kind old man, fond of children, delighting them with fairy tales and ballads. Friends urged him to sell his little shop. They would buy it. He should go into the Old Man's Home. No, he couldn't be separated from his books. This was an excuse to hide that indomitable pride and independence which keep so many poor folks from the hand of charity. A lonely old man, skilled in many tongues, with no friends but the children and the books, who preferred to starve rather than leave his home, poor as it was, and find asylum with strangers. He did starve. He was sent, in spite of his reluctance, to a hospital. He wanted to die at home.

Who bade the mud from Dives' wheel
To spurn the rags of Lazarus?
Come, brother, in the dust we'll kneel
And own the God that rules it thus.

Others there are whose every look and movement tells a far different story. The map of all desires, of all ambitions, of all the instincts of our race, noble and ignoble, the patience, the suffering and the unspoken depths of knowledge is there traced, so that he who will read must needs kneel in the dust.

Every Trinity Sunday, the late Bishop Potter took his newly ordained Deacons and Priests to the Chapel of the Good Shepherd on "The Island", that there their ministry might begin. This custom is still observed. It is owing to the rare wisdom and the deep and far-sighted love for humanity of Bishop Potter that priests of the Church are enabled to carry on this great work, under the direction of the Protestant Episcopal Church of the Diocese of New York. This work, begun in a quiet way at Bellevue Hospital in 1831, led to the incorporation of "The New York Protestant Episcopal City Mission Society" in 1833. The work has grown with the city's needs. The staff now numbers more than 100 workers in various institutions, 13 of whom are Priests. Some idea of the extent of the work may be gathered from the Society's report for last year. The Holy Communion was celebrated 3,925 times; Baptisms, 1,725; burials, 5,904; visits made, 429,735.

The work carried on is evidently much larger than that of many Dioceses, and it embraces communicants of every Diocese of the American Church. This is, without doubt, if not the greatest, at least among the greatest Missionary fields of the Church, and in its labors and its all unnoted fruits, the most richly blessed.

THOS. WORRALL.

We Are Fighting To Save the World

The Rev. C. R. Story, Rector of Trinity Church, Albany, N. Y., received official notice last week that his son, Creighton R. Story, Jr., had been killed on the battle line in Europe. Just where he was killed is not known, says the Albany Journal, but it is believed to have occurred somewhere in the vicinity of Lens, where the Canadian troops have been active for some time past. There was just one line, as follows: "Creighton R. Story, Jr., killed in action June 24th." Young Story's regiment was part of the army of Sir Douglas Haig, whose work during the past few months has been most sensational. Story had been in much of the fighting, and in a recent letter wrote: "If anything happens to me, I don't want any tears shed. We feel as if we were fighting to save the world, and to die in such a cause we consider an honor. While I am writing here, boys are falling all around, but they are heroes. None of us is afraid to die." He was the first Albanian, says the Journal, to give up his life in the great war, and the announcement has cast a gloom over the city.

WOMAN'S WORK FOR THE KINGDOM

The United Offering W. A.'s Best Thing

The Woman's Auxiliary to the Board of Missions has so little independence as an organization that it cannot be said, through its own initiative, to have accomplished much in many directions.

But one thing it certainly has a right to claim as its own and that is the United Offering, which is undoubtedly "the best thing" it has done.

When pledges are made through a committee to raise certain specified amounts there is often evident, on the part of many who eventually respond, an unwillingness to meet the obligation involved, a grudging sense of a disagreeable duty to be performed.

The box work is sometimes overdone but more frequently underdone with but little interest in the Mission to which the box is going, as is shown by the unsuitable things so often sent. The more detailed requests made for individual or family boxes are generally met with greater interest, appealing as they do, in a personal way to deep but narrow sympathies.

