

The Witness

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

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INTENSE MISSIONARY STORY AT HOME

By the Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa.

Most of our Missionary stories have their setting in some distant land. They are none the less interesting because of this. Yet, sometimes, the distance is a barrier against obedience to our Lord's world-wide commission. We would like to see more genuine enthusiasm at Jerusalem—at home, on the part of Missionary enthusiasts to plant the Gospel in the hearts of those who immediately surround us. Then we feel the great claims of China, Japan, and other countries, could be very much more effectively presented. Well, the story that it falls to the writer's privilege to tell springs out of the busy, bustling, enterprising city of Pittsburgh. A month or two prior to the Summer of 1913, a small number of Rectors gathered together one day for lunch. Suddenly the conversation concentrated upon the advisability of Missionary work in one of the downtown sections of the city. Before the men dispersed, it was decided to make an attempt at conducting a street service on Sunday afternoons, beginning with June, and continuing throughout the Sundays to the last of September. The location selected was Smithfield Street and Second Avenue. The Bishop of the Diocese freely gave his consent. This work was to be done in the name of all the Episcopal Churches of the city. Parochialism was thus eliminated at the very start. No appeal for money was ever to be made at the service itself. This soon proved to the crowd the difference between us and organizations that persistently keep up methods of appealing, to the point of nausea. Our music consisted of a harmonium and volunteer singers drawn from the various Choirs. The singing was generally confined to well known, spirited hymns, with occasional Gospel solos. The service was begun on time and kept within the hour. There was simplicity and earnestness throughout, without the slightest attempt at sensationalism. The press of Pittsburgh showed unusual interest, illustrating in their Monday issues again and again the crowds and the different speakers. Quite often they carried extensive paragraphs of the addresses given, and some of the Editors wrote editorials on the movement. At the close of the 1913 season, the work had established itself—it needed no argument of words. The second Summer, 1914, the first Sunday of June, began with a record. The workers, some of them devoted Laymen, and busy during the week, had overcome their own timidity, and fought through the stage of prejudice and indifference manifested by others. The music was augmented by an expert trombone player. He had something in addition to his instrument—he had a soul. No one ever tired of hearing him peal forth the hymns that are full of Gospel. In fact, many were stirred. The brethren who had spoken before, not knowing then just how they would come out, had become fired, and men who stood and listened to their messages felt as well as heard.

The season of 1915 was not a repetition of the previous Summer. It was even better. More people freely spoke of the help they had derived in hearing this address or that. The work had not only thoroughly established itself in the city, but had even gripped the Diocese, for the Diocesan Convention made it a permanence, under the direction of a committee of eight—four Clergymen and four Laymen, to be annually appointed by the Bishop, drawn from eight city Parishes.

For the season of 1916 the music was made even more effective by the addition of a cornetist. These two instruments blended so harmoniously in the hands of experts that they came near making a name for themselves. Seventeen busy Rectors added to their work by making up the list of speakers. They stirred and were stirred. It was the writer's great pleasure to preside and speak during the seventeen Sunday afternoons of the season. Since the inception of this movement, the pulpit has always been Smithfield Street and Second Avenue. It is in the midst of noise and flagrant sin. We know not who hears, but we always have a congregation, and perhaps more men are listening at one service than at any

more information concerning the Pittsburgh street service be sent. It is now a common experience, at the close of any service, for at least a dozen men to come up and shake us by the hand. Some of them can't speak, for their hearts have been pierced, while others testify with a natural frankness to the new light that has entered their lives. Printing and music make up the sole expense. No money is asked for, or taken, at any of the services. Yet money is needed. Strange, isn't it? Not at all, if you know the why. We have drawn up the names of sixty men in the Diocese. They are not hounded, but quietly asked to contribute. A maximum contribution is stipulated, and in this way the expense is the more thoroughly distributed. With the use of this method, we have never had any difficulty in meeting our indebtedness. If you desire to drive a crowd away, you will always succeed by being stereotyped. Those of us who have spent many an hour in conducting open-air work know this beyond a doubt. Our service, therefore, on the street corner is simple and free from

to Church for over forty years, and that he had determined, as a result of being influenced while standing and listening, to do differently, and was going to make the beginning in the Church of his youth, San Francisco.

