

The Witness

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

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THOMAS WINCH BARRETT

The First Man in the Regular Army to Lay Down His Life in France for the Cause

MEMORIAL SERVICE IN ST. JOHN'S, CLEVELAND, O.

Representatives from practically all military units stationed in Cleveland, a number of the marine reserves and the Fifth Ohio Regiment Band took part in the memorial service yesterday morning at St. John's Episcopal Church, Church Avenue N. W. and West 26th Street, in honor of Thomas Winch Barrett, first member of the American Aviation Corps to lose his life in France.

The Church was filled by the military organizations. Services opened with the singing of "Onward, Christian Soldiers" by the choir and congregation, led by the band.

The band then played the funeral march from "Saul," which was followed by Scripture readings and singing of "The Marseillaise."

Rev. F. B. Avery, Rector of the Church, gave a short account of young Barrett's career as a student in the Aviation Corps in Florida, where he stood fifth among 200 enrolled.

"In June," said the speaker, "Barrett sailed for France, where he, with his instructor, was killed June 28."

The service yesterday was doubly a memorial. James Forrester, one of the soloists in the Church choir, has received a cablegram telling of the death in the trenches of his brother, his brother-in-law and nephew, Scotch Highlanders. Another brother and a cousin of Mr. Forrester lie wounded in French hospitals.

Dr. Avery pointed out the national solidarity being born out of the horrors of the war, and the new tenderness and sympathy which will hallow the sacrifices of men and women of every country. In concluding the rector quoted from Julia Ward Howe's "Battle Hymn of the Republic":

"In the beauty of the lilies Christ was born across the sea, With a glory in his bosom Which transfigures you and me. As he died to make men holy, Let us die to make men free, While God is marching on." Flowers and the flags of the Allies decorated the chancel. After special prayers for the afflicted family present, also for Mr. Forrester, the chor-



THOMAS WINCH BARRETT
First United States Soldier to Give His Life in the Defense of His Country in the War Against Germany—Declared 1917

ister, and his family, the benediction was pronounced and the impressive services closed with the singing of

the "Star Spangled Banner" and the Recessional hymn, "God of Our Fathers," sung by the vested choir of men and boys marching with Cross and the American Flag, followed by the soldiers and sailors, who formed in rank outside the Church led by the Fifth Regiment Band, as they returned to their various camps.

He and Lutheran Pastor Van Der Beker, herewith appended, there, in a foreign land the last taps were sounded and the three guns announced the departure of a brave son of America, and they have been, like the guns at Concord and Lexington, heard around the world, but no longer heralding the birth of a free colonial government in a hemisphere across the sea, but the re-birth of a government of the new democracy of the whole world, "a government of the people, by the people, and for the people" of the whole world, which shall not perish from the face of the earth. America's new God-given mission is to defend and maintain this democracy of the whole earth under the United States flag and the uplifted cross of the Son of man, the banner of love over all free men, in the

the memorial services of our dear young friend (a class-mate of the Rector's son), Sunday, July 22nd, at Old St. John's Church, Cleveland, whose beginnings, over a century ago in the old Connecticut Western Reserve, were a colonial harbinger of the new era of democracy. Here the first settlers heard the booming of the cannon in the war of 1812 in the battle of Lake Erie under the immortal Commodore Perry, and here the present old gray tower, erected in 1836, harbored many of the colored refugees from the South in the "under-ground railroad" system in the war of the Great Rebellion, 1861-65, the present bell gave forth the signal of safety or departure to these colored refugees, and has always rung out for freedom in clarion tones and has "declared lib-

far and high in the service of his country.

As it is he has given his all for his country, a proved fate for any man. By so doing he has set the mark toward which we all must strive if we would do our duty.

He was the first man in the regular service of the United States to give his life for the cause.

The funeral services for your son were simple but beautiful. They took place in the Protestant Chapel in Tours and were held by Monsieur Van Der Beker, a Protestant Clergyman. The casket was draped with the Stars and Stripes and buried under maze of beautiful flowers given by the American officers and men and by several ladies. A wreath was sent by the Commandant and officers of this school. Madame L. G. Bologne, an American lady, sent a beautiful sheaf of lilies. Her address is 34 Rue de Loches, Tours. She accompanied the funeral services throughout. After the services at the Chapel the funeral procession was formed and we marched through the city of Tours across the ruin Laire and the Grand Cemetery of Tours. An armed guard of American seamen came first, then the clergy, then the hearse with French and American pallbearers. In the rear came the French and American officers and then the French and American men, General Frieri, a Colonel (Aid to General Poline), the Commandant of the school and many other French officers were there to express their sympathy and appreciation of the services of your son. It was an impressive ceremony. After the services at the grave the Commandant of the school read a short but beautiful address and then every person present took a flower and dropped it upon the grave.

Dear Mrs. Barrett, your son died well and he died for his country. Our hearts are full of sympathy for you in your great trouble.

Very respectfully yours,
GODFREY DE C CHEVALIE,
Lieutenant of the U. S. Navy.



SOLDIERS ATTENDING MEMORIAL SERVICES AT ST. JOHN'S EPISCOPAL CHURCH.

BIOGRAPHY

Thomas Winch Barrett was born in Cleveland, February 3rd, 1896, and had just become of age when he heard, and enthusiastically obeyed the call "to arms," when our honored President declared war upon Germany as a defensive measure against the unwarranted attacks of submarines upon our American shipping and United States merchantmen, as well as the ruthless taking of lives of hundreds of innocent men, women and children.

Young Barrett was the second to offer himself for the aviation service, and we bade him an affectionate "Good-bye, Tommy! God bless you!" when he departed south to Pensacola, Fla., for training, April 6th. After two months' intensive training and study he stood fifth in a list of two hundred candidates. When called abroad he gave his life on the field of honor at Tours, France, whence came the cable announcing the fatal news June 28th to his beloved parents, from the military authority, stating, "We are pained and grieved to tell you of the sudden death of your son, Thomas Winch Barrett, the first United States soldier of the expeditionary forces to give his life for his country in a foreign land."

He, with his French instructor, lost their lives as their aeroplane accidentally fell from a great height upon the aviation field of Tours. Loving hands of his comrades tenderly lifted his body and that of his companion, and in a few days the impressive burial services took place. As described in the letters of Lieutenant De Cheva-

brotherhood of man as the sons of God,

He marches in front of His banner unfurled,
Which He raised that His own might might find Him,
And the Holy Church throughout the world
Falls into rank behind Him.

Our departed comrade is not dead, but having left the ranks of the militant he is in the Grand Army Triumphant,

"Where loyal hearts and true,
Stand ever in the Light,
All rapture through and through
In God's most Holy Sight."
"Who shall turn, and over-turn, till He whose right it is shall reign righteously in the democracy" of peace, good will to men of good will.

Every soldier of the United States, at home and abroad, goes forth as a Missionary or crusader as of old, and if need be, like young Barrett, a martyr to the faith, the blood of whom is the seed of the new democracy of heaven on earth, for "God hath made of one blood all nations for to dwell upon the face of the whole earth." It is not merely Apostolic doctrine of the teaching of the kingdom established by the Son of man, the first citizen of all the centuries of the world in whose brotherhood there is neither Greek nor Jew, Barbarian, Sythian, Bond nor Free, and as stated by President Wilson we have taken up arms in this war to maintain the universal democracy for all peoples, and to perpetuate peace throughout all time, and safeguard the rights of the small as well as the larger nations of the earth.

It was meet that we should hold

erty to all the people" for more than four score years.

The accompanying cuts and account are taken from the Cleveland Plain Dealer, issued July 23rd, 1917. It is hoped and expected that some day in the future the body now resting in the foreign soil of our sister republic may be sent to America for final sepulture in the native home of the departed.

Letters from the Front

LETTER OF LIEUTENANT OF THE NAVY

E'cale d'Aviation Militaire,
Tours, France,
July 2, 1917.

My Dear Mrs. Barrett:—

The loss of your son was a great blow to us all, my dear Mrs. Barrett, and I wish to express my deep and heartfelt sympathy for you and yours. He was doing his duty magnificently and was setting an example to the other men of the detachment in flying as well as military deportment.

He was at the head of the most advanced, and had won the attention and admiration of the French pilot instructors. All the American officers had great confidence in him and looked to him for the moral support among the other men which is necessary in a new organization. By his death we have personally met with a great loss and the United States Service has lost a man of the most promising qualifications. Your son would have gone

LETTER OF PASTOR VAN DER BEKER TO MRS. BARRETT

Dear Madam:—

Having been called to preside at the funeral of your son, Thomas B., and to take care of his last rites, permit me to extend to you all my sympathy the same as I would extend to you if you were numbered among my acquaintances.

From the time I took up this matter I was very sorry to have to do so for one so far from his own land.

We have rendered the last rites to your son as far as it was possible for us to do according to the service commanded.

Near the hospital of Clocheville his body has been buried.

We went to the Church for the last services with the Prefect, the American and French officers, soldiers and civilians.

There were magnificent flowers and the funeral service was very impressive.

At the cemetery, after the reading of the sacred Scriptures and prayer, the French Commander of the Aviation School gave a discourse breathing fraternity. The military line was extended and the soldiers at the end fired three times the last salute.

May the good Lord be your help in this trouble that you may be able to journey through life and one day meet him in heaven.

This is my wish that we may all meet at the end to which we are progressing.

Kindly accept, dear Madam, this expression of my truly Christian condolence.

PAUL VAN DER BEKER,
Pastor.

A CONSCIENCE CLEAR; A TRUST IN CHRIST; A TONGUE UNLOOSED

12TH SUNDAY AFTER TRINITY

THE COLLECT

Almighty and Everlasting God, who art always more ready to hear than we to pray, and art wont to give more than we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

"Whereof our conscience is afraid." That is a wise man who keeps his Conscience clear. He is a much blessed man who has been taught how to deal with his conscience in such a way as not to be a morbid person, nor yet, on the other hand, to be indifferent to or ignorant of the laws of an Almighty Being, who has written laws for man and beast, and made them very real by the spirit in which He uttered them. A careless person in religious matters is apt to be a rather lax person about cases of conscience, and illustrates in his daily life that as far as his inner life is concerned he neither desires nor deserves very much of that which is for his soul's good.

"Conscience doth make cowards of us all!" I am writing this in a war city of 4,800 men. I have had a good many serious talks with some of these young men, and I find in certain instances that their consciences do not prick them because they have not avoided things which I have been taught are incompatible with a peaceful inner life. They do not desire to avoid these things. They have no fear about their actions or their attitudes. They do not desire to avoid these things. They are young, healthy, vigorous, and behind their animalism are virgin tracts for the Spirit of God to make beautiful. But as certain truths are brought to them, and memory begins her work, you can see in their eyes a troubled expression, which later manifests itself in what the Prayer Book calls a true repentance and a hope for pardon. Brave cowards they are—brave in their physical attitude, but in every instance showing in one way or another a "yellow streak" when it comes to a moral "show down". Your business and mine is to help educate and keep tender, first, our own consciences, then to do all we can to help others to keep their daily lives so full that they can go to bed every night "tired but undishonored".

I often wonder how people feel who do wrong and yet know nothing of God's laws and His promises. What ideas and ideals of life do such people have? What can prayer mean to such people? What does prayer mean to you? For what do you ask God when you pray? And what is your idea of God's attitude toward you when you pray?

This Collect was written for those who realize that God is anxious to hear; that He made this promise: "It shall come to pass that before they call I will answer, and while they are yet speaking I will hear". If your conscience troubles you, get rid of the cause of the trouble, by the help of God. "As a loving Father, He yearns over you, earnestly longs for your good, desiring to advance your highest interests and to bestow on you the best gifts, seeking to draw you to Himself in perfect love and open-hearted confidence, having compassion on you when you go astray".

"No earthly father loves like Thee, No mother, e'er so kind, Bears and forbears as Thou hast done With me, Thy sinful child."

THE EPISTLE

Such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. II. Cor. iii:4.

The Church wants us to feel like St. Paul did. She wants us to have such trust through Christ that we will realize what it is that makes our life

worth while. There is a very popular song just now which emphasizes the disgrace of "biting the hand that feeds you". Isn't that what we do in our ignorant over-insistence on the importance of the material side of life, or, rather, on our ignorant and foolish neglect of the beauty and importance of the spiritual life. God feeds all our senses with beauty and glory, even through the ministration of death; but we pay no heed; we do not hasten into His presence; we are ungrateful ministers of a new covenant—we bite His hand.

If we are to be of any use to God as His ministers, no matter what our vocation, we will have to make it very, very clear that our sufficiency is of God. Not to do this is to insure an uneasy conscience some time or other.

"The ministration of condemnation is glory." You must not despise the "old covenant". It has a glory all its own. It is the schoolmaster which leads to the beauty of Him who was "born among the beauty of the lilies far across the seas".

THE GOSPEL

Jesus, departing from the coasts of Tyre and Sidon, came to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers in his ears, and He spit and He touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak. St. Mark vii:31.

"Had an impediment in his speech." Does that describe you when you come or are brought into the presence of God? And that Presence at the Altar, or in some vital and compelling vision, is your chance to lift up your voice and not to be afraid. Why would you be embarrassed if any one asked you to lead in prayer? Why shouldn't you be able to speak to your Father in a worshipful manner? Why couldn't the phrases of the Prayer Book and the Psalms fall naturally from your lips? Is it because you never have listened for God and never realized that He could find many ways to talk to you, while you, unless you are wonderfully gifted, have only one way to talk to Him? Think this over, and make up your mind not to have an impediment when you come to talk with Him or about Him.

"Looking into heaven." Whenever you have a work to do for man or humanity, do you look up into heaven? Do you recall that helpful phrase I have quoted before, "When the outlook is dark, try the up-look"? It helps—it always has helped, it always will help.

Do you ever let Jesus take you away from the multitude? Did you ever go to a Retreat or a Quiet Day? If not, ask your Parish Priest to have one for you next Fall or next Spring, and to tell you what such days might mean to you. How can you be led by the Spirit if you never listen for Him, answer His promptings, follow His lead?