But the United Offering originated with our Woman's Auxiliary and has been established by it as something to be depended upon, and given before instead of after the direct demand for it. It has been increasing steadily for twenty-seven years. No one is driven into contributing to it. It does not depend on questionable sales, nor should it ever be taken from a general fund. It is an individual offering which wholly depends on the goodwill and loving intention of the giver. It is distinctly a free will thank offering over and above other gifts, and it affords a constant object lesson as to the way in which money and life should always be given to our Lord's service: in a spirit of self-sacrifice, spontaneously, gladly, thankfully.

CONSTANCE R. WHEELER,
Diocese of Vermont.

W. A. Work in Diocese of Indianapolis

There are so many good things our Auxiliary has done it is very hard to discriminate.

In my experience I find the United Offering has done as much or more to increase interest in our Auxiliary than any other one thing.

I believe Study Classes in our Diocese have done much to cause interest and to create a desire to work.

This Diocese was one of the first to do real study, under the wise direction of Miss Emily Upfold, daughter of the first Bishop of the State of Indiana. In the last year this study has been resumed with greater zeal and interest. A series of Friday morning Lenten Classes, called "The Churchwoman's Lent," has been a very helpful move our Auxiliary has made. This Lenten Season especially, have these meetings been a spiritual uplift and inspiration. These meetings have begun with a celebration of the Holy Communion, by our Bishop, followed by a very clear, spiritual and practical address on the "Parables of Our Lord."

Missionary education is what we all need. That certainly will cause growth and interest in the Woman's Auxiliary, for one cannot be interested without praying, and certainly can not pray without a desire to work, and eventually love Missions, "for one can give without loving but one cannot love without giving."

OLIVE H. PECK,
President Indianapolis Diocese Woman's Auxiliary.

The Best Thing Our Auxiliary Has Done

Montana pays its apportionment, and a little more each year. It prides itself on doing this. In this new country, where a foreign Missionary is practically unknown, it is hard to interest people, but while they recognize that we must pay our debts, and many give small sums grudgingly on that basis. In our Auxiliary of about twenty-five active members, a certain sum has been pledged for Diocesan Missions, and it has been something of a pull to raise it. We have tried dues and no dues, cake sales and personal appeals, and the money has always been secured—but with an effort.

This year our Rector asked us not to talk of our pledge at all. He wished us to put all our force into the

educative side of Missions. We have always had good meetings, but this has been the best year of all in that respect. We have concentrated on Mission Study, and World-Wide Study. Our Rector desired us to study Missions as the great business of the Holy Catholic Church. He wished us to know what other Christian bodies are doing and to contrast our own small efforts with the magnificent work done by Presbyterians and others. We used a text book issued by the Educational Movement for the United Study of Missions, Western Women in Eastern Lands. We had five good monthly meetings, based on this book, of which we each bought a copy.

We tried not to read papers, but to talk and discuss the lesson. A small dish was ready for volunteer offerings, but our aim was to further the use of the Duplex envelopes in Church. Our Rector gave us the loose offerings of four services during the year. We gave three drawing room affairs, at which offerings were made, if desired. But we had no sales, no solicitations, and the money flowed in, so that we had the full sum which we had pledged, and had it two months before the time expired. We were also able to make a substantial offering for St. Agnes' School in Tokyo, and we expect to do something for one of the schools for negroes before June.

We make a strong feature of prayer. We put hard work into our monthly programs, and also into our Mission Study Classes, and the Missionary Story Hours for little girls; and, as a result, we have given more than ever before.