Our own Bishop not only gave his consent to this movement in the Summer of 1913, but at the opening service of a subsequent season honored us by his presence, and gave a stirring address. Bishop Van Buren, so recently departed, was on another occasion a speaker. The writer was present when he talked to the crowd, and as he talked it increased, and so eager were men to hear that they pressed quite close to the Missionary Bishop.

The story has been imperfectly told. It really would require a book to record the growth, the impressions and the testimonials, all springing out of the Pittsburgh street service. Our beloved Church is elastic. But, in some respects, how we have failed to practice the elasticity. We have waxed eloquent about Missionary work abroad, and we cannot be too

A Detroit Parish Engaged in a Big Undertaking

A beautiful group of buildings, part of which have been erected by St. Joseph's Church, Detroit, Mich., will, when completed, cover a whole city block, ground value \$150,000. The Rev. J. A. Schaad is assisting the Rector, the Rev. Paul Faude, for a time as spectar preacher, and in a campaign to raise funds for the new Church property. Under the general subjects, "The Answer of Religion to War Time Problems" and "Religion and Common Life", Mr. Schaad covered the following themes in recent Sunday morning sermons: "Prayer—How Can God Answer Rival War Prayers?" "Pain—Has It a Mission in Life?" "Peace—Is It Always Desirable?" "Death—Is It, the Great Tragedy?" "Religion—Its Place in the Present Crisis;" "Liberty—Is It Worth the Price?" "The Transfiguration—An Allegory of the Soul;" "The Day of Visitation—History Repeating Itself;" "The Men in the Temple—The Farce and Reality of Modern Religion;" "Spiritual Deaf Mutes—A Tragedy."

In preparation for the financial campaign which will be launched this Autumn, an interesting series of pamphlets are being distributed in the houses within the Parish limits. Seven thousand copies of the first pamphlets were distributed by boys of the Parish, which resulted in an increase of 30 per cent above the average attendance upon the services the past five years for the month of July. The aim of St. Joseph's Church was set forth as follows:

If you could found a Church, what would you include as essentials in order to make it sufficiently attractive and useful to merit the attendance and support of yourself and family?

We are deeply interested in this question, because we want both to serve you and to have you help us in serving others—if you have not already a definite Church home in this neighborhood.

Speaking broadly, these are our ideals and standards:

1. The Church of Christ as the necessary earthly home for all of God's children, in which the Heavenly Father nourishes, instructs and blesses them; and through which He directs their efforts to the salvation of the world from sin.

2. The reverent worship of God according to the best thought of the present, coupled with the deepest devotions of the past as enshrined in the expressed faith of our ancient Christian forefathers.

3. The democratic fellowship of men in constructive service for mankind, by approved methods and the use of every worthy human element that can in any way minister to the happiness, welfare and usefulness of our modern life.

We think that these basic religious principles best minister to the needs of today, and are alone adequate to meet the demands which the reconstruction period of tomorrow will lay upon our social order.

We welcome you to our services and fellowship.

Come and help us work out some of the big social and spiritual problems which war-time conditions have imposed upon human society.

Come and share with us the Divine benefits which we all need so much, especially during these soul-trying days in which human character is undergoing the test of blood and fire.



SUMMER STREET PREACHING IN PITTSBURGH

given Sunday morning service in the largest of our city Episcopal Churches.

Interest and faith continued with time, for the first Sunday of June, 1917, we began, and plan to continue, with five instruments—the organ, two trombones and two cornets. The District Assembly of the Brotherhood of St. Andrew have been drawn into the active arena. A scheme is carried out by which two Chapters are present each Sunday. We have a selection of six hymns, each of which has a chorus. They are taken from the Mission Hymnal. We print them in large type on a single sheet. On the other side we have a few pithy and pointed paragraphs. It is clearly stated that money will not be received at the services. It is also prominently specified that the work is in the name of the Episcopal Churches of the city, and that the Clergy freely give their services. Also, on the same sheet, all who have in any way been helped are requested to make themselves known to the Rectors who happen to be present. In addition to these leaflets, a card, the size of a postal, is distributed, on which is printed in large type the Lord's Prayer, and on the other side a brief Gospel message. What the crowds miss in not hearing they have the opportunity of gaining by reading, and many are quick to avail themselves. More than two months of the 1917 season are over. So far, the attendances have been better than ever. Some of the responses have indeed been remarkable. They almost rival the story of any work in distant lands. This very week two requests come, one from California and the other from Florida, asking that,

anything that borders on the stereotyped. Yet it is evangelical, and "stunts" are eliminated. The service does not exceed one hour. We do not allow it to drag on. We are always punctual, and try to manifest snap from beginning to end.