"He sighed." Jesus has sympathy and pain of heart for our afflictions. To remember this should spur us on to save our reputation as followers of the sympathetic Christ, who is the understanding Christ. Do you reflect the sympathy of Jesus in your daily lives?

Spiritual reticence. Do not be deaf! Neither be a loquacious Christian! There should be some details of your personal religious experiences which should make for you a certain religious solitude—things too sacred for you to bare to the public eye. Maintain a certain amount of spiritual reserve, otherwise you will have nothing wherewith to help your friends when they draw upon you for help in their own dumb times.

F. S. W.

THE ROAD TO COURAGE

Spiritual courage is not to be acquired without effort and education.

There must be discipline, strict watch, a determination to eliminate base thoughts, low ideals, mean motives. There must be a letting go of many things which hinder the soul's upward flight. Worry, self-seeking, discontent—all these hold us back from the peace of God to be found in the innermost sanctuary. Worry for many of us is a great hindrance. Every moment of worry weakens the soul in its daily strife, it magnifies unduly little things, and the rich experiences of life pass us by because we are hesitating, timid or critical.—Mrs. J. Collins Odgers.

THE NEED OF THE HOUR

Grave is the hour, the hosts of God are marching!

Swell the ranks, thy soul's allegiance give.

With pain and travail, sacrifice and sorrow,

Reforms are born; give succor that they live!

For all must work with consecrated effort,

Each play a part, though great or small it be;

Thus will progress the brotherhood of nations

And better morals raise humanity.

Our fertile fields will yield if there be workers,

Wheat for the hungry, corn whilst guns are manned;

The call has come to give in great abundance—

Conserve the grain—stand, then, for temperance, stand!

Ruin awaits the lads in camp and navy,

When, lit by wine, the passions fiercely flame—

Ours is the task to save from degradation

The sons who battle wage in country's name.

From sea to sea unfurl the fair white banner,

Valiant and weak must join to vanquish ill;

While on French fields, from blood-stained Belgium wreckage,

Autocracy shall fall, right triumph still!

Answer the call, be patriots in God's Kingdom!

Fight well from slavish vice to set men free,

That hands and feet and brain and soul, untrammelled,

Strong with the Spirit's might, win liberty. H. L. S.

FOR ACCEPTANCE OF GOD'S WILL

O God, the Redeemer of our souls, and the Comforter of those who mourn, whose will is our peace, and to whom obedience is true freedom, grant us to be led by Thy Holy Spirit, that we may be free from vain hopes and repinings, and from all wrong desires; but may we through patience have experience, and through experience hope, and not be ashamed of hoping in Thee, our Father and our Friend, whose holy will be done, now and forever. Amen.—Rowland Williams.

THE MINISTRY OF ORDINARY PEOPLE

"Ah! when I think of that freshness, that nobleness wrought out in a life so humbled and bowed down to the commonplace, I turn from all my moans, and other people's moans, and their life in which real greatness is impossible. I see people striving after power, longing to be able to influence, and what not; I long to tell them that there has been in my whole life, among thousands I have met, one person, and one only, who has influenced me, before whom my whole soul bent in reverence and adoring love, and she was the quiet wife of an East End person, in a dingy London square, who would have laughed at the thought of influencing anybody."—John Richard Green.

THE DEMAND FOR COURAGE

Greater demands are made upon our stock of spiritual courage than have ever been made before, and unless we deliberately give ourselves opportunity for renewal of inward force, by prayer, by silence, and occasional withdrawal from the noise of the conflict, we shall fail in endurance, and in the power to strengthen others, and be unable to give the sympathy which is demanded from us on every hand at this most critical moment of the spiritual history of our country and of ourselves.—"The Dweller in the Innermost."

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
12 S. af. Trinity	I. Chr. 10 Is. 8:5; 9:2	John 11:1-46	Ezek. 8	Rom. 2
M	II. Sam. 1	Mark 5:13-end	Jer. 20	3
Tu.	2	4:1-20	34	4
W.	3:6-21	4:21-end	35	5
Th.	3:22-end	5:1-20	37	6
F.	4	5:21-end	21	7
S.	I. Chr. 12:16-end	6:1-13	38:14-end	8:1-15
13 S. af. Trinity	11:1-19 Deut. 11	John 12:20-end	37:1-14	8:16-end

The story of Saul with his rejection by the prophet Samuel in the name of God and his tragic end is one that appeals most strongly and dangerously to our undisciplined sympathies. Most "moderns" stand rather with the King than with the prophet. In fact, the statement in the first lesson this morning (verse 14) that Saul "enquired not of the Lord" seems flatly contradictory of what is not only claimed by Saul but stated by the historian (I Sam. xxviii:6 and 15). But, whatever the critics say, Saul certainly did not establish the monarchy upon a theocratic basis and psychological analysis is on the side of the charge made in I Chron. x:13 (see also I Sam. xiii:13, 14; xv:22, 26; xxviii:7), that he rejected the word of Jehovah; as is proved by his gloom and gradual disintegration of soul; a demonstration to which he himself put the finishing touch of certitude when he laid violent hands upon himself. As for his prayers, they were such as Ezekiel rebukes (chapter xiv) and his despair was that of a man being taught that one cannot use God for his own selfish purposes. Over against this, we are allowed to read, in the second lesson, of the success of One who prayed ideally ("Not my will but Thine be done") and through His prayers was enabled even to bring back one from the dead and to comfort sorrowing hearts, despairing otherwise, by the declaration: "I am (not merely will be) the Resurrection and the Life" (see John xi:22, 41 and xii:27, 28); in both which, by declaration and by power, fulfilling the prophecy in the Old Testament alternative, of Light upon them that dwell in the

shadow of death; a selection, too, that is keyed to the case of Saul by its insistence upon trust in God and His Word rather than in spiritualistic mediums.

All three of these selections are quite in line with the Collect, Epistle and Gospel, with their fundamental teaching of the Lord Christ as the medium through whom God approaches and blesses us and in whose name and spirit we alone pray truly and efficiently. Very important, too, is the teaching of the Epistle, re-enforced, as it were, alike by wreck and by lighthouse, the cases of Saul and his opposite, the Christ, and emphasized in both evening lessons that the New Covenant is of the Spirit, not of the letter, and should we not remind ourselves that the true and typical Churchman, as St. Paul says (second lesson p. m.) of the real Jew, is one inwardly, of the heart and spirit, not letter? And whether one be in or out of the Church, salvation is only for them that by patient continuance in well doing seek for glory and honor and eternal life.

The New Covenant, while not of condemnation, is yet of righteousness (cf. John iii:17-19); and particularly noticeable in this connection is Jeremiah's contention that while Jehovah is a God of kindness, He is at the same time the God of justice and righteousness; and that both circumscribed and uncircumscribed; or, as we would say today, both Christian and heathen, both baptized and unbaptized, and certainly both Churchman and dissenter, shall alike be punished if unchanged in heart.

Church Schools in Interior of Alaska

Mr. Drane sets forth the work and the needs of the Church Schools in Alaska as, in part, follows:

Of all the work that is undertaken with the natives of the interior of Alaska, there is none so important or so encouraging as our work in the boarding schools. Sad to say there are but two boarding schools of our Church in the interior, and I do not think there are any on the coast belonging to our Church. Of the two, Tortella Hall at Nenana is one, and we feel that the work at this place justifies all the support that can be solicited. It is the only boarding school for the native children for the length of the Tanana River, and for the whole stretch of the mighty Yukon from the American border at Eagle to Nulato, at least 800 miles, and a stretch in which there is not a boarding school for over fifteen hundred miles if we count the Canadian territory, someone may readily see how important is the work that is being done at Nenana and Anvik. Since we cannot have more of the boarding schools we are forced to take both boys and girls under the same roof, but this is perhaps to the Indian the normal way of handling things, and at least natural.

Besides the outfits of clothing needed for the children at Tortella Hall, in each of the villages of this valley where we find it practically necessary to clothe the children, as otherwise they would come to school under-clothed and dirty. But when we furnish the clothing, we can insist on them keeping clean and warmly dressed. But the grown Indians seem to have a queer idea of dressing their children. In the days when fur was the exclusive material used for clothing, there is little doubt that everyone was better clothed than now that the traders have come with the store clothes. We see children half naked in weather that may vary anywhere from sixty above zero to sixty below. Sometimes the children are well looked after, but this is as a rule only where the Mission has put the clothing before the parents and allowed them to give what they can for it.

At Tanana Crossing, we face our greatest problem in this section of Alaska. It costs so much for us to get our things up there that we cannot be generous with the natives as

we would like to be. At the same time, the local trader is forced to charge such prohibitive prices that only the Indians who have been successful with their trapping can buy the clothing needed for their family. I cannot urge too earnestly that warm underwear, overalls and sweaters be sent for St. Timothy's. Outer shirts, trousers, and dresses of all kinds are requested. Anything that is strong, warm, and of sensible pattern will be gladly received.

When we realize that the natives of this valley are dependent for the most part on their hunting, fishing and trapping for their livelihood, and at best an uncertain way of living, then we can realize their needs in the way of clothing. We do not ask for fancy articles, but only for plain, old-fashioned, country-made garments, for we are too far in the backwoods to be much concerned with the latest styles.

Interesting History

Reference was made in these columns last week to the commemoration of the first celebration of the Holy Communion in this country, which occurred at Jamestown Island on the third Sunday after Trinity, 1607. In commenting on the service, the Diocesan Record of Southern Virginia gives the following bit of interesting history in connection with the event:

"Captain John Smith says that these fathers of the Republic had an old sail stretched above them to protect them from the weather, and that their pulpit was a crude bar nailed between the trees. Here was established our first Church, which, with the passing of Jamestown, was deserted. Williamsburg became the capital of the colony, and Bruton Parish Church, the Court Church of Virginia, inheriting the traditions and the old Communion silver of the Jamestown Church. It is the custom of the present Rector to hold a historic celebration of the Communion in Bruton the third Sunday after Trinity in the morning, using this old silver, and in the afternoon, weather permitting, to take this silver to Jamestown Island, and there, in the open, under the trees, upon the grass, to have an anniversary celebration where the fathers knelt three hundred and ten years ago."

WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

V CONTACT WITH THE SPIRIT OF GOD

This is Good Friday. This is the day on which the Church commemorates the crucifixion of the Savior of the world. At a given time and place the eternal God for us men and for our salvation came down from heaven and was made man. He came not to be ministered unto, but to minister and to give His life a ransom for many. He died that we might live.

This is Good Friday. On this day our beloved country has entered into the great world war. I said on Monday that I should not speak about war during this week, but in this very solemn hour of our nation's life and on this holy day in our Church's life I should like to be permitted to say just this: I hope that we, on our part, in entering upon this great conflict feel quite sure that we are doing so in the spirit of Him who came not to be ministered unto but to minister. I hope we shall make it indubitably clear to all the world that on our part this is no war for gain, or for profit, or for conquest; that on our part it is not a war of anger or hatred or revenge. We hope that whatever contributions we are called upon to make will be of such a character that we can lay them upon the Altar of God as sacrifices for a true and lasting peace, for an increase in international righteousness and for ultimate international good will. If we enter it in that spirit then we have got a right to invoke and to expect the blessing of God.

But I come back at once to the theme that I have been talking about all week. I have been speaking of the Christian religion as power, as the power that comes from God to man through contact. Today I want to speak of the contact of God with men through the power of the Holy Spirit. Jesus Christ died on the cross. It looked as though He were the representative of a forlorn cause, but being the Lord of Life and of Death He rose from the grave. He said, "I go to prepare a place for you, and because I live ye shall live also." Before going He says, "I shall not leave you comfortless. I shall come to you. I shall send the Holy Ghost who will guide the Church into the truth. I shall send the Holy Ghost who will convict the world of sin and of righteousness and of judgment." I want on this Good Friday to speak of the Christian religion as a power that comes to you and me through our contact with the Spirit of God.

Now, at the very outset, I can imagine someone saying, "I can't differentiate between all these functions in the Godhead." The Bishop has spoken to us this week reverently about God, about His coming into the world in the person of Christ, about the Holy Spirit. To me they all mean the same thing. I can't understand the difference in function. May I say to you that you don't have to understand them. When you eat your dinners tonight you do not have to understand all the functions that the various organs of the body perform in converting the food into brain and brawn and muscle. It might spoil your dinner if you did; but those functions have to be performed and if they are not performed a physical catastrophe ensues. So you and I don't have to understand the various spiritual functions that the organs of religion (if I may so speak) perform in the soul. It is just as well that we do not understand them. It might spoil our religion. It might make it academic. Nevertheless those spiritual experiences must go on just the same or else we await some great spiritual catastrophe.

Again, some scrupulously conscientious person who has been listening to me for five days may say, "I wonder if I have got within me the various things about which the preacher has been speaking. It is a very formidable list. It rather frightens me." Let me comfort your soul by saying that all these things overlap each other and dovetail into each other. There is no place where one stops and where the other begins. Some poor, ignorant woman who can't read or write, but who has been taught how to live a Christian life is exemplifying all the things that I have been talking about, even the mysteries of the blessed Trinity.

One of the great fathers of the Church began a sermon on the Trinity in some such startling way as this: As he who refuses to believe in the Trinity may lose his soul, so he who

tries to understand it may lose his wits. We do not have to understand it metaphysically or intellectually. We don't have to understand it any more than we have to understand that the square on the base of a right angle triangle is equal to the sum of the squares on the other two sides. Nevertheless, this would be an entirely different world from what it is if both of those things were not true.

A great Bishop of the Church, preaching on the Trinity, uses as an illustration the idea of a man's education. His argument ran something like this: Education from the cradle to the grave is a single thing, a single unitary process. You can conceive of it, however, under different heads. You can think of education in the light of the object that you have in mind. You can think of it in the terms of the methods that you employ, the college, the school, the teacher and the books. You can think of it in the terms of the power that you employ, your brain, your power of concentration and application. Now, if you have got a perfect object in view and if you are pursuing a perfect method and if you have got a perfect brain power, humanly speaking you have got a perfect result, and those three things are one, namely, education.