M. L. S. C.
Great Falls, Mont.

Reason for Attending Divine Worship

The Rev. John Munday, Rector of Grace Church, Port Huron, Mich., says "that it is by no means an uncommon thing for clergymen to be told (if they will consent to listen) that some predecessor of theirs has been responsible for the falling away from Church of this or that one. Sometimes the blame is supposed to attach to his sermons, which are described as 'not interesting'. Usually this means that people saturated with worldliness go to their Church expecting (or hoping) to be 'entertained'. And when their pastor preaches upon purely religious subjects, their decadent spiritual nature fails to respond. A man whose soul is filled with mammon worship, or occupied with even less worthy thoughts, will hardly be 'interested' in hearing about the simple life of Jesus. A woman whose thoughts are centered upon 'society' or dress, whose reading consists chiefly of the modern highly salted novel, or the semi-salacious magazines that disgrace our civilization, being infinitely coarser than the prohibited French and Italian works of thirty years ago, and absolutely lacking their subtle wit and repartee, can hardly expect to be 'interested' in the recital of the purest and most self-sacrificing lives that were ever lived. We remember taking an acquaintance to hear Wendling's lecture: 'The Man of Galilee,' confessedly one of the finest word paintings and most inspiring addresses ever framed. And our guest actually yawned most of the evening, afterwards declaring that he considered his time wasted. Our after acquaintance taught us the reason for his lack of interest: the topic was far and away above him. Be the occupant of the pulpit, however, infinitely beneath the average intelligence in the pews (something that we have never yet known to be the case) still the persistent absence of the laity from their House of God is not thereby excused or palliated, because this Church of ours differs very widely from other religious bodies in its ideals. They consider the sermon the all important part of the service. With us the reason for attending Divine worship is prayer and praise. With them the minister does the praying and the people simply listen, actually presuming to criticize or commend what is supposed to be the cry of a soul in travail. With us, every person present is expected to actually share in the prayers, sweetly familiar to all by frequent repetition. Our ministers do not 'lead in prayer,' but our people 'join in prayer.' A distinction with a very marked difference. And our practice is based wholly upon the example and custom of our blessed Lord Himself, to Whom, as a pious and loyal Jew, set prayers, hoary with century long age, were familiar and dear."

Christian Social Service

By Josephine H. Blackfan, Parish Visitor, Christ Church, Springfield, Mass.

In Christian social service the ultimate aim is a deepening of the spiritual life in homes where the Christ-spirit seems dormant. Method is essential, yet there can be no single plan. Personality differs among the poor quite as much as among the well-to-do, each home has its peculiar problem—a wrestling ground for the intuitions. The first step is to choose visitors who can put into practice their own knowledge and experience. The more they attract the young the greater their possibilities. It is essential that they be faithful Churchwomen, for so little is known of the deeper uses of prayer and even less of Church privileges, that a visitor must rely on her unconscious influence.

In one case a woman wrecking her life through drink felt so consciously the presence of a consecrated worker who for a time hired a room in the small tenement, that she remarked: "I seldom see that Churchwoman, but when she is under this roof I can fight the devil within me and win. I cannot name it, but I feel a power."

It requires tact to become a trusted friend without making leadership apparent. One must direct conversation so carefully as to lead the head of a family to make his own suggestions on the right line. Most people act quickly on their own suggestions. We must first secure the acceptance of advice. An element of humor is often a useful factor. The first step is naturally a careful study of causes. We sometimes find invalidism, senility; but more often slackness, deficiency, or drunkenness. Close observation is the first asset. "God's Providence is on the side of clear heads" never had a better illustration. Character reading is a wonderful help, I doubt if well directed work can be done without a hopeful estimate of factors.

We were called to a family in a dark cellar with rats running over the bunks, and one child actually suffering the pangs of starvation. Now they have been enabled to live comfortably and have been taught to pray.

One mother asked to have her three small girls taught in the home something about Jesus Christ. She said she knew absolutely nothing of Him, although living in this city for years. The mother became an ardent pupil.

Usually a daughter shows signs of the first impetus, then we focus our work. Through new ideals she will so completely change her former thought, life and aspirations, that at the end of a few years of well directed training, the whole family is remolded to her standards. I know two such households where natural slovens over forty changed their whole mode of life, and became good housekeepers under the influence of daughters trained to see the value of domestic efficiency, when years of patient direct effort had had no apparent effect. Often it is wise to train such girls in homes of refinement, or in a Church School. When they return the other children profit by their vision.