Just before the service, serving as an attracting force, the musicians play a selection. Then follows "The Star Spangled Banner". Hats are off, almost without exception. Immediately following is a hymn, taken from the sheets that have already been distributed by two Laymen. Never are more than two verses sung. The one presiding reads a few verses of Scripture, and takes not more than five minutes, and often less, to drive home the thought of the passage read. Another hymn is sung. Then comes a very short extemporaneous prayer. The announcement of the service to be made throughout the season is now made, together with the name of the first speaker for the day. Then follows the singing of a hymn, immediately after which is the first address. Without any delay, the soloist of the orchestra is in readiness to sing or play. The second address now follows, after which comes the closing hymn, always, "God Be With You Till We Meet Again". Then is given the benediction. The addresses are confined to ten or twelve minutes each.

The crowds never hurry away, but rather linger, and many make themselves known. Many ask for extra hymn sheets to take or send to their home towns. One prosperous business man, staying over Sunday at a downtown hotel, recently came forward, stating that he had not been

eloquent and too responsive to that. But how speechless and inactive we have sometimes been about the intense Missionary work that ought to be effected in all our towns and cities. We have nothing to lose and everything to gain, if we will face squarely our Lord's world-wide commission. This means good-bye to timidity, the throwing overboard of foolish ideas about dignity, and the funeral service of pride.

Church Building Damaged by Tornado

The tornado which swept over an area ten miles wide and thirty miles long, in North Dakota recently, causing great destruction to buildings and some damage to crops, blew off the steeple and cross of Holy Trinity Church at Lisbon, Rev. A. Martyn, Rector. Unfortunately, there was no tornado insurance on the Church building, making the loss very great to the small company of Church people, who have to struggle very hard to meet the difficulties which have to be met by so many small Churches in the Western part of the country. Holy Trinity is one of the most beautiful little Churches in the State, being built from stones taken from the picturesque hillside upon which it stands. So far, no plan has been found by which the damage can be repaired, but it is hoped that before very long some way will present itself which will make it possible for the Church people to rebuild the tall steeple which added so much to the beauty of the little Church.

TRUE AND PRAISEWORTHY SERVICE DEVOTIONAL COMMENTS ON THE COLLECT, EPISTLE AND GOSPEL

BY THE VERY REV. FRANCIS S. WHITE

THIRTEENTH SUNDAY AFTER TRINITY

THE COLLECT

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fall not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

After all, only that service is true and praiseworthy which is done with God in view. It is good for us to remember this when we are serving men. It is still better to remember that whatever good we do is not done by us, it is done by God; God uses us in the doing of good; therefore there is no "can't" in that expression, "to God be the glory," when you are praised for doing some good thing. So much of men's service or ministry is formal, or mechanical, or impulsive, or lacks balance. That service only is "true" which has God as the inspiration of it all, and is "on the level" with God. Other kinds of service may be "efficient," captivating, even comforting, and yet lack health-giving power.

Why are you a minister of Jesus Christ? Mind you, every baptized person is a minister. As a friend of mine constantly reminds me, there really are four orders of ministry, Bishops, Priests, Deacons, Laity. All of us are in this world to minister to each other for the glory of God. What motive led to you to believe that you were "truly called of God to serve Him"? Look well to your motives. God looks at them first. He will judge your acts by your motives; often your motives will be the only possible reason to hope that in your case God's mercy will temper justice. Because it is so difficult for human beings to "judge righteous judgment, we are led to pray not only to an almighty, but also to a merciful God.