So, dear friends, when you and I reach out to our highest well-being, when we would get to the highest, through the highest and by the highest, when we would attain the destiny that God has in store for us, when we reach what the New Testament calls salvation, we can think of that salvation as one single thing, and we can also legitimately think of it in terms of the object that we have in view—God; of the methods that we employ—Christ; of the power that we use—the Holy Spirit. If that is a perfect object and a perfect method and a perfect power, you have got a perfect result.

Practically it all means this, that God is alive; that you and I, poor mortals and sinners that we are, have access to the living God. How? Jesus Christ showed us how. What is the power? The power of the Holy Spirit.

You can't read your New Testaments, you can't read the lives of the great saints in the world without seeing how close they have come into touch with the power of the Spirit of God.

When a new Church is to be started it is the Holy Ghost that separates Barnabas and Saul; when ministers are to be chosen they are to be men full of the Holy Ghost. When Churches are to be sustained they are to be kept up by the sustaining power of the Holy Ghost. When the Kingdom of God is established in this world it is to consist, not of meat and drink, but righteousness and peace and joy in the Holy Ghost.

There are various channels and avenues through which the power of the Spirit of God can come to you and me. First, the power of faith. Faith is not a mysterious or a magic thing. Faith is the most natural thing in the world. Some man here today says, "I have been dealing with that man for twenty years and as a result of that long and intimate knowledge I can't trust him; I can't depend upon him; I can't rely on him; I can't believe a word that man says." So long as that represents the relationship between you, you really can't do much for that man and that man can't do much for you. So it is with faith. Faith is simply that openness that you and I have towards God. But simple as it is, it is the rarest thing in the world. We don't live open lives toward God. We live shut-up lives. We hug ourselves. We are conceited. We are proud. We are everlastingly talking about my money, my brains, my ideas, my opinion, my everything. Then some moment of wholesome discontent comes when we feel like opening up our bosoms and saying: O God, come in and make a man out of me for I am a narrow, conceited, selfish, miserable man, and I can never reach the best that is in me until I relate myself to God. The difference between the man of faith and the man of no faith is that one is a humble man and the other is conceited; one is God-centered and the other is self-centered. Is there that reciprocity between you and God by which you come in contact with His power? That is the question. We talk about liberty. Oh, the crimes that are committed in liberty's name! Who are they that have the right to be free? Only

those whom God can trust. Can God trust me? Can God trust you with your power, your money, your ambitions, your desires? Can He set you free and trust you? Now when you trust God and when God trusts you, there is the power that can work miracles. That power is faith.

Another avenue through which we come in contact with the spirit of God is repentance and conversion. There is a man here in this theater today who committed a horrid sin last week. He is trying to forget it. He is going on with his work and trying to banish the thought of it from his mind, but he can't do it. Over and over again it comes up before him with all the freshness of a newly wrought sin. It is a cloud over your life. It is a fog in front of your mind. It is a great big burden on your shoulders. You can't look your fellow men square in the eye. You can't look up to God and say, "Our Father which art in heaven," because there is a great mist before you. What are you going to do about it? Unload it. But you can't unload it on your neighbor. You can't unload it on society. You can't unload it on the state. There is no power that you can unload it upon except that power that is able to save.

Jesus Christ hanging on the cross on Good Friday is the measure of God's estimate of the seriousness of that sin of yours. Jesus Christ hanging on the cross is the measure of God's estimate of the value of your soul. Jesus Christ hanging on the cross in proclaiming to you and to the world that there is a power that can make the soul that has been made scarlet with sin as white as snow. Come unto me all ye that are heavy laden and find a lightness of step, a buoyancy and clearness of vision and the power to take a fresh start in life.

Another avenue through which we come in contact with God is the sacraments of the Church. That I spoke about yesterday and need not repeat today, but again I say, read your Bible. See how often the thought occurs, "Except a man be born of water and of the Spirit." "Then laid He his hands upon them and they received the Holy Ghost." "Whosoever sins thou remit they are remitted, and whosoever sins thou retain they are retained," and so on.

Another avenue of power is the consciousness of the possession of God. What do I mean? There are ever so many in this theater who are trying to do some good in the world. You are trying to serve this city in some way. You are trying to serve the country. You are trying to do your duty in that state of life under which it has pleased God to call you. But you meet so many obstacles, so much indifference, so much opposition. At times you feel like folding your hands and quitting. You will quit unless you have a supreme conviction that the thing you are trying to do is right, that it represents the will of God and that you have got God back of you. With that consciousness of the possession of God you keep right on cheerfully, buoyantly, happily, and though you meet with defeat you can still be serene, for God is in His heaven and ultimately destructions are coming to a perpetual end. The consciousness of the possession of God!

With these words the services of this Lent come to a close. I might have chosen some other message. I am always conscious of the fact that if I would I could choose subjects that would be more popular. I won't. I have simply delivered my message. It may not be worth much, but it represents the best that it is in me to give, and I give it to you for what it is worth.

If I might humbly give a final message to you and to the whole world on this solemn day, it would be a word of warning to you and to me and to the world. Brethren, is there any sham in your life? Is there any make-believe? Is there any pretense? Is there any hypocrisy? Is there any double dealing? Is there anything in your family life that is not right, any domestic infidelity, any lack of love, any coldness, any unjust harshness to your children, any disobedience to parents? Is there anything in your business life that is not right? Are you paying an inadequate wage? Are you surrounding people with unjust conditions? Are you claiming exorbitant profits? Are you using the power of your organization—whether it be an organization of men or an organization of money—are you using the power of your organization to squeeze out of somebody that which belongs to them and does not belong to you? Is there anything in your Church life that is not right, any sloth, any laziness, any indifference, any neglect of God, any blocking of the progress of the Church? Are

SALVATION ONLY IN CHRIST; WHAT THE CHURCH TEACHES

XXXIV

The Scripture teaches very clearly that salvation is through Christ alone. St. Peter proclaimed "neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved (Acts iv:12). St. John writes, "This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life" (I John v:5). St. Paul writes, "It pleased the Father having made peace through the Blood of his Cross, by (Him) (Christ) to reconcile all things unto Himself; by Him I say, whether they be things in heaven or things on earth" (Col. i:20). Our Lord Himself said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me."

THE "BROAD" DOCTRINE

There is today a conception which poses as "broad," which teaches that any man will be saved by diligent obedience to his own conscience, the heathen man by strict following of heathen morals, the member of any Christian sect by strict following of the teachings of his sect. This seems to be broad, as opening the door of salvation to all men; in reality it closes it against all. St. Paul says there is no salvation through the Law given to Moses, not because of any defect in the Divinely given Law, but simply because no man is able to live up to its precepts. The pagan Roman moralist wrote, "I see the better and approve, I do the worse." If men are left to their own strength their case is indeed hopeless. The fact is that man's will is enslaved, his nature is perverted, he is unable, in his own strength, to keep even the law which he has by the light of nature. So Christ came to set men free, and give them strength.

CAN THE HEATHEN BE SAVED?

Confusion has arisen by making salvation through Christ mean through knowledge of Him in this life. Since the time of St. Augustine, and through the influence of his teaching, the idea has prevailed that a man must hear of Christ, accept Him, be baptized, and persevere in the Christian life, else he cannot be saved. So no hope

some of you trying to live a life in which there is no God, no Church, no Sunday, and no sacrament? Is there anything in our national life to make us tremble, any conniving at wickedness in high places? Is there any rottenness anywhere? Is there any dead carcass that is awaiting the vultures of God's judgment to come down upon it to destroy it? Beware, beware, beware! You can deceive your neighbors, you can deceive yourself for a long time, but you can't deceive God. Therefore, the great issue for you and for me is to get right with God. Therefore, the cry comes on this Good Friday: Is it nothing to you, all ye that pass by? Turn ye, turn ye, why will ye die? Turn ye and be converted and live.

"Oh, Almighty God, who has promised us that through the foolishness of preaching Thou couldst convert souls, bless the feeble words which I have been permitted to speak in Thy name from this platform this week. Whatever I have said amiss, correct it. Whatever I have said in error, rectify it, but whatever I have said that is in accordance with Thy will, that it may please Thee to graft that inwardly in our hearts, that it may bring forth in us the fruit of good living to the honor and glory of Thy name, through Jesus Christ our Lord."

The Rev. Joseph Carden, who has charge of "The Four-Town Parish," in the Diocese of Texas, reports, through the columns of the Texas Churchman, "The Bastrop Vestry instructed the Rector to take the month of July for a vacation and the Taylor Vestry approved the plan, and we think we will see what a vacation is like—the first in seven years."

The Rev. D. H. O'Dowd, Rector of the Church of the Ascension, Rockville Center, L. I., has been presented with a Ford car by his congregation.

The Rev. H. G. C. Martin has resigned as assistant Rector of St. Paul's Church, Flint, and as Missionary-in-Charge of St. Jude's, Fenton, Mich.

Mrs. Mary J. Lamb, who has given three of her sons to the army and navy, says that "this war is God's laundry".

was held out, either for the heathen who died in ignorance of Christianity, or for babies who died unbaptized. This idea prevailed even after the Reformation, and was held by Luther, Calvin, and the Anglican reformers, yet it was not the teaching of the early Church, nor does it necessarily follow from Scripture.

THE EARLY CHURCH IDEA

The early Greek Fathers taught that salvation was only through Christ, but they believed that all who had no opportunity of hearing the Gospel in this life would have that opportunity in the next world. The Similitudes of Hermas, an early romance in the form of a vision, says that the Apostles, after their death carried on the work of preaching in the other world, and administered the seal of their preaching (Baptism). St. Clement of Alexandria writes, "the same dispensation (of preaching the Gospel) obtained also in Hades, so that even there all the souls, on hearing the proclamation, might either exhibit repentance, or confess that their punishment was just, because they believed not. And it would be the exercise of no ordinary arbitrariness for those who had departed before the Advent of the Lord, not having the Gospel proclaimed unto them, and having afforded no ground in themselves in consequence, of believing or not, to obtain either salvation or punishment. For it is not right that these should be condemned without trial, and that those alone who live after the Advent should have the advantage of Divine righteousness. . . . If then, He preached the Gospel to those in the flesh, that they might not be condemned unrighteously, how it is conceivable that He did not, for the same cause, preach the Gospel to those that had departed this life before His Advent."

Such a conception avoids the appearance of injustice, yet preserves the teaching of Scripture that salvation is only by Christ.

It was Augustine's doctrine of Predestination, with its presumption that those who died unbaptized did so because they were predestined to be lost, that brought in all the trouble. The Church owes much to that great man, but this, at least, of his influence has not been for good.

J. H. Y.

Swapping Dinners Is Not Hospitality

The Rev. Wm. Du Hamel, Rector of St. Luke's Church, Douglassville, Pa., in the course of an interesting sermon, said:

"Hospitality does not consist in swapping dinners or social functions. That is trading, and is often as cold-blooded and calculating as business transactions at a bank. Hospitality is really the thoughtful provision for the needs of others, especially the wayfarer, the stranger, and even the outcast. The hospital provides for the needs of the sick, and Christian homes ought to be ever ready to shelter and feed and cheer the less fortunate. It takes the highest wisdom and the deepest love to manifest this real hospitality.

"In the early days of the Christian Church was a secret society, and its members subject to the fiercest persecutions. At any moment they were compelled to flee for their lives, and many of the brethren were homeless fugitives. Under these adverse circumstances there developed the greatest and truest brotherhood that has ever been known. Would that we could reproduce it today. Let us apply the spirit of Christian brotherhood to the food problems that face us now.

"We are to produce, conserve and save. Why? That we may have more and hoard it in money or goods? Not so. But in order that we may be able to give. As every man has gained or received, so is he to minister to others. The present is a time of opportunity for the true hearted, and it will prove a time of judgment for the idlers, the sports and the selfish. Let us examine ourselves, lest we be judged of the Lord and found wanting."

Over twenty ministers, charged with disloyal utterances, have been cited to appear before the Federal Grand Jury at Cedar Rapids, Iowa, next October.

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

Grace Church, Woodlawn, Ala., is known as "The Little Church on the Corner".

The contract has been let for the erection of a new church building by St. Thomas' Parish, Rock Spring, Wyoming.

Through the instrumentality of Bishop Parker, three complete baseball outfits have been furnished the troops of the National Guard at Camp Keyes, Concord, N. H.

"Horseshoeing" was the subject of a sermon preached by the Rev. R. F. Gibson before the children of Trinity Church, Williamsport, Pa., on the ninth Sunday after Trinity.

There are thirty-six men in the fighting forces of the nation from St. Mary's Parish, Birmingham, Alabama. Of this number, there are three Majors, three Captains, eleven Lieutenants, and three doctors in the Medical Corps.

Services were held for the first time in the new building of Grace Church, Columbus, Ohio, Sunday, August 5th. The church has a seating capacity of 200, and is built entirely of steel. It is so constructed that it can be taken down in sections and moved. The interior is finished in white enamel.

Bishop James Henry Darlington of Harrisburg, says the New York Times, has received through the French Consul General at New York, M. Leiber, a cablegram from M. Ribot, Prime Minister of France, on behalf of President Poincare and himself, thanking the Bishop for his welcome to the French delegates to the United States at the Hotel Biltmore, New York, and for his interest in helping the wounded French soldiers.

The Sunday School of the Church of the Holy Apostles, Albany Park, Chicago, held its first annual picnic at Riverside Grove, Riverside, Ill., on Thursday, Aug. 9th. Although the School was only started since the beginning of Lent, over 90 boys and girls and their parents and friends were present, and a most enjoyable day was spent by all. This new Mission and Sunday School is in one of the finest parts of the city of Chicago, and is growing rapidly in every way. Ninety-one boys and girls are now enrolled in the Sunday School, and it is expected that before long this will be doubled.

Christ Church, Newark, the Pro-Cathedral, has been used Sunday mornings for the worship of the National Polish Catholic Church. There has been a well established congregation in Passaic, and the Priest-in-Charge has held very friendly relations with our Church and Clergy. Now, the Priest has gathered a congregation in Trenton and another in Newark. Very real interest in the services is shown, and the people are very thankful for our courtesy. There are so many of them in Newark that they will probably have a church building of their own before long.