THIRTY LADIES EMPLOYED

We have thirty ladies engaged in social service. They meet once a month to talk over important points. We have found it helpful to invite the head of the Union Relief Association to be a member of this committee. Every society in the city seeking to improve humanity helps in our work. Twenty-seven physicians and specialists give free service. Suggestions made by doctors or the School Board are carried out. Many women through operations are placed on their feet who otherwise would be unable to assume household duties. Complete records are kept, deficient children are examined by a specialist and classified. An endowed hospital bed is constantly in use, and others given when required.

Some cases come under city and state aid, but the larger number are helped by the Union Relief, a most efficient society. Co-operation is the keynote of our success. The less financial aid given, the more valuable the work; maintenance of self-respect is the only permanent gain. Mothers in these homes are never young—the candor of experience dulls the vision, the humor of life is left out, and they find it difficult to cultivate piety on a little oatmeal. However, the effect upon children of relief dispensed through the Church is often disastrous. In extreme cases or where regular help is required a charitable organization can dispense relief and be reimbursed from the alms fund.

Whatever help is directly given should pass from the Rector as his expression

of sympathy. In this way children enter Church societies unhampered by class distinction.

PREVENTION AND RESCUE

Preventive and rescue work is covered by the staff. We find the clergy's influence the most telling in these cases, after details have been investigated and a general idea of environment and associations gained. No matter how crowded the days, time is found to direct when problems are intricate, and to see personally those who need mental or spiritual help in hazardous crises of life. Their efficiency in dealing with individual cases in all lines of work cannot be overestimated. Our former woman probation officer, a lawyer, said when she started institutional preventive work in club centers in this city that she knew she could reach the girls better with purely secular methods. After a year's trial she frankly admitted that her girls could attain no lasting benefit without the Church. The clothes closet has been of great help. Parishioners send used garments and we distribute about two thousand articles of clothing during the year. One old woman, a state charge, said she did not care for relics of the past, but we have even found parishioners earning small salaries glad to be helped by purchasing at nominal values exceedingly nice garments. We have found after nine years' experience that a small charge safeguards self-respect, and restrains those who desire more than they need for immediate use. This money is added to a fund to purchase shoes and new garments. In this way the children in the Church School are well clothed, and mothers feel no hesitancy in attending societies and Church services. Four ladies are in charge one morning a week. A room especially equipped with every facility for preserving order affords ample space. In this time of food shortage and high prices it is impossible for many parents to clothe themselves or their children. The "angels of the cellar," as these Guild workers are called, add much to the strength of their work through their personality.

OUR CHURCH HELPERS

Co-operation in Church societies is Society, Mothers' Club, and above all, of great value. The Girls' Friendly the Church School, further the work of religious education. Naturally the school is both the field where many families needing constructive work are first discovered, and the main path leading to effectual development. Teachers, associates, Guild workers, meeting in the same houses, should labor together toward a definite goal. Our Girls' Friendly Society has recently started a candidate work, bringing girls of twelve and fourteen under the influence of associates. They are instructed during the first half hour, learning the G. F. S. prayer, catechism, and hymns; then a teacher leads in dramatic reading. They work out together plays of folk lore. These girls are quite as active as Boy Scouts.

A 4 o'clock session of the week-day Church School is a strong factor. Manual work and a change in presenting truth, more in the line of kindergarten methods, among older children, keep the boys and girls occupied. The ring of laughter adds to the attractiveness, although busy fingers keep decorum. This again brings a change of personality in teachers, and in the concerted effort much is gained. The St. Elizabeth Guild brings a large number of young mothers to the Parish House. Besides various forms of entertainment, practical talks are given, especially helpful in the care of children, by physicians and others. The children accompany their mothers and are entertained in another room. The Home Department, including the Cradle Roll, aids in constructive work. The Boys' Club reaches other homes. The League of Church Parents is intended to secure intelligent co-operation between the home and Church. To these parents are presented at stated meetings by educational experts the various fundamental problems of religious education. There are always discussions and many misconceptions are cleared up and causes of friction removed.