To faithfully serve God in this life means that you carry into your service not only careful attention to the details of your service, but also that you are serving because you are convinced in your heart that you are responsible to God and to God alone for your service. Oh, how necessary for us to believe that God will help us see Him at every turn in duty's road, especially when self-indulgence or mere pleasure seeking cross the main road of duty and you are tempted to take a chance, or a short cut which may be a transgression that spells eventual ruin. Heavenly promises are not only nor primarily promises of heaven; heavenly promises are the recompenses that come to one who does good deeds from good motives. "Blessed are they that practice His commandments that they may have a right to the tree of life," says St. John in the Revelation. And wise St. Peter says, "giving all diligence add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus." These are the heavenly promises which are gifts from God, and make one's service true and praiseworthy.

This is a good Collect for all who are engaged in any kind of ministry to meditate over, and thoroughly digest, and then to use in their private prayers. The necessity of good works is apparent to all. The absolute necessity of realizing that "it is God which worketh in us both to will and to do of His good pleasure" is not so apparent to very many people. Hence the necessity of all ministers making it evident that apart from Christ we Christians can do nothing. Here is where co-operation with Christ in the spirit and motive of serving is the thing to be striven for even to the point of agony.

THE EPISTLE

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the

inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.—Gal. iii:16.

"Heavenly promises" were made to Abraham four hundred years before the Law was given to Moses. God always has had men's happiness or blessedness in view. Man has always been interfering with this plan. That is one reason why the Law had to come into existence, in order to compel men to put God in His proper authoritative relation to His people.

"Thy seed which is Christ" is opposed to "many seeds." Israel was scattered as seeds in the dispersion of the Jews. "Jesus gathered into one in His body the Church, all the children of God to be one family, one seed "since" all who are baptized into Christ have put on Christ: "ye are all one in Christ Jesus," and "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The Church then must ever be the home of the promise of hope as well as discipline.

The inheritance is not of the Law. "Thou must" and "thou must not" make for discipline, efficiency, progress, peace from the human point of view. There must be mediators like Moses for the good of the cause. Transgressors' ways have to be made hard ways. But righteous men themselves must be partakers of the promise, must realize the glory of the mystery of the Gospel promise, and beware lest they climb into the judgment seat of Christ, for it is given to "no man to keep the Law and yet offend in no point." And again there never has been given a law which could give life. For law looks not to hopes or promises or motives, only to deeds. Therefore, law never gives hope. Only the Gospel gives hope. Law may be absolutely right, but all it can do is to look with pity on the suffering man and then "possibly on the other side."

Note, however, that for both the righteous man and the transgressor the common hope lies in a belief in Jesus, which belief looks to Him for a new chance, on the basis of a true repentance, and a right realization that he has eventually to do not only with a temporal mediator, but with the one self-existent God. To remember this helps keep a man a consistent Christian as regards his "minister," his "neighbor," "himself" and his God. Let us all try hard to keep in mind the justice of God and the mercy of God and as far as possible reflect both in our daily lives.

THE GOSPEL

Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw

him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—St. Luke x:23.

What do you see, and what do you perceive in your religious life? There is a difference between sight and vision. The lawyer in this day's Gospel had sight, but not vision. He saw, but he did not perceive. I suppose the difference comes in this way. Men study, think over, approve the teachings of the Gospel. They SEE its meaning and its purpose. They can tell others what to do, and how to do the things that make for eternal life. They are efficient, necessary, helpful "guide posts," as the Scotch call those who point the way but do not go in it themselves. It is only when we begin to really practice the teachings of the Gospel that men PERCEIVE what they are intended to be and to do. In this connection listen to wise words from Dr. George Dowling: "Suppose a man says, 'I do not feel God, nor immortality, nor the appeals of Jesus Christ, nor the truth of the Bible.' Well, then, we find in the teaching of our Lord two conditions for perceiving these deeper verities pertaining to our inner life. And they are absolute. The first is that you really want to know, and the second is that you are ready to obey when you do know: for the reality of these things can never be found by speculating upon them, but by interpreting them into daily life. Begin today on just that ground where you can stand with absolute assurance and say, 'Here at least I am right.' For example, you know it is right to read of the deeds and words of the Best Being who ever trod the earth. Begin to read His words devoutly and regularly. Begin today. As He was noble do you try to be noble. As He was kind and honest do you try to be kind and honest. As you progress in these experiences the Doctor says you will find that after awhile you can say, out of your experiences, 'We speak that we do know and testify that we have seen.'"