A large number of the Clergy of the Diocese of Newark have offered themselves for service as Chaplains, and are waiting for the organization of the new army. Some are going into service directly, taking their chance of doing religious work. Now it is announced that besides Wrightstown, a great camp is to be established back of the Palisades, near Dumont, in the northern part of the Diocese. Smaller camps are in other places. On account of situation, war industries and activities have a large place in both of the New Jersey Dioceses, and committees have been formed to take care of the work.

Memorial to the Late Bp. Weeks Dedicated

The Right Rev. A. C. A. V. Hall, D. D., Bishop of the Diocese, officiated on Sunday morning, Aug. 5, at Trinity Church, Shelburne, the Rev. George Robert Brush, Rector, the occasion being the dedication of a bronze tablet given and placed by the people of the Parish in memory of their late Rector, the Right Rev. William Farrar Weeks, S.T.D. The inscription on the tablet is as follows:

"In Memory of the Right Reverend William Farrar Weeks, S.T.D., Feb.

22, 1859-Oct. 23, 1914. Rector of this Parish 1904-1913. First Bishop Coadjutor of Vermont, 1913-1914."

The service was most impressive. Bishop Hall referred in his sermon to the splendid service which the late Bishop Coadjutor rendered in this Parish and in the Diocese, and alluded to the fortitude, patience and faith which he displayed in his sickness as qualities characteristic of his whole life.

Mrs. William F. Weeks, widow of the late Bishop Coadjutor, and his two daughters, Miss Elizabeth Weeks and Miss Margaret Weeks, and Mrs. Marie Weeks McDunnough, were present at the service.

Many friends from Burlington and adjacent towns were also present.

Death of Faithful Priest

The death of the Rev. John Russell Holst occurred on Wednesday morning, August 15th, at Chatfield, Minn., where he had served faithfully for a number of years as Rector of St. Matthew's Church. He conducted his services as usual on the tenth Sunday after Trinity, having an unusually large number at the early service, and in the afternoon suffered a stroke totally paralyzing his left side, which resulted in his death. The Rev. Arthur H. Wurtele of Rochester, Minn., was at his bedside the following Monday night and administered to him the last Sacrament. The funeral service was held in the church on Friday, the 17th inst.

Mr. Holst graduated from the General Seminary in 1873, was ordained Deacon the same year by Bishop Whitehouse, and Priesthood in 1874 by Bishop Lee. Prior to taking charge of the work at Chatfield, he had served in Rectorships at Streator, Petersburg and Wyoming, Ill., Columbus, Ind., and Sleepy Eye, Minn.

Southern Rector Dies

The death of the Rev. Edward Wall, Rector of Grace Church, Berryville, Va., occurred on the Feast of the Transfiguration, August 6th, and the burial service was held in the church on the 8th inst., the Rt. Rev. Dr. W. L. Gravatt officiating. Mr. Wall had been the faithful Rector of Grace Church for twenty-three years. He was born in England, graduating in 1874 from the Virginia Theological Seminary, and was ordained Deacon and advanced to the Priesthood by Bishop Johns. Prior to entering upon his work at Berryville, he was in charge of work at Richmond and Culpeper, at Baltimore, Petersburg and Hyattsville, Maryland.

Personal Mention

Rev. Sydney Dixon, Rector of Christ Church, Orange, Texas, may be addressed until September 20th at the Church of the Good Shepherd, Corpus Christi, Texas.

The Rev. Gilbert P. Symons, Rector of Christ Church, Glendale, Ohio, has been given indefinite leave of absence to work in Great Britain and France, under the International Y. M. C. A., among prisoners of war.

The Rector of Grace Church, Pittsburgh, Pa., the Rev. William Porkess, has been the Summer preacher during the Sunday mornings of August at All Saints' Church, Great Neck, L. I.

Hon. Roland S. Morris of Philadelphia, whose appointment as Ambassador to Japan was confirmed by the United States Senate August 1st, is a prominent Churchman in the Diocese of Pennsylvania, and a deputy to the General Convention.

The Rev. W. Bertrand Stevens, Ph.D., and family of San Antonio, Texas, are spending their vacation at New Canaan, Conn. During Dr. Bertrand's absence, the Rev. George Belsey of Boerne, Texas, is in charge of the services at St. Mark's Church.

The Rev. W. H. Ziegler, Rector of All Saints' Church, Leighton, Pa., left for Texas recently, where he has entered upon his duties as Secretary of the Y. M. C. A. in a military training camp.

Prof. Christopher Thornton of Manchester, England, has been appointed Choirmaster at St. Stephen's Church, Colorado Springs, Col. He succeeds Mr. Alexander Pirie, who resigned some time ago to enlist in the English army.

Churchly Customs of the Congregation

Why Do the People Remain in Quietness Until the Worship Begins?

The thought behind this question is, Why are the Church people so cold and so lacking in welcome for strangers and visitors as they enter the Church; why do they not get up and go across the aisle and speak to them and greet them? In other congregations this is done; why do you not show this same cordiality in your Churches?

For answer, ask yourself if you think it seems for people to be engaging in a buzz of conversation, when they are congregated for a burial service. Is it coldness to sit in silence then? "Why, no," would be the reply of all refined natures, "in the solemn presence of death it is fitting that all should be silent, reflecting on their lives and the eternity which sooner or later is to be theirs. All talking and social greetings are entirely out of place, as the casket is before the friends and acquaintances. People of good manners all feel this and act accordingly."

Well, this is the way Churchmen feel about the Sacred Presence into which they have come in the House of Prayer. To them it seems a time not for worldly conversation, but a time for quiet reflection; for people to go to other pews until there is an undertone of talking and whispering all through the Church seems very irreverent. We believe in extending a welcome to all at the close of worship, in the vestibule. But true politeness, as it appeals to us, requires that on entering His House we all shall be still and know that the Lord is God and we are His creatures responsible unto Him for the conduct of our lives.—Parish News.

Chaplains' Welfare Work

DIRECTIONS TO LIBRARIANS

Until large camps are established, the immediate call for our material is somewhat limited. The Committee on Chaplains' Welfare Work is advised to devote itself at present principally to securing material and storing it for the many calls that will come later. Directions for packing and marking boxes are given below.

Printed leaflets for general distribution will be sent out very shortly, and with these in hand, Librarians are asked to set themselves seriously to the task of securing money for the objects mentioned in the leaflets. Do not be afraid to ask. This is a war relief work, moral and spiritual. Any Parish whose Rector is Chaplain of a base hospital, and which expects to provide absolutely for his needs, is asked to notify the committee.

TYPE OF MATERIAL NEEDED

Books, principally fiction (recent). Magazines, principally illustrated and fiction, not more than six months old.

Music, popular songs and song books.

Records, disc.

Games, small games, such as checkers, backgammon, parchesi, chess, dominoes, picture puzzles, playing cards, etc.

PACKING OF BOXES

Boxes for shipping should be medium size (about size of soap box, 2x1x1 feet).

Boxes should be packed and stored ready to meet any call. For this reason, it is best to pack only one kind of material to a box.

Boxes should be fastened and marked on the outside with initials to indicate contents, as follows:

B stands for boxes.
M stands for magazines.
Mu stands for music.
G stands for games.
R stands for records.

Librarians should keep the Diocesan Chairman of C. W. W. advised of what boxes they have ready, so that she will know on whom to call when the request comes from Chaplain or Central Committee. Only in this way is it possible to equalize the supply with the need, and avoid oversupply in some cases and undersupply in others. Any direct requests received by Librarians to meet emergency needs should be filled and reported to Diocesan Chairman.

In asking for addresses, the kind of material offered MUST be specified according to the above schedule.

Just a Moment Please

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

Publishers of the Bible are swamped with orders for Testaments and find it impossible to meet the increased demand due to the activities of Chaplains and other Christian workers in the national service.

The State Defense Council of Ohio reports deplorable immoral conditions surrounding the labor of women who are undertaking to do the work of men in war time.

The Detroit College of Medicine and Surgery, after fifty years of "male exclusiveness," decided at a recent faculty meeting to admit women to their counsels.—The Woman Citizen.

The soldiers fighting on the Euphrates have come to the conclusion, asserts the Boston Transcript, that the story about the Garden of Eden is a myth.

Mr. Tucker had unexpectedly come face to face with Mr. Cutting, from whom he had frequently borrowed money.

"Er-aw-what was the denomination of the bill you loaned me?" he asked, nervously.

"Episcopalian, I guess," said Mr. Cutting; "at any rate, it keeps Lent very well."—New York American.

Dr. Henry Morgenthau, who returned home sometime ago from Turkey, where he had served as United States Ambassador to that country, says that "When the roll of saints and heroes in this war shall be made up, and it will be a long one, for many valorous deeds have been performed, the names of the American Missionaries in Turkey will be at the head of the list."

In commending the splendid services rendered by unsalaried workers in Hull House, Chicago, Jane Addams said: "They are all Christians. I have had a good many altruists try it, but I never knew any slum worker to stand the wear and tear of our work for over three weeks unless inspired by Christian love."

The American Review of Reviews says that Church attendance at the Federal Training Camp at Plattsburg is exceptionally good. An average of a thousand men appear at the morning and evening services at this camp, while hundreds of others go to the various Churches in the city.

"We had a country judge down my way a few years ago whose love for Biblical lore was so pronounced that he couldn't resist the desire to air it on every possible occasion," said Congressman Henry D. Clayton, of Alabama. "One day an old dorky was brought in from the mountain district under suspicion of maintaining an illicit still. There was no real evidence against him.

"What's your name, prisoner?" asked the judge, as he peered at the shambling black man.

"Mah name's Joshua, Judge," was the reply.

"Joshua, eh? said the judge, as he rubbed his hands, 'Joshua, you say? Are you that same Joshua spoken of in Holy Writ—the Joshua who made the sun stand still?'

"No, Judge," was the hasty answer, 'twarn't me. Ah'm de Joshua dat made de moonshine.'"—National Monthly.

Minnesota Chippewa Indians, in council recently, says the Union Signal, granted suffrage to women. The matter came up for consideration because of the presence of a United States government stenographer, a young woman, who was the solitary woman delegate. The younger Indians championed equal rights, and Miss Coppy was duly seated as a delegate.

Dead as a dode is discipline in the average Baptist Church, so it seems to the editor of The Standard (Chicago), and his remark that "except for major crimes that cause public scandal, few Churches resort to the painful process of exclusion," is doubtless applicable to other Protestant denominations besides his own, says the Literary Digest. It may be thought that our great-grandfathers overdid this matter of discipline, but the editor of The Standard is willing to say frankly that, "it is far less dangerous when discipline is overdone than when it is underdone. But in the year of grace 1917, it is not done at all, and this is the serious part of it."

"The inability of the clergy to adapt

their doctrine to the demand for reprisals," says the New York Tribune, "has of late been a cause of offense to many hot-headed and revengeful people in England. The Archbishop of Canterbury himself expressed open disapproval of the project, and since he set the example some minor prelates and many priests of the Church of England have been signing petitions against it. The effect on those who hold the opposite view has been most unfortunate. 'Let the Bishops stick to their belfries!' cries the Duke of Argyll in a towering rage, and, indeed, he finds not a few who agree with him in wishing for the old Tudor days when Bishops 'were but dumb dogs.' But not all laymen agree with the duke. Some are seriously alarmed at the growing dislike displayed on all sides against the Germans, whom they ought as good Christians to love, even though they be obliged to kill them. Thus Lord Hugh Cecil at a recent meeting of the House of Laymen of the Province of Canterbury warned his fellow Churchmen that, whatever any one might say, they 'were not entitled to hate Germans,' but, on the contrary, 'were bound to love them and to defeat them in this war for the good of the whole of Christendom'."

An old walnut bedstead, with a canopy and four posts, is the subject of a friendly but lively dispute engaged in by prominent citizens at Springfield, Ill. Mr. John Graham, owner of the bedstead, insists that "the bed was a wedding gift of Mrs. Ninian W. Edwards to Mr. and Mrs. Lincoln when they were married. It was a part of the furniture of the Edwards home when Lincoln and Mrs. Lincoln were married in 1842." Mr. Graham has received a letter from Mrs. Seymour, wife of the late Bishop of Springfield, the Rt. Rev. Dr. Seymour, who purchased the Edwards property after Mrs. Edwards' death, in which Mrs. Seymour states that the bed was given to the Bishop by Mrs. Ninian Edwards before her death. Mrs. Josephine R. Edwards, custodian of the Lincoln home, asserts that "the bed never was in existence during Lincoln's life. Lincoln never saw it, and if it was in the furniture of the Lincoln home it was placed there after Lincoln and Mrs. Lincoln were dead." Mrs. Jessie Palmer Weber, Librarian of the Illinois Historical Library, declares that while she is aware of the fact that Mrs. Seymour would not under any circumstances, make a statement which she did not believe absolutely, she is, no doubt, mistaken, as Mrs. Josephine Edwards is the highest authority in the world on the Lincoln furniture. The old Edwards home, after it came into Bishop Seymour's possession, was occupied for several years by St. Agatha's School, a Diocesan school for girls. The late Rev. Dr. Dresser, who was Rector of St. Paul's Church, Springfield, Ill., in 1842, officiated at the Lincoln wedding.

Consecration of Bishop Thomson

Bishop Tuttle Cottage, Wequetonsing, Mich., August 6, 1917.

The Presiding Bishop has taken order for the ordination and consecration of the Reverend Arthur Conover Thomson, D.D., Suffragan Bishop-elect of the Diocese of Southern Virginia, as follows:

Time—Thursday, September 27, 1917. Place—Trinity Church, Portsmouth, Virginia.

Consecrators—The Presiding Bishop, The Bishop of Southern Virginia, The Bishop Coadjutor of Southern Virginia.

Preacher—The Bishop Coadjutor of Southern Virginia.

Presenters—The Bishop Coadjutor of Virginia, The Bishop of East Carolina.

Attending Presbyters—Rev. David W. Howard.

Rev. Pembroke W. Reed.

Master of Ceremonies—Rev. H. H. Covington.

DANIEL G. TUTTLE, Presiding Bishop.