We average thirty-nine families a year and about one hundred and thirty children. It takes from three to five years to put families on their feet when conditions are extremely difficult. In a five year record thirty out of thirty-nine families no longer need help, and in the remaining nine insanity, invalidism, and senility prevented progress. One man was confirmed at ninety. Eighteen families were taken off in one year, their places quickly taken by others in need. Quite a number come from Archdeacon Snif-

fen's valuable work in Western Massachusetts through Deaconess Young.

HOMES FOR CHILDREN

Placing children in suitable homes when imperative, and their careful supervising, is one of our lines of work. One of our visitors takes inexperienced mothers, pays them regular wages as domestics, and trains them in her home in every line of household duties as well as the care of children. This is by far the shortest road to a given end. A cooking school at the Y. W. C. A. for those receiving Mother's Aid has been of help. The advantages offered by public schools in domestic science, outside of regular classes where children from slum districts are trained, affords valuable service.

An advisory committee of which our Associate Rector is Chairman, meets twice a month to consult on difficult problems. Leaders in every branch of social service in the city form this committee. We have also a Philanthropic Council, a bureau of investigation for the purpose of starting large projects through formative committees. The District Nurses' Association, in which our Church had a share, started in this way. Plans are on foot through the Board of Health to start a Dental Clinic. A drug committee did valuable service through legislative work. It has been suggested that a training class be started, making social service workers acquainted with every line conducive to the physical and mental development of the less fortunate, and the best methods considered to meet conditions are the most essential factors. The employment branch is perhaps next to religious education the one factor we could not do without. A state employment office of unusual efficiency and the same work carried on in the Y. M. C. A., besides other employment centers, constantly help us. It is difficult to fit the ill-prepared into positions. They cannot be placed, and then left to work out their future. Here again close observation is necessary. When optimism has gained too great headway patience comes into play. The problem of educating the intelligence to enlarge its horizon is best worked out through children. Few parents rise perceptibly unless the right forces act in youth. A man of sixty, however, in this Parish, who had spent his entire life in sin and drunkenness, instantly changed. He has lived now nearly three years under self-control, and shows its marks. A few children become the principle agent of helpfulness in an atmosphere of profanity. A child of six, affectionately brought up by her mother and treated harshly by a drunken father, was asked which parent she loved the more. "Why, daddy," the child replied, "because he needs me more." She stood every evening during two winters waiting for her father as he jumped from a trolley to save him from the saloons. If this need were more keenly felt there would be fewer refusals when the call comes to replete ranks among teachers in the Church School.

In Christian social service, "observation more than books, experience rather than persons, are the prime educators."

A Rector Who Believes in Advertising

The Rome, N. Y., Daily Sentinel says that the Rev. Eugene S. Pearce, Rector of Zion Church, that city, believes that it is as feasible to use the psychological principle of publicity in religion as in advertising for commercial purposes. On the front of Clark Memorial Hall has been placed a large movable-letter bulletin board, not only for the purpose of publishing Church services and announcing Church activities, but also to put in readable, popular form the truths of the Christian religion. At the top of the board is a panel bearing the full name of the Church, its location and the name of the Rector. The wording below is changed several times a week to give the passing public an opportunity of reading religious thoughts which might be helpful in their daily life. One day last week the board read as follows:

"Zion Protestant Episcopal Church, corner Washington and Liberty Streets, Rev. Eugene S. Pearce, Rector. After the week-day struggles we need for our soul's strength nearness to God and apartness from every-day things. The Church urges all people to worship God on Sunday."

An account of the first sale of land on record is to be found in the twenty-third chapter of the Book of Genesis.