It is not possible to dwell here on the countless lessons to be drawn from this golden lettered page of Scripture. Some of us need to realize the danger that lies for us in going down from the Jerusalem of high ideals, to the Moon City of waxing and waning pleasures. Others of us will find food for thought in the position of the man who tried "to justify himself" by one or other methods of indirection, making the Gospel a metaphysical question. Others of us need the lesson that lies in the wrong use of opportunities as seen in the priest and the Levite who went that way "by chance." All of us should see pictures of ourselves stripped, wounded, half dead: with big spiritual warnings in each of those three words as they can be used to picture ourselves as compared with Jesus when He too was stripped and wounded and half dead. In the one case revealing His stainlessness, in another His patience, in still another His active work of service as He lay half dead upon the Cross. See in Jesus the Samaritan: in the beast His body: in the inn the Church, which receives all, both good and bad, weak and strong: in the inn keeper the ministry: in the two pence the two great saving sacraments of the Church's service: in the oil and wine figures of the healing power of the Holy Ghost, and the cleansing power of purification by helpful, wise, corrective discipline: in "the more" which the inn keeper spends, the Church's provisions of spiritual help and healing. These and countless other lessons have the Fathers of old and their interpreters read out of this wondrous page. God grant that as you re-read it this day you may gain some lessons which will help you more faithfully serve Him who alone can show the way that leadeth to eternal life. F. S. W.

EVERY-DAY RELIGION

By Dr. James E. Freeman

A CHEERFUL GOSPEL

"I am come that they might have life and that they might have it more abundantly." Robert Louis Stevenson once said:

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
13 S. af. Trinity	I Chr. 11:1-19 Deut. 11	John 12:20-end	Ezek. 37:1-14	Rom. 8:16-end
M.	II Sam. 5:17-end	Mark 6:14-29	Jer. 32:1-25	9:1-18
Tu.	I Chr. 13	6:30-end	32:26-end	9:19-end
W.	15:1-16	7:1-23	30	10
Th.	II Sam. 6:11-19	7:24-end	31:1-26	11:1-12
F.	I Chr. 16:1-36	8:1-9	31:27-end	11:13-end
S.	16:37-end	8:10-26	33	12
14 S. af. Trinity	II Sam. 7:1-17 Hab. 1:1; 2:4	John 13	Deut. 6	13

After the death of Saul, David became king, first at Hebron over Judah only, and afterwards, as in the first lesson, over Israel also. The three reasons given by Israel for accepting David as their king, viz: kinship, achievement and Divine appointment, apply in a remarkable manner to the acceptance of our Lord as King of the whole human race, foreshadowed in the second lesson, where our Lord is Son of Man, not Son of David, is the conqueror of sin and death, and is sent of the Father, and where the Greeks desire to "see Jesus", and through His being "lifted up", our Lord prophesies that He will "draw all men unto Him". It is not without interest that this world dominion of the Christ can come to pass only as all the tribes, as in David's case, unite in loyalty to a common Lord and form one Church. Disunion of the Church is civil war.

There are several points of contact between the lessons and the Eucharistic teachings for the week. The broad interpretation given in the Gospel to "neighbor", as broad as human need, is in line with the universality of the Person and work of the Son of Man. Again, a comparison of Epistle and Gospel with each other, one insisting on faith and the other on the law of love, and with the second lesson, is illuminating. In the latter, as in the Epistle, faith in our Lord is insisted upon. At the same time, God's commandment is eternal life. The sacrifice of the Christ, His own pathway to glorification, is not a substitute for our own consecration, but

"The Bible is, for the most part, a cheerful book; it is our little piping theologies, tracts and sermons that are dull and dowie." For one reason or another, because of its misinterpretation or a misconception of its purpose, the Bible, as a book, and the Gospel message itself, are all too frequently regarded as being all that Stevenson says, "dull and dowie". We recall that a United States Senator declared that, in his judgment, there was no more popular or entertaining book in the world than the Bible. It is not the book, but the interpreter, who all too frequently renders it uninteresting and unattractive.