Meeting of Sixth Provincial Synod Postponed to Oct. 20

Owing to the meeting of the House of Bishops on October 17th, the Provincial Synod of the Sixth Department will meet in Pueblo, beginning Saturday evening, October 20th, instead of October 18th.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—W. Drummond.

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MONEY AND MUSIC

We are a commercial people and fancy that we can buy anything we want, when the fact is that money will buy nothing but material things.

A rich man can buy automobiles, and houses, and servants, and good dinners, but he cannot buy true friends, or a real home, or good children, or the peace of God. There are some things that are not for sale.

We don't expect worldly people to believe this, but certainly Church people ought to know it, and yet many a congregation seems to think that it can draw a check and purchase goodly treasure.

In the first place many people fancy that they can get a pastor for a consideration, when it is exactly what cannot be done. For a pastor is one who loves his people and cares for their souls. The moment a clergyman is out for the salary, he loses the pastoral instinct and becomes a hireling, and as our Lord implied, is more interested in the wool than he is in the sheep.

Under such leadership a Church becomes a refrigeration plant in which "the least of these" have a frigid time.

The pastor degenerates into the steward, not of God's mysteries, but of a select religious club.

Religion becomes a select circle in which Almighty God entertains those only who are capable of correct conversation and have mastered the world's etiquette.

As a worldly salon it is charming; as a Church of the Nazarene it is grotesque.

But it is in the sphere of Church music where the delusion is more general. There are plenty of congregations who have enough common sense to know that they cannot buy a pastor for cash, but who think that they can purchase Church music,—that all which is necessary is to purchase a fine organ and engage a high-salaried choir and hire some wonderful singers, and there you are.

And that brings us face to face with the question as to what is Church music, and how does it differ from operatic music? Church music, of course, is that instrument by which the Christian praises God.

Now God is a person and he who offers Him thanks and praise, he honoreth God.

Here again we are manifestly face to face with the question as to what God wants, whereas the music committee fancies its problem is what the congregation wants.

Manifestly, if you are presenting something to somebody, and if that somebody be King of kings and Lord of lords, your first question is, What does He want?

The music committee is but the mouthpiece of the congregation to ascertain what kind of an offering we are going to make to Almighty God.

Now, operatic singing is an effort to please the audience. Of course this is not the ideal of art; it is rather the practice of most operatic singers.

But Divine worship is an effort to render something to Almighty God. Does anybody for one moment fancy that Almighty God is pleased with a pagan sitting at the organ, accompanied by certain irreverent persons who have a cultivated voice but no consecrated soul? I fancy not.

Does anyone suppose that correct notes from the human voice is necessarily anything more pleasing to God than instrumental music?

Is it not pure hypocrisy to ask a paid musician to sing something that he or she does not believe? And is God pleased with such hypocrisy?

Is it not more of an insult than it is worship to have such a choir substitute their hypocritical cant for the honest praises of the people?

We recently heard a well-known authority on Church music state that America spent more money on music and produced less than any nation in the world, because musical America fancied that music could be bought.

What can be bought is a purely sensuous thing that is called music, but music is a dead language unless it is spoken of the people.

How tuneful is our average congregation? How much music does it produce?

We start our service with the words, "Open Thou our lips," and then keep them tightly closed because some paid musicians are opening their mouths for us.

It is possible for a nation to get into a habit which is reprehensible, and yet be absolutely unconscious of its iniquity. Prussia seems to be such a nation. Is America another?

Are we too important to praise God? Is it infra-dig for us to come and sing unto the Lord?

Is the Church of God an opera where an organist shows what wonderful things he can do with this stop and that stop, and a paid soprano with this trill and that quaver? Rubbish! No God who respected Himself would put up with such insolence from his children.

Let us have done with pagan musicians in God's House, and with singers who face the congregation and perform, and with choirs who substitute their mechanical performance for the praises of God's children.

"O come let us sing unto the Lord and let us heartily rejoice in our salvation."

The duty of praise is not one that we can delegate to another for a consideration.

The Christian Man's Relation to War

By Bishop Matthews of New Jersey

Use the Litany; use it in full. Let your people benefit by its wonderful petitions. They want to pour their hearts out; let them.

Only God and men's faith in Him and love for Him, can save the world from battle, murder and sudden death; our country from sedition, privy conspiracy and rebellion. Let us ask God, who alone maketh us to dwell in safety, to preserve those who travel by land or sea, all women in the perils of childbirth, in such a time of peril and privation as this, all sick persons and young children and to have pity upon all prisoners and captives; to defend and provide for the fatherless children and widows and all who are desolate and oppressed.

Use the Litany; as the Church directs, frequently, constantly. Do you do so? Or do you just not habitually disuse it? Do you shelter yourself behind a rubric, or do you embrace a spiritual opportunity? And why abbreviate it? Are you sure that your people demand shorter services, and if they do, would it not be better to shorten sermons, rather than curtail worship? Are you sure that the choir, and their somewhat extra rubrical anthems, represent the devotions of God's people as fully and as well as a service in which the people, all of them, may take part? How inevitably, when one does hear the Litany, is its most appealing part left out, and now of all times!

"O God, we have heard with our ears and our fathers have declared unto us the noble words that Thou didst in their days and in the old time before them.

"O Lord, arise, help us and deliver us for thine honor.

"From our enemies defend us, O Christ.

"Graciously look upon our afflictions.

"With pity behold the sorrows of our hearts.

"Mercifully forgive the sins of Thy people.

"Oh, Son of David, have mercy upon us!"

I sincerely hope that by this time every Church in the Diocese possesses an American flag and has it conspicuously displayed. If we are, as we claim to be, the American Church, we should unfold the flag of our nation as we uphold the Cross of Christ itself.

The times demand a special message of moral warning to the young, and some definite and well-organized effort to reach and influence them. In your sermons I urge you not to be satisfied with patriotic panegyrics, but that you should preach the need of moral restraints.

Some of our clergy are already enrolled as Chaplains in the military and naval service, and others hold themselves ready for such a call. Those of us who must remain at home have a distinct duty as Chaplains to the forces of moral preparedness.

It is so natural to make heroes of the boys who are, in knightly fashion, enlisting for the war, who are going out to face hardships and many of them death, that it casts a glamour of romance about the situation which, in itself, is a deadly danger.

One mother said—many of them will echo the fear—"I have a worse fear for my boy than that he should be killed. It is that he should be destroyed." Evil companionships, terrible temptations, envelop him and are worse dangers than the perils of death he has to face. We must do something to meet the tremendous problem presented wherever masses of soldiers are recruited or stationed.

Our Girls' Friendly Society of America asks our help to save the

girls. Can we not organize a campaign to fight against this peril which menaces both our boys and our girls at once, and through their destruction presents a peril to the State, the Church and the Home as great and greater than the menace of any foreign foe?

Preach about it, but don't stop there. You can do more by personal work and influence. Your warnings to parents will do some good. Your Bible Classes, Boy Scout troops and Girls' Friendly groups can be used to capture hearts and lives for Christ and cleanness. If you have no such active agencies in your Parishes, it is your imperative duty to organize one or other, or all. You are Chaplains to the Home Guard. You must mobilize the forces of righteousness. Organize the parents. Call for the fathers and mothers to come out and help fight the devil for their sons' sakes and for their daughters. Ally yourself with every agency you can within or without the Church, whose aim is clean living, and a Christian life.

Your people will respond if you call upon them. They are waiting for leadership. Supply it. I do not believe that there is a community, however small, in which such a Christian Home Guard could not be organized effectively and immediately and enthusiastically, a defense league for Country, Church and Child!

Here is a field, too, in which you can operate with all Christians of any name. Call on the ministers of your town to join with you in such a campaign to save homes as yet unformed, and lives yet to be born, and a life-long peace and purity, so easily lost in an hour's romantic and delirious folly.

Social Service

The Rev. Dr. B. W. R. Tayler, Rector of St. George's Church, Schenectady, N. Y., has been appointed a member of the Park Commission of that city.

In making the appointment Mayor Lunn spoke of the support that the new member had given in first securing the appropriation for parks and later in helping to develop the plans. Mayor Lunn gave out the following statement:

"I am appointing today as member of the Park Board for a term of three years, Dr. B. W. R. Tayler.

"I do not believe there is anyone in Schenectady who has been a more consistent and enthusiastic supporter of our parks than Dr. Tayler. Years ago, before we had anything in the way of parks, Dr. Tayler publicly urged the acquisition of park lands along the river front. When the question of acquiring park lands under my first administration came before the Council he was present to urge in behalf of all the people the necessity of issuing bonds and securing funds for park purposes.

"Dr. Tayler is absolutely non-partisan in his activities and I know that he will give to the Park Board splendid service. I am delighted that he has consented to accept appointment to this important commission."

The Schenectady Union Star says editorially:

"Mayor Lunn 'struck thirteen' when he named the Rev. B. W. R. Tayler, D. D., as member of the Park Board. It would be difficult to name one of our citizens better qualified both by excellent judgment and ability to fill this important position. It offers a man like Dr. Tayler an opportunity for splendid service, an opportunity which will result in making our park system of still greater value to our people. He will bring to his new work a high ideal of what our parks should be, and the city is to be congratulated on having secured services that cannot fail to be of great value in practical improvement."

Dr. Tayler is also Chairman of the British and Belgian Relief Committee in that section of the state.

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CHURCH EXTENSION IN OUR TIME; THE CHURCH AND THE SOLDIER

Bishop Page, in the Diocesan paper of Spokane, sets forth a solemn warning which cannot be too often repeated or too earnestly emphasized. His theme is that danger of the present and of the future which is involved in turning so many of our citizens into soldiers. We have far more to dread in this war from spiritual than we have from physical foes. We are on the threshold of a new consciousness which contains and conceals many factors of which this generation knows little or nothing. We are having some difficulty in turning our citizens into soldiers, but such is nothing to the difficulty we shall have in turning the soldiers back into citizens. That many must now become soldiers is the requirement of the times, for it is infinitely better to hazard the soldier consciousness than to submit to that of the rod. So the militaristic consciousness is by far the lesser of two evils, but it is an evil just the same. That it is an evil not of our making lessens neither the burden nor the price. The detrimental effects of poison are the same whether administered by one's self or by another.

So more and more and in the time at hand still more and more the soldier consciousness is rising. It is rising through the great and infinitely ramifying channels of the press, the platform and the pulpit: the Red Cross societies, the Boy Scouts and the preparedness parades. Every dollar's worth of bonds issued by the Government is carrying to the minds of the people the consciousness of war and the consciousness of the soldier. No man now living shall live to see the peace wool quite free of the crimson stain. The Civil War was closed more than fifty years ago, but to this day here and there you can still hear "bloody-shirt" oratory. For many years after the close of that war you could hear nothing else upon any patriotic, semi-patriotic or quasi patriotic occasion. The war spirit dies hard and when it dies it takes with it the generation in which it flourishes. So be it. We accept it. And if in one way and another it requires the cancellation of a generation we accept that too. But what of the future? And what of the enlisted men? So Bishop Page speaks, in part, as follows:

"There is a real danger lest we forget the importance of the work of the Church itself as a fundamental need at the present time. Now more than ever the world requires the help which it is the business of the Church to give. Let me first bring to your attention some of the moral problems which we are called upon to face. Conspicuous are the temptations which will beset our young soldiers, separated from home and the steady environment of ordinary occupation and habits and brought together in large numbers. Drunkenness, sexual immorality and gambling are traditional evils of camp life—as dangerous now as ever.

"All wars prove that evil habits formed in the army often persist through later years and wreck many a life. Then after a great war there is always bound to be a serious difficulty in getting thousands of men who have lived out-of-door life back into the humdrum existence of shop and office. But probably the greatest danger of all is that of the very ill which we are fighting to eradicate, namely—that of militarism itself.

"The difficulty with militarism is that it is based on the fighting instinct which dwells in each of us. We realize from earliest childhood the importance and value of physical strength. It is essential to the life of the individual and of society. We all love strength and power so well symbolized in ocean or in mountain. We almost deify the strong man. At a time like this everything in civilization pales before sheer physical force. Of what account is a Rheims Cathedral—a supreme monument of Art and Religion—in the presence of immense armies and their titanic implements of force? At such a time as this it seems almost effeminate and foolish to think of anything else as having real value except physical strength. Does not this war seem to prove that the only thing stronger than German militarism is the development of a stronger militarism of the Allies? There is the greatest danger that our young men—in fact our whole civilization—will become filled with this idea. The necessity of creating a strong army and navy will inevitably foster and strengthen military ideals. The necessity of having a large body of highly trained military

leaders in the midst of our civilization cannot fail to exaggerate the importance of all matters which pertain to war. All this we must expect. It is incidental to a proper plan of preparedness which I profoundly believe to be necessary to our civilization. But for this reason I am sure that the Church has a peculiar responsibility in keeping this evil in check. Never as before in this country will there be a call to emphasize the fact that there is something stronger than brute force, namely—truth and righteousness and love. Never as before must we point the lesson that Napoleon, who sneeringly said that God was on the side of the strongest battalions, spent his last days in ignominious exile. The utter failure of the leaders of Germany to comprehend the spirit of the great, free, self-governing peoples of the British Empire and the United States will through all time serve as a striking example of the failure of the ideals of militarism and brute force."

THE SAN ANTONIO CAMP

The Church News of San Antonio sets forth a situation which is about to exist in many parts of the country. There are serious problems facing the Church in these matters—problems that will require continued thinking and hard work on the part of all concerned.

"The mobilization of troops in San Antonio offers a wonderful opportunity for the Church. There will be possibly 60,000 or more soldiers here within a month or two. It is inevitable that there will be large numbers of civilian relatives and friends of soldiers residing here during the coming winter. It has been estimated by conservative officials that the population of the city will jump to 200,000 inhabitants within six months. The Church must be alive to this great opportunity and must strain every nerve to meet it. Two Parishes will be most affected—St. Paul's, the army Parish, and St. Mark's, the old downtown Parish—and yet with the great influx of people, Christ Church, St. John's and St. Luke's will all have an increased responsibility with civilians if not with soldiers. St. Paul's Church is preparing to care for the situation by organized work among the troops and by the erection of a new Parish House for the accommodation of its social work. Churchmen from Fort Sam Houston would go ordinarily to St. Paul's as their Parish Church. St. Mark's, the downtown Parish of San Antonio, is most easily reached by the men from Camp Funston, the officers' training camp, and Camp Kelly, the aviation camp. The Parish provides a dinner every Sunday and has its Parish House open at all times. The problem of seating the congregations, made so much larger by the soldiers, is to be solved by a new seating system. The other city Parishes are prepared to take whatever steps are necessary to meet the situation. It will be a great convenience to the city clergy if they are notified of the presence of Churchmen in the various camps."