Men conceive of Jesus as being the "Man of Sorrows", and they fail to recognize the far larger fact that He was as well the fountain of joy and inspiration. He had much more to say about those things that have to do with life's highest satisfactions, its true joys and privileges, that have to do with stern discipline. "I am come that they might have life, and that they might have it more abundantly": "I am the light of the world". He spoke of Himself as a "fountain of living waters", as "the bread of life", as "the resurrection and the life", descriptive titles that emphasize His mighty purpose to bring men to a higher standard of efficient living. We sometimes wonder why it is that parents, in attempting to impress upon their children the values of religion, lay so much stress upon its disciplines. Why not talk of its privileges, its opportunities and its joys? Why not maintain that which Jesus maintained, that the religious life is the normal life, the wholesome life, the abundant life? We even overcast the offices of public-meeting religion with shadow. Our very buildings at times are suggestive of death itself. Bishop Potter once said concerning a building of this kind: "It is very beautiful, but you cannot see in it, you cannot hear in it, and you cannot breathe in it." There is too much of the morgue-like about both our religious buildings and their practices. Architects, preachers and musicians for generations seemed to interpret religion as a somber and forbidden thing. The poet talked about "the dim religious light". It was little wonder that the great Whitfield, preaching under sunny skies, converted thousands, and why? Because he preached a cheerful Gospel. True, there was in it that which spoke of discipline, nor was it an easy, so-called "comfortable" Gospel. It was a Gospel for men and

the law of life for us all; "He that loveth his life shall lose it, and he that loseth his life shall find it", a hint of which, indeed, we are not wrong in seeing in the touching story that closes the first lesson in the morning. (See Stanley, Ecclesiastical History in loc.) Quite in harmony with this is the Old Testament alternate from Deuteronomy, where the motive of gratitude for redemption is urged, but where, also, contrary to popular understanding, achievement is insisted upon. Only so much of the Promised Land shall become the possession of God's soldiers as the soles of their feet shall tread.

The evening lessons supplement this. The reconciling element in life between a faith which is not solidified or anti-nomian and an obedience which yet is not legalistic, lies in the possession of the Holy Spirit; and this is the theme of the second evening lesson taken from a chapter of Romans, in which the Holy Spirit is mentioned some eighteen times, and is treated as the source at once of true righteousness and of spiritual eternal life—the theme, also, of the Gospel. The accompanying Old Testament lesson, the two forming one of the most remarkable pairs to be found in the two Testaments, is Ezekiel's prophecy of the restoration from exile, and of the indwelling Spirit. Compare especially Ezekiel xxxvii:14 with Romans viii:11. These same themes of the universality of the Gospel and of the need of the Spirit are brought out in the weekday lessons. See Mark vii:18-23, Jer. xxxi:31 and Romans x and xii.

women who demanded strong meat, not milk for babes.

We are not advocating an insipid or milk and water kind of Gospel, but we are advocating more of the element of joy, a deep, soul-satisfying quality in the presentation of the things of religion. Jesus lived His life among men; He was not a recluse. As some one says, He was "Divinely human". He interpreted to men the God of hope, and, presenting such a God, He filled those who followed Him with "joy and peace in believing".

"We need not bid for cloistered cell, Our neighbor and our work farewell; Room to deny ourselves, a road That brings us daily nearer God." —Courtesy of the Minneapolis Tribune.

Message from England to the G. F. S. A.

The War Emergency Committee of the Girls' Friendly Society in England recently sent the following message to the officers and members of the society in America:

"The members of the War Emergency Committee of the G. F. S. in England offer to the Girls' Friendly Society in America an expression of the deepest sympathy in this time of crisis through which the great American republic is passing.

"We on this side of the Atlantic can never be unmindful of or forgetful of all the generous sympathy and practical help extended to the G. F. S. in England during the last two and a half years of our American sisters. It has cheered us in times of darkness, strengthened our hands in the face of great difficulties, and, above all, has helped us more than ever to realize that common sisterhood and the bonds of friendship and prayer which unite us in our work. That God may spare you much of the sorrow and distress which has been ours in England during our time of trial, we do most earnestly pray, and also that out of the discipline of pain and suffering the womanhood and girlhood in both our countries may rise to a higher sense of their calling in Christ Jesus to witness for purity, by wearing the 'white flower of a blameless life' in every phase of service to which they may be called."

If we could only give as we are blessed, there would be few in distress.

The Epistle to the Ephesians

V.

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

Chapter 2, Vs. 1: And you hath He quickened who were dead in trespasses and sins.