CHAPLAINCY EQUIPMENT

The Palm Branch of Southern Florida urges the co-operation of the people at home, as follows:

"At the last meeting of the Board of Missions, Bishop Harding made a most interesting response to a general inquiry regarding Chaplains for the Army and Navy. One of the points he emphasized is that the government provides equipment for the Chaplain as for other of the officers, but that many things needed to make the Chaplain's work effective, and which do not technically come under the head of equipment, must be provided from without.

"Upon the practical co-operation of the people at home will much of the Chaplain's success depend. He must have books for his services. In some cases he must have a place in which to hold services. As he is largely responsible in the matter of recreation for the men, his needs are urgent and varied. Get in touch with some Chaplain from your state and see if there is not some way in which you may make his work more effective."

CHARLESTON NAVY YARD

"The Bishop of South Carolina, with the assistance of the Charleston Clericus and the Churchman's Club, has purchased a large tent to be placed near the cantonment at the Charleston Navy Yard. The tent will be

The Epistle to the Ephesians

IV

[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. 20: Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

Ellicott: In Christ, i. e., in Him as our spiritual Head.

Meyer: Set him at his own right hand. For Christ is with glorified body co-enthroned with the Father in heavenly places, and from thence surrounded by the angels. He will return even as He bodily ascended thither. Up to that time He intercedes for us at the right hand of God the Father.

Pearson: He shall reign for ever and ever, not only to the modified eternity of His mediatorship, but also to the complete eternity of the duration of His humanity which, for the future, is co-eternal with His Divinity.

Vs. 21: Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

A more literal translation is far above all rule, and authority, and power, and lordship.

Sadler: St. Paul recognizes gradations in the heavenly host here and in Rom. viii:38—Col. i:16; likewise gradations among evil angels, Eph. vi:12—Col. ii:15. All these by an exertion of the mightiest authority of God, are under Christ.

Meyer: Every name. Let any name be uttered, whatever it is, Christ is above it and exalted above that which the name affirms.

Vs. 22: And hath put all things under his feet, and gave him to be the head over all things to the Church.

Wordsworth: The Logos or Word was from the beginning, Lord over all, but the God Incarnate, or God-man, was not so until after the Resurrection.

Ellicott: And hath put all things in subjection under His feet. This is a further specification of the majesty of Christ, not only the highest conceivable exaltation, but the most unbounded sovereignty. This passage is a distinct allusion to Ps. viii:6-7, which passage in its primary application to man, involves a secondary and more profound application to Christ.

Sadler: Whereas in Ps. viii this expression refers only to earthly things, sheep, oxen, etc., here the Apostle applies it to the whole created universe.

Theodoret: Head above all things to the Church. Wonderful mystery! He placed the Church on the same throne with Himself; for where the Head is, there is the body also.

Sadler: The Church is one vast mystery or sacramentum having its outward part visible among things of time and sense, and its inward part invisible and spiritual.

Ellicott: If God gave Christ to the Church and Christ is at the same time Head over all things, He becomes necessarily Head of the Church.

Vs. 23: Which is his body, the fulness of him that filleth all in all.

Meyer: His body. It is the body of the Head which unites the collective mass of believers with Christ, their Ruler, into an integrant and organic unity, wherein each single individual is a member of Christ, in Christ's body.

Meyer: Of Him. The fulness of Him who filleth all in all: for in Christ there dwells the fulness of God who fills the universe.

Meyer: The fulness. In the fulness of Christ, not as though it were the glory which dwelt in Him, but because He causes His glory to dwell, as in all the universe, as also in the Church. It is the glory, not of one who without it would starve, but of Him who fills the universe in all respects.

Chrysostom: As the Body is the complement of the Head, and the Head is the complement of the Body, so is Christ of the Church and the Church of Christ.

used for the celebration of the Holy Communion and other services of the Church. There are now a number of thousand men at the Charleston Navy Yard, and many are soon to come. Mr. Andrew P. Magwood, a student in the Theological Seminary at Sewanee, Tenn., is on duty all the time at the Church tent, and Charleston clergy will assist when called upon.—Diocese—South Carolina.

Theodoret: Christ fills the Church with all grace here, and will fill her with all glory hereafter.

Wordsworth: Christ is the Sun of Righteousness, and the moon, which derives her light from the sun, is an emblem of the Church, which is illumined and filled up by the light of Christ. This may be called the fulness of the sun, as its orb is filled up by the sun's light.

Gore: The fulness according to St. Paul's doctrine is to be sought first in the eternal God, then in the glorified Christ, then through Him in the fully developed Church, and finally through the Church in a sense in the universe as a whole; when the work of redemption is done and God is at last all in all throughout His creation.

Wordsworth: The Church which is his body. The Church here spoken of is the Church universal on earth, the whole company of faithful people of every age and country, and also of angels and saints, who are summed up together into one full lunar orb of glory by Christ, God and man, who by His Divinity, fills all things and rules all creatures in heaven and earth: and by the union of the human and Divine in His one Person, has gathered together all men and angels into one body, under one Head, and enlighteneth every one that cometh into the world.

Ellicott: The Church is the veritable mystical Body of Christ, yea the recipient of the plenitude of Him, who filleth all things, whether in heaven or in earth.

Bishop Andrews: Christ is both in heaven and earth. As He is called the Head of His Church He is in heaven, but in respect of His Body, which is called Christ, He is on earth.

Schmidt: Not merely does the Church, as the body, stand in need of Christ as the Head, but the Apostle ventures the bold expression that Christ also needs the Church, as the body, as that which belongs to His completeness, or makes His being first entirely complete.

Meyer: The Church is the Christ filled, i. e., that which is filled by Him, in so far, namely, as Christ, by the Holy Spirit, dwells and rules in Christians, penetrates the whole Christian mass with His gifts and life powers, and produces all Christian life. His presence and activity, through the medium of the Spirit, fills the collective Christian body, and Christ, by whom the Christian Church is filled, is the same who the all with all, for by Him was the world created, and by Him as the immanent ground of life, is it maintained and governed.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

Lead us not into temptation but deliver us from evil. The Revised Version reads, "bring us not," and St. Luke omits the last clause. The interpretation of the first is difficult, for we know that without temptations man's moral nature is not strengthened, that ignorance is not per se innocence, that virtue comes from resistance to enticement while sin consists in the yielding of our wills to the temptation. We feel the beauty and the otherworldliness or the other petitions and we see the meaning of them, but there is a feeling on our part of the need of testing that there may be moral advancement. At the same time, we shrink from the battle and strife, lest we may fall; we know the weakness of our mortal nature, so we pray for help, for freedom from temptation, but with it all, that we shall have strength to withstand the temptation. The two clauses must be taken together. The prayer is not merely that we may escape temptation, but that nevertheless whatever happens, we shall be delivered from the evil thing or the evil one.

Temptation in itself is not sin. Our Lord was tempted of the devil and we are tempted. When temptation is yielded to, then sin comes. Temptation may be the occasion of sin, but it may be the occasion of a display of the grace of God. So when we use this prayer, we pray for watchfulness against the evil one in the midst of temptation, a watchfulness that avoids light-mindedness, over-weening confidence, or cowardice, all of which makes of our temptations occasions of falling and lead into sin. It is the prayer form of our Lord's injunction, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." It is with this feeling that we pray, "Bring us not into temptation."

In the petition before this we pray for a release from the consciousness of sins; here we pray for the release

from the weakness and ever-present weakness should be ever leading us to danger of sinning. And this feeling of care how we meet temptation. The trouble is that we yield too easily because we have not trained our wills, ourselves, as spiritual athletes to resist, by prayer, by self-denial, by communion with God, by feeding upon the spiritual food of the Body and Blood of Christ. Here is the advantage of fasting and of self-denial, especially of Lent. We drill our bodies by abstinence from things indifferent in order that our power of inhibition shall be developed, that we may learn to control our wills and desires. Life to most of us is too easy to resist successfully temptation.

Temptation is not merely direct assaults of the evil one to commit sin. It comes in the way of trials and of sorrows of life. Our faith in God, our willingness to do His will, and our desire to serve Him, are all tested by the sorrows of life; these are trials of our trust and faith, and they are also means by which the evil one tempts us to sin. So many people are willing to believe in God and confess Him with their lips when all is well, but fail Him when sorrow and trial come upon them. It is right to pray to God for protection against sorrow and sickness, but it is sin if we do not take our sorrows and sufferings and offer them as a sacrifice to God, trusting in His love and kindness. "By which our souls are purified." So the petition is a prayer for a calmness of spirit, for a strengthened will, and for a right decision in a crisis.

The sense of forgiveness leads often to presumption, to over-haste, to a lack of caution. This is the danger of auricular confession, which must ever be guarded against. It is this that the Lord had in mind when He told us to pray, "Lead us not," immediately after, "Forgive us." The assaults of the evil one come heavier and more frequent immediately after the soul has sought God and His forgiveness; so after Confirmation, after Confession, and after Holy Communion, we need to pray more earnestly, "Lead us not into temptation but deliver us from evil."

The "us" teaches us that the world needs deliverance from evil and protection in temptation. There are times of corporate temptation, when the body politic is carried upon the Mount to be tempted of the devil, when the nation has placed before it the glories of the world and the voice of the tempter is insistently in its ear. The Church has offered to it all the temptations that its Lord had. So the Church by its members must be ever praying not to be led into temptation and to be delivered from the evil one. Now this means for the individual more than prayer; it means work for God. It means that we by our lives and habits, by our greed and intemperance, by our sins, do not weaken the body corporate that it will not have strength to resist evil and pass successfully through temptation to a better and a higher life. Then we pray for our brethren in the world, that God will keep them from temptation but that more than this He will strengthen them, in it so that they will be delivered from the evil. Here again it is a prayer for ourselves that we put not temptation in the way of our brothers.

Every man who establishes a Church connection for any reason, however trivial, puts himself under an obligation to contribute to the work and the treasury of the Church in proportion to his means. Every man who seeks the services of a Church at a wedding or a funeral testifies to his need of the institution, and he cannot square his account with wedding and funeral fees. His obligation is a continuing one quite as obviously as if he were regular in attendance at Church meetings for social or religious purposes. He has no right to demand that others shall give Churches constant support in order that he may make a convenience of them two or three times in his life.

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

THE CHILDREN'S HOUR

IN THE HOUSE OF THE SPANISH SPY

By EVA LEE MATTHEWS

I said it because we had sat in silence looking at each other for about ten minutes, and I wanted to break a brooding quiet that had become oppressive—and then I thought it would do him no harm to know how much he had broken up my life.

"Little enough prospect of that for me now," I added, bitterly.

"No," he said grimly. "There is more likelihood of a sea voyage."

A sea voyage! The words seemed to pronounce my doom of perpetual imprisonment, and yet was there not a ray of hope in it also? Did it not mean that the city had been retaken by its rightful owners and that the Spaniards were to be driven out? Yet why should they take me? Why not leave me behind to liberty? Of what use could my detention be now? I would at least make one effort at moving this hard heart or of finding out what was their purpose in keeping me.

"Do not take me to Spain," I pleaded. "Am I never to be free again? What have I done, what can I do now to injure you?"

"I was not thinking of Spain," he answered, gently. "A voyage to South America was in my thoughts. It is necessary for me to go. I have delayed here too long and I think the sea air would be good for you."

And he rose and walked out heavily enough.

I cannot now imagine why he should carry me away with him when all object for my concealment must be past, but who can guess all the plots that are in that busy brain of his.

He has some object that is certain and it is equally certain he does not choose that I should know it.

July 15.

Something really happened yesterday. The door opened and I thought for a moment it opened from Paradise, so different was my visitor from any I had hitherto seen. A lovely young girl, dark of eye and white of brow, with a cloud of fluffy dark hair resting upon it. She was dressed in white muslin and she had a guitar in one hand. She came forward rather timidly.

I had risen at her entrance and was standing near the barred window looking, doubtless, as astonished as I felt.

"My uncle said I might see you," she said, in a low, musical voice, and there was an adorable compassion in her luminous eyes which took in the barred window and my haggard face, "and I thought perhaps you would like a little music."

"Ah, you are indeed good," I exclaimed, and without further preface she sat down in the nearest chair and, striking a few chords, sang a charming French madrigal in a wonderfully sweet contralto. The little embarrassment she showed in the beginning melted away under my evident pleasure and appreciation, and she sang one sweet thing after another. Then she asked me if I could sing.

"I used to sing a bit of tenor in happier days," I said. "It is so long since I have tried that I do not know now whether I could sing or not."

She asked me what I had sung, and for the life of me I could not remember any of the Italian or French things I used to sing so glibly, and could she sing anything English? After some hesitation I said slowly, "I could sing 'Home, Sweet Home,' but I suppose you cannot play that."

"Oh, yes, I know that," she said, in her vivacious and charming Spanish. "See, it begins so," and she struck the first chords and we started it together—started it, but my voice, weak and uncertain, was soon completely silenced by the sudden flood of emotion that overmastered me. She, not noting it and probably quite unconscious of the tender yearning in those simple words, sang on—and not until the closing phrase did she look up and see me leaning upon the window sill, my face buried in my arms and my whole frame shaking with uncontrollable sobbing.

"Oh! what have I done?" she cried in great distress.

"It is the song," I stammered out, "my home—my home—that I shall never see again."

"My uncle was right. I ought not to have come," she murmured. "Will you forgive me for having added to your sorrow that I had hoped to soothe?"

"Indeed," I cried, "you have helped me and brightened my dull prison with your presence. Will you not come again?"

"Do you really wish it?" she asked, and, seeing my imploring face, she smiled archly and said:

"Of course, then I will come every day, but I will be more careful what I sing."

She was gone, and the sunshine seemed to have gone with her.

Will she really come again? Even if her own kind heart urges her to do it, will her uncle allow it?

Her uncle—he must be the Don. I know now why I have not hated him, though he has been so cruel to me. It is because he is her uncle. No one of her blood could be altogether evil.

Men are often driven to stern measures by some necessity of policy that is contrary to their heart. I have always felt, under his apparent harshness, a sympathy that seemed to belie the cruelty of his conduct. At any rate I feel that I can forgive him since he is her uncle.

August 1.

Two weeks have passed since my last entry, the happiest days of my captivity, and perhaps this will close my diary.

Will I ever read it again, or is it destined to be left behind for those to read who have caused it to be written. It may enlighten them as to the suffering they have caused, though doubtless they would care little for that.

Donna Isabel thinks differently. She says they do not realize at all what I have felt. She has been coming every day. It was on the third visit she told me her name.

Mostly she would sing to me and then we got to talking—at first very cautiously, she very reserved and I afraid to frighten her away by impetuous inquiries or expressing my hatred of the Spaniards. I found out after awhile, however, that she was born in America and loves the land of her birth more than the land of her fathers. Little by little and very cautiously leading up to the subject I find that I have been in complete ignorance of the real events passing on outside of my prison. She told me that the Spaniards had never bombarded or taken the town nor had approached our country.

The firing I had supposed an attack was really in rejoicing over a great naval victory at Manila. Whatever that is I am sure I do not know.

"You ought to have the daily papers," she exclaimed, "and I will see that you get them." And she was true to her word and I have had them every day this last week and I can see now that the real reason that the Don is leaving the country is that the war is nearly over and in our favor.

I begged her to intercede with her uncle for me—and then when she looked puzzled I told her how he had said he was going to take me across the seas to some prison in South America from which there would indeed be no hope of escape. She still looked as if she hardly understood, so I took out this narrative of my imprisonment and begged her to read it, but privately, and return it to me. She brought it back yesterday looking very grave.

"I had not understood before," she said gently, "just what you were suffering. I think my uncle is making a great mistake. I am sure it would grieve him to the heart if he knew how wrongly he was treating you. I believe it would be no disloyalty to him if I should help you to escape. He is not keeping you here from political reasons as you suppose, but entirely from private ones, and as he thinks, for your own welfare. No. 12 Carr Street, which you speak of as your home, is only two doors from here. I called there last evening and had a talk with your father. Yes, he is living there still," she said, smiling at my eager gesture, "but had almost given up hope of ever seeing you yourself again. Of course I did not tell him just where you are, but I told him I might bring you around to him about dusk this evening. Do you think you are strong enough to stand the emotion?" she said, looking anxiously at me. And no wonder, for I was at her feet weeping, kissing her hand, calling her "my preserver," "my angel of goodness," and what not.

"You must be calmer than you are now," she said, decidedly, "or I shall not dare to do it. And you must be prepared to find your father greatly changed. He has suffered terribly, you know, these five months, and perhaps you would hardly recognize him and I fancy you are changed, too. We shall have to be cautious about it," she added, "but I have thought out just how to manage it. When Bernard goes down to his supper at six I will come back here on pretense of finding my guitar and so get the key from him. Then we can go down quietly and out by the side door which leads into the back yard. I have begged the cook not to lock the yard door so early as usual and we can slip out into the alley and then through into Carr Street—and this time we will make no mistake about the number but will go to No. 12, and No. 12 only," she said, with her bright smile.

She made me promise to be quiet and calm and not let Bernard suspect anything; and so, to conceal my inward agitation and impatience, I have been writing my diary all the afternoon. This promise of rescue comes just in time, for the man told me a few minutes ago that we were to start on our sea voyage tomorrow, and he has been packing a portmanteau.

How sick I am of his stolid face! When will he go down to his supper? Ah! the town clock is now striking six.

February 22, 1899.

How absurd this diary reads now after six months. What strange hallucination to be under so long.

Typhoid delirium and insanity following certainly make queer reading. Yet it is the same diary, the doctor tells me, that perhaps saved me from a long and maybe hopeless case of insanity, though I maintain it was the cleverness of my cousin Isabel. Of course I was really at home all the time I thought I was in the house of the Spanish spy. My father in his anxiety about me had let his beard grow and that was disguise enough in my distorted brain to fancy him someone else.

They were so afraid I would escape and wander about the city until I died either of exposure or by some accident that they used every precaution against it, which very precautions heightened my delusion.

I think my mother would have understood, but she had died six months before I was taken ill, though I had forgotten that in my delirium.

They say I raved for her almost constantly in the height of the fever. I was so silent that they had no idea what I was brooding upon till my cousin Isabel read my diary.

One of the most absurd things was my idea that I was speaking and understanding Spanish when all the time it was English. They never suspected that, though I kept calling my cousin "Donna," and at first they thought I had just mistaken her name.

She came to see if she could help when my father wrote of his despair of my ever recovering my mind again.

It was her clever ruse to humor me in my delusion and make the escape seem very carefully planned out. Then she had scolded father for having let his beard grow and made him shave precisely as he used to.

She had everything in the parlor arranged as it always had been, so that when I went in I recognized the room at once and my father standing in the middle of it with outstretched arms. I remember stumbling into them and burying my face on his shoulder, crying:

"Father—home at last!"

Of course I did not get entirely well right away—and we did take our South American trip—we started the very next morning. I asked father to have Isabel come, and he caught at the idea, and she was so clever, never contradicting my absurd notions but gradually reasoning me out of them, that I came home well in body and mind.

I went yesterday into the quiet room that had been my sick chamber. The bars were still on the windows, memorial of the time I tried to climb out at midnight, and this diary was lying on the table, just where I had left it at the time of my flight. And that is how it occurred to me to finish it out.

There is nothing else to add except that as Isabel is only a second cousin and neither my father or hers object to that degree of relationship—and as the doctor says I must not go to college nor do any hard mental work for several years, and father does need an agent in his South American business that he can trust, and a lot of the work there is riding about the hacienda and directing peons, a thing that I can do perfectly well—and a dear little bungalow just right for two has been built in the most salubrious part of the Ecuador coast where father has about ten thousand acres of unde-

A Chinese Reactionary

General Cheng Hsun, who has so recently been in the public eye in China, Dictator for one brief day, pretended champion of the fallen Manchus—threatening to make Peking ransom for his head and now in flight and hiding, is a very familiar figure in Chinese history—the man in public life who casts to the winds the precepts of Confucius and is always and everywhere for himself. To those of us who love our China, having been there, the outbreak of Cheng Hsun was not wholly unexpected. A favorite tool of Yuan Shih Kai and intended by him to enforce his own imperial aims on China, he was given command of a considerable number of troops—numbers are indefinitely treated in China!—and let loose upon the cities known to be strong for the republican form of government during the last months of Yuan's life. Ostensibly quartered upon a city for its protection and purposely left without pay, they were given license—or at least were not forbidden—to loot the city and procure their pay from the hapless merchants and citizens. The regiment was made up of the worst of the reactionary elements in the old imperial army that Yuan had commanded of when he made his bargain with the revolutionary chiefs. They wear the unregenerate pigtail—or queue—now rare enough in China to make it a symbol of past barbarism—and wear a uniform of blue faced with red that has given them the name of "the blue pigtaileds." They are notorious for the horrible looting and desolation of Nanking in the counter revolution of 1913 when first the Republicans began to suspect Yuan's imperialistic purpose and started to depose him from the Presidency, a movement that was crushed by his military force. There are acres of Nanking that are just heaps of bricks that once were houses and horrible stories are told of that time. One young Missionary told me that one day shortly after his arrival there he was attracted by a crowd on the street corner that seemed collected about a gigantic man holding two bushel baskets. He went to see what it was all about and said he was well punished for his curiosity for the baskets were full of human heads.

In April of 1916 Cheng Hsun was in possession of Wuhu for a long month and while there were no such wholesale massacres as in Nanking three years before, things were bad enough. It was not safe to be a quiet citizen and the police of Wuhu suffered from any attempt to keep order, being ruthlessly killed on any interference with the lawless soldiery, and it was considered dangerous even to bury the victims of their butchery. In some cases the corpses lay for three days in the open streets unburied until they polluted the air. The Sisters of the Transfiguration who were among the Missionary Colony of the city at that time were not allowed to go out of their walls—and fortunately the soldiers came no nearer to them than their gate. On Yuan's death General Cheng Hsun still kept his regiment and increased it as he was able and in the fall of 1916 it was the general opinion in China that he was the most dangerous obstacle to reform and free government in China. He was too formidable to be disarmed by the feeble government then in power and was too astute to trust himself within a walled city without escort sufficient to overcome it. Such was his occupation of Kiukiang when I passed through the city in October of that year—the blue uniforms and long queues everywhere in evidence. And there was no celebration of Independence Day nor any display of the five striped flag of the Chinese Republic while he was there. Though Military Governor of Anking, he could not be enticed into that city by the most cleverly worded invitation, as he knew its strength and also knew how well and how justly he was hated. He was biding his time and it seemed to come in the governmental impasse of this summer. It has been one of the very unfortunate traditions of the Chinese never to fight a foreign foe if possible, but to be ready at any time to fight among themselves. So Chinese history is a succession of civil wars. It would be an incalculable benefit to China to declare war boldly against Germany and cast in her lot with the world in arms against tyranny. To fight for the freedom of the world would give China the world-vision she so much needs, would secure her a place in the world congress

veloped land with fifty industries possible, why Isabel and I are going to be married next month. And that is a good deal of joy to put into one sentence.

(The End.)

that must come after the war, and save her from aggression and perhaps dismemberment. Incidentally it would give China an army accustomed to fight foreigners instead of their own people and might make a nation out of the great inchoate mass of peoples now constituting China. The rapid fall of Chen Hsun—even more rapid than his rise—seems to prove that there is more aggressive strength in the Republican party than we know. If now some constructive genius should be shown, China might yet take her place among the world nations as a force and not merely as a mass.

Chaplains' Welfare Work of the Church Periodical Club

May I ask space in your columns for a statement concerning the war relief work of the Church Periodical Club? For a number of years reading matter has been supplied to a few Chaplains. It is now proposed to extend such service as rapidly as possible to all. A Central Committee on Chaplains' Welfare Work has been formed and it is hoped that sub-committees will be formed in every Diocese. The committee has a file practically complete of all Chaplains, up-to-date, and it urges any of the clergy who may be appointed to communicate with the Church Periodical Club, 281 Fourth Avenue, New York, N. Y. It is especially desirous to hear at once from the Chaplains of all base hospital units, as these names are not obtainable through the regular channels.

The material needed by the Chaplains includes books, mainly popular fiction, illustrated papers, recent periodicals of the fiction type and also National Geographic, Scientific American, Popular Mechanics, and the like. Periodicals of current news such as Review of Reviews, Independent, etc., should not be included in boxes, but may well be forwarded direct by mail by any individuals who are willing to do so. The same direct sending is recommended in the case of all magazines. Addresses should be obtained through the usual C. P. C. officers.

Victrola records and popular songs are in great demand and every Chaplain should be provided with a good collection of small games, dominoes, checkers, parchesi, etc. An equipment of this kind such as is asked for by Chaplains, can be bought wholesale for \$10, and for the sake of economy funds for this purpose should be entrusted to the Central Committee, which will in all cases report back for whose use the money is spent. Similar gifts should be made for the purchase of Christmas cards. Five or six dollars will provide for one regiment and the money should be at hand by late summer when the manufacturers' samples are ready. Any Chaplain who has had the opportunity to distribute cards will testify to the worthiness of such a gift.

In addition to these specific uses, money is needed by every local branch of the C. P. C. for such transportation as cannot be obtained free, and by the Central Committee for the salary and equipment of at least one paid worker. Checks for this purpose, or for games and cards, may be made payable to the Church Periodical Club, marked "For Chaplains' Welfare Work," and sent to the Church Periodical Club, 281 Fourth Avenue, New York, N. Y. The Central Committee will be glad to hear from any persons going to summer resorts who will cooperate in arousing interest and in securing and forwarding reading matter.

Many are doubtless already giving matter through other agencies, but without minimizing in the least the good done in these ways, it seems right to urge the Church people to make their gifts through a recognized Church agency and for the use of the Chaplains, who are responsible for the moral and religious welfare of thousands of men in the Army and Navy. The Church has given little heed in the past to their troubles and needs. The Church Periodical Club offers an opportunity to all who will remedy this neglect, by providing recreational and other material that will open up for the Chaplains an avenue of approach to their men, and will give to themselves a sign that the Church is behind them in their fight with the powers of evil.

No existing C. P. C. work must be given up for the sake of this new cause. It is an extra, a war extra. Shall we heed its message?

"My task in life," said a minister complacently, "consists in saving young men." "Ah," replied the maiden, with a soulful longing, "save a good one for me, won't you?"

WOMAN'S WORK FOR THE KINGDOM

The G. F. S. War Relief Work

The Department for Social Service G. F. S. A. has devoted a great deal of its time, thought and money, to the problems evolved by the great war. Branches throughout the country have worked for the Red Cross, filled boxes of food for Belgian babies, sent money to the G. F. S. in England for its work among girl munition workers. Massachusetts branches alone sent over \$800 last year, besides carrying on the social efforts made in their own neighborhood. During this year the G. F. S. A. has paid the rent of a house for girl munition workers in Hereford, England, and has sent donations to aid the G. F. S. work carried on in Paris for English and American students stranded there. A small house for girls at Aldeshot has also received aid from the G. F. S. A.

With the entrance of our own country in the war, efforts were redoubled in the G. F. S. both to help our country where we could, and to protect girls. The Social Service Department in each Diocese was asked to investigate conditions near training camps and every associate throughout the country has been urged to meet conditions that may develop in her own town or city through the advent of soldiers to guard tunnels, bridges, or munition works.

In New York City the G. F. S. has opened a summer war headquarters, where classes in Red Cross work, cooking for the sick, home economies, are varied with dancing, drills, basketball, and games, and a monthly rally is held with good speakers, and the singing of patriotic songs.