Sadler: Who were dead. It was not the Apostle's purpose to predicate this state of death of all the heathen, but to the generality of the heathen. This he could do without denying that the Spirit of God worked in one here and another there, which differed immeasurably from His working in the Church.

Wordsworth: Trespasses and sins. The first, sins committed through ignorance or negligence; the second, sin which has in it wilfulness and presumption.

Blunt: No distinction can be drawn between the two as regards the quality.

Can it be that the Apostle was making distinction between venial and mortal sins?

Vs. 2: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Meyer: According to the course of this world, that is, its duration, its fashions, its pleasures, and its cares.

Wordsworth: The prince of the power of the air, or the prince of the dominion of the air, the ruler of all the forces of the air, the sovereign of its empire. Satan and his angels, being cast out of heaven, but not yet consigned to hell, have their empire in this lower air, and are, therefore, called powers of the air and darkness.

Alford: These evil spirits have as ready access to us as the very air with which we are surrounded. Compare our Lord's reference to them as fowls of the air in the parable of the sower.

Hooker: Since their fall, the evil angels dispersed in the elements have by all means labored to effect a universal rebellion against the laws of God.

Meyer: The spirit. This is the antithesis of the Holy Spirit which proceeds from God.

St. Augustine, Sermon 222: The Spirit who worketh in us breathes upon us from above, from the glowing air, the pure and lofty empyrean of the heaven of heavens. But the spirit which worketh in the children of disobedience is in the low and murky air in which the powers of evil dwell. This is their inspiration. By a similar figure of speech, the Apostle says: "Ye were sometimes darkness, but now are ye light in the Lord." The rulers of the darkness of this world, the spiritual powers of wickedness, do not abide where the stars shine and the holy angels dwell, but in the gloomy region of the nether air. In this part of the heaven those foul spirits reside against whom we contend and wrestle, in order that, having vanquished those evil angels, we may gain our reward and be united together in an incorruptible immortality with the holy angels. Having been severed from the darkness of evil angels by the light of the Gospel, and having been redeemed from their power by the precious blood of Christ, watch ye and pray, that ye may not enter into temptation.

Theodore: Worketh in the children of disobedience. This phrase is a comfortable assurance to us that the devil has no power against the children of obedience.

Vs. 3: Among whom, also, we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others.

Ellicott: Also we all refers to both Jews and Gentiles. The word all precludes this idea. We all, called and reclaimed Jews and Gentiles, were once members of that fearful company, sons of disobedience.

By our baptism we were taken out of the company of the sons of disobedience and grafted into the company of the sons of obedience, being now members of Christ, children of God and inheritors of the Kingdom of Heaven.

Ellicott: And were shows great definiteness as to time. We were children of wrath by nature. It was once our state and condition. It is now so no longer.

Sadler: By nature, that is, by birth. By our natural birth we received from the first Adam a taint of evil, which

can only be removed by our new birth into the second Adam, the Lord from heaven. The Scriptures reveal no entrance of evil into the world but this.

Blunt: The wrath of God against sin is not incompatible with His love for the sinner, but even necessitates His loving desire that the sinner should not die, but live.

Gore: Children of wrath. This expression is used in our Catechism to describe original sin, that is to say, that moral disorder or weakness which belongs to our nature as we inherit it before we have had the opportunity of personal wrong doing; but the application of the phrase by St. Paul is to describe rather the state of actual sin in which Jew and Gentile alike naturally lived.

Vs. 4: But God, who is rich in mercy, for His great love wherewith He loved us.

Ellicott: Rich in mercy. The declaration forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His wrath.

For His great love. For the scope of this love, read St. John iii:16.

Ellicott: Us includes both Jewish and Gentile Christians, and is co-extensive with we all in verse 3.

Vs. 5: Even as we were dead in sins, hath quickened us together with Christ, by grace ye are saved.

Whitby: Hath quickened us together with Christ. Not merely by giving us new birth, or renovation of life, but an assurance, also, of eternal life: for because I live, saith Christ, ye shall live also. We shall be saved by His life.

Ellicott: By grace ye are saved. This emphatic mention of grace—not works—is to make the readers feel what their own hearts might have caused them to doubt, viz: the real and vital truth that they have present and actual fellowship with Christ, in the quickening, yea, and even in the resurrectionary and glorifying