The effort of the Red Cross to increase its membership met with prompt response and the G. F. S. of western Massachusetts offered a prize to the Branch securing the most members before October 1st. All Saints' Branch, Worcester, entered the national campaign for Red Cross members and at last count has secured 1,363.

The whole G. F. S. A. has been asked by our President, Miss Sibley, to remember our country each day at noon in the following prayer:

"O God of Hosts and Prince of Peace, send Thy blessing, we beseech Thee, upon our country in this time of trial: Guide and direct our leaders, protect and strengthen our Army and Navy, and give victory to the cause of right. Bless the labors of those who till the soil and grant us a plentiful harvest. Fill our hearts with charity; defend the cause of liberty and grant to all nations the blessings of a lasting peace; through Jesus Christ our Lord. Amen."

Interest in other social problems has not abated, but has been emphasized by the war. The G. F. S. has watched the threatened abolition of laws protecting children and girls and has acted in co-operation with the Consumers' League against any such action and the lodges (boarding houses for girls) maintained by the G. F. S. in our large cities have continued their admirable work for girls.

The G. F. S. of the Second Province also took part in the Summer School for Church workers at Lake Geneva.

Pilgrimage of Prayer

As Observed in St. John's Church, Camden, Ark., Rev. Dr. Verne Storor, Rector

The President of the Woman's Auxiliary sent typewritten, signed letters to every communicant of the Parish shortly before the date appointed for the beginning of the Pilgrimage. These letters gave a brief outline of the work and requested each person to "come and bring their friends." On Sunday, August 12th, the opening day, there were two celebrations of the Holy Communion. At the evening service a very helpful and inspiring sermon on Prayer was given by the Rector of the Parish. Prayer services were held each day of the following week with hearty congregational singing. Special prayers, written by Bishop Winchester, were used at every service. On Tuesday there was continuous intercession, in the Church, from 9 a. m. to 6 p. m. At 10 o'clock there was a celebration of the Holy Communion. One feature of this service was unique, and very impressive—intercession was made for each individual member of the Parish, the

names being grouped in families. At no time during the day were there any less than two or three faithful ones praying. The women of the Auxiliary felt it a privilege to "watch" with the Master for the hour assigned them. At each hour the Rector came in to the chancel for a prayer or a Litany and at noon the leaflet sent out by the Board was used. At 5:30 Evening Prayer was said, and the service concluded by the singing of the Gloria in Excelsis as an act of thanksgiving for the day. At the various services during the week the Rector gave very beautiful meditations on the topics for the days, as outlined on the leaflets for the Pilgrimage. On Saturday, at or near the noon-day hour, individual prayers were said in the homes of the parishioners. We feel indeed that a blessing has come to us and that we have been led to greater heights and greener pastures, and with all our hearts we say, "God bless the Pilgrimage of Prayer."

EVERY-DAY RELIGION

By Dr. James E. Freeman
AS A MAN THINKETH

The writer of the Proverbs declared that as a man "thinketh in his heart, so is he", and another ancient writer maintained "as a man is, so is his strength". The old theory that heredity and environment predetermine life's efficiency and success, as well as its mental and moral qualities, has been rejected, and today we are coming to believe more and more that each life in itself contains weaknesses or potentialities that, apart from all other contributing causes, make for failure or success. This is not to deny that "I am a part of all that I have met", but it is to affirm the word of another that "My mind to me a kingdom is". We used to believe that a man was cursed or blessed by his forbears, or that environment fixed and determined man's capabilities. We have come to regard this as a monstrous conception and one that is disproved by the study and observation of human life. The man who begins his career with the notion that the boundaries of his life are inexorably fixed, or that he carries as an inheritance from the past that which impoverishes and weakens, is handicapped and hopelessly embarrassed in running his course.

One of the most fascinating things we may observe is the repeated demonstration of the fact that poor soil frequently produces, with due cultivation, amazingly rich crops. To believe that

"Men may rise on stepping stones
Of their dead selves to higher things"

is to inspire and encourage the best. Those who mark time to failure and disappointment are in the main those who believe that they were born under an "unlucky star", or who refuse to believe the wise man's proverb that as a man thinketh in his heart, so is he. Supposing Lincoln had been made to believe in his boyhood that the restricting walls of a log cabin, and the even far greater limitations in the matter of education, predetermined the whole course of his life, there would have been no statesman, no liberator, no mighty champion of democracy born. As we study the lives of men, we are more and more impressed with the wisdom of the saying that "A man is the architect of his own fortunes". Of course there must be exceptions to this general rule, and there must be those who seem to fall victims of fortuitous circumstances, but we submit that they are exceptions. There is a popular fallacy abroad that says, "It does not matter what a man believes, so long as his life is right", but as a matter of fact, a man's belief, his platform, his convictions, his viewpoint, have a determining effect upon the whole course of his action. The more we can come to recognize and realize that we are in ourselves bundles of potentialities and powers, developed or undeveloped, the more surely will we find our place in the great scheme of things, and fit ourselves to that peculiar purpose or end for which we were born. Someone has wisely said: "Man is not so much a fact as a possibility", and a still more optimistic writer declared: "It doth not yet appear what we shall be". To "hitch one's wagon to a star", one must not be hindered by the accrued liabilities of the past.—Courtesy of the Minneapolis Tribune.

A Child's Prayer

(Morning.)
When the sun is rising,
And the day is yet to be
I pray Thee, dear Lord Jesus,
To take care of me.

(Jesus sees us.)
See me, Blessed Savior,
With the eyes which smiled,
In loving tender greeting
To every little child.

(Evening.)
When the sun is sinking
And the day is done,
Hear the prayer, dear Jesus,
Of Thy little one.
WILLIAM HEILMAN.

World's Grown-Up Children

ARE MOST UNREASONABLE TASKMASTERS

Saturday night sermonette by the Rev. Edw. S. Doan.

St. Matthew xi:16, 17, 18, 19: "But whereto shall I liken this generation? It is like children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

There is still a great deal of childishness about people, even in this enlightened day. They are the people who not only cannot be pleased with anything or anybody, but who also never fail to find fault and criticize everybody and everything. We have two prominent characters of opposite types mentioned in the text, one John the Baptist and the other Jesus Christ. The fault finders and the critics of their day had it in for both of them. Because John was an abstemious and ascetic man, they said he had a devil. Because Christ was a sociable man, and not a teetotaler, they attempted to slander him. This kind of childishness in religion is not the kind the Master commends. It is a childishness full of self-conceit, false pride and littleness of principle. They get peeved over small things. They cannot have their own way, and so the accusations and fault-finding follow. They accuse of being in league with the devil or of being too friendly with the things of this world. If they cannot get you one way, they try to get you another. They are the lower critics of society. They get mad because you do not dance to their music, or mourn with them in their hypocritical lamentations. They forget that society is made up of many types, and that no two people think just exactly alike. The pipers and the mourners above mentioned lacked charity, a very important element in the virtue of wisdom. Both men were men of high types spiritually. John the Baptist was the greatest of the prophets, and Jesus Christ was the greatest of men. The important thing for people to recognize is this, namely, that men of different types who differ as to their views of life and as to their ways of living are not necessarily bad men. Their critics in many cases have been noted hypocrites, small of caliber and hard persons to deal with. It has been this "I am holier than thou" spirit that has held back many reforms in the past. When practical men take hold of these things they use some wisdom and common sense, and are fully justified in what they do. Wisdom is judgment in accord with charity and Divine revelation. It lifts one above pique and peevishness. It elevates one mentally and spiritually. It enables one to see the good in all men. It allows for a John the Baptist type and it allows for the Christ type. The Christ type is preeminently our example, and yet it is that type, today, more often ignorantly criticized. Christ was no ascetic. He lived and mingled with social conditions. He loved the personal interview and visit, and He loved to have the multitude as His audience. He went to wedding feasts, and He accepted private invitations to dine. When He withdrew from these things, it was to find sanctuary in order that He might go forth again with fresh vision and new inspiration. It's a sure thing the world over that the lower critics please fewer people than those whom they criticize; and no one can please everybody.

MAKING MOST OF OPPORTUNITIES; SOCIAL SERVICE IN ACTIVE PARISH

In the midst of the anthracite region of northeastern Pennsylvania, in a city with 27 nationalities, is a Parish so busy serving that it has no time to talk about social service. Because of a shifting population and a steady concentration of commercial and community enterprises in the center of a city of 150,000, St. Luke's Church, Scranton, Pa., finds itself more and more a so-called down-town Parish. The Rector, Rev. Robert Philip Kreitler, will not permit his people to call it a "down-town Parish," but rather a Parish "in the heart of things." This is the inspiring slogan of all that is done on behalf of a community Parish, many of the activities of which were inaugurated by the present Bishop of Erie, the Rt. Rev. Rogers Israel, D. D.

The plant of St. Luke's Church consists of a well equipped Church building, seating about 700, with an unusually attractive and beautiful chancel, the work of Louis Tiffany, and a four-story Parish House with all kinds of Guild rooms devoted to the needs of a Parish situated amid such physical surroundings. The work done by this Parish is no different from any other in the usual ministrations, Guilds and other organizations. It has, however, among its enterprises an unusual work among boys. It is a club for education in good citizenship. It is called the Boys' Industrial Association and has some 300 and more boys from the breakers, streets and alleys, under the management of a paid Superintendent. This Association is unique among organizations of its kind. It is modeled on the plan of a municipality and self-governing in every particular. It is not worked as a feeder to the Church or the Sunday School, but is meant to do a work of uplift among boys for whom apparently nothing is provided. There are now fifteen nationalities represented in this Association.

The Parish thoroughly believes in seizing recreational opportunities, therefore a Dancing Club is maintained, meeting every other week throughout the winter, with a membership close to 200. The Parish House having an auditorium seating about 500, a large space is made available for dancing and like activities.

Another venture in which St. Luke's Church is interested is a Summer Home in the well known Pocono Mountains of Pennsylvania. Here, each summer, not less than 300 women and children are sent representing all types and classes of people without respect to creed or race. It is meant primarily for women who are over-worked or convalescing, and for those young women who have no opportunity to leave mill or factory during the heated term. The Institution has been supported and guided by the Church for many years and represents one of the most beneficent fresh air charities of its kind.

Unique work is done among the deaf mutes. A Lay Reader is assigned to this task. About sixty people are ministered to in this way. A social organization meets bi-monthly. Celebrations of the Holy Communion are held frequently and at given intervals social gatherings are held for many of the silent people who have no religious affiliations with the Parish.

The individual leadership of the members of the Parish in social service work throughout the city is very marked and a resume of the activities in which Church folk are guiding spirits, would be a very formidable list. The Associated Charities of the city has for its President a member of St. Luke's Parish. Its Vice President is a Churchwoman, with several members of its Board devoted, active Church workers. There is hardly an institution of any kind in which the Parish has not one or more members busily engaged in representing the Church through helpful service. The social movements of the city, without question, feel the consecrated leadership thus given it.

The Rector of the Church is the President of a Municipal Bureau of Recreation and is identified very closely with the Boy Scout movement as a member of its Advisory Council. He also serves as a member of the Board of Trade through its Civic Department, and is especially interested in the work of Charity Endorsement. In the Diocese he is a member of the Social Service Commission.

The spiritual activities of the Parish are carefully planned to meet the peculiar physical situation of the Church. While there is a large number of devoted communicants who regularly come to the eight o'clock

service each Sunday, on the third Lord's Day morning it is no unusual sight to see nearly 100 of the young people of the Parish who are furnished breakfast after the early celebration of the Holy Communion. Noonday services are maintained in Lent besides other opportunities for special preaching.

During the past year out of a total of \$27,000 raised in the Parish, \$2,000 was spent upon Diocesan purposes, some \$2,200 on extra Diocesan purposes; \$2,300 on the Boys' Industrial Association; \$1,500 in St. Luke's Summer Home. These figures are all the more remarkable in that the endowment of the Parish is very small and the sittings entirely free, the subscriptions coming largely through the Duplex Envelope.

Communications

BISHOP JONES' ATTITUDE TOWARD THE WAR

Editor The Witness:

Believenig fully with Bishop Jones, as stated by him in THE WITNESS of August 4, that "war is contrary to the spirit of Christianity", and being anxious to have any practical method, immediately applicable, considered, which would prevent war in our own time, I have examined in vain the writings of those who oppose the present war, for any suggestion as to what should be done, or rather what they would do under circumstances which call for either submission to complete destruction, or else for self-defense, either individual or national. For instance, what would the Bishop advise a Christian to do in case his home was forcibly invaded by a human brute with the purpose of destroying or taking his property, killing his children or assaulting his wife, and with no other pretext than that "it was necessary" to the purposes and plans of the intruder, and a means for the benevolent introduction of the superior "kultur" of the assaulter in his home?

I understand it to be a cardinal principle of pacifism, and one which I fully endorse, that nations should be under the same laws of justice as individuals, and accordingly resistance would be war in the case of a family as in that of a nation.

What, also, would the Bishop advise a nation to do which was attacked in the same manner, as was Belgium, with many other atrocities added?

What would he advise this country to do in case, after winning the war in Europe, it had been invaded with similar methods? I hope the Bishop will give a definite program as to what a pacifist nation should do under these conditions, and not evade an answer on the ground that the case is hypothetical, and not likely to have occurred. On the contrary, it is every way likely. The central powers, which recognise no need for an excuse, except "necessity", and had no other in Belgium, would be able to claim what would be to them a better reason in our case, as they have all the time alleged that we were allies of the entente, because ammunition was shipped from our ports, and disclosures made since Ambassador Gerard left Germany show that the military party has talked about America being "the richest crib now left to crack", and perceiving that the ruin wrought in Europe would make it impossible for the allies to pay the immense indemnities which they desired, had planned getting them from America. And as the methods of "frightfulness" would then have succeeded in Europe, they would be repeated and surpassed on us.

There are many besides the writer who would be glad to get a categorical statement of what the opponents of self-defense would propose under these conditions, and whether they would want the hope of ultimate universal peace which is abroad in the democratic countries to be overrun, one by one, by the power which represents nothing but force, and to be reduced to a state of absolute military despotism.

Very truly,

S. D. PALMER.

Bay Minette, Ala., August 6.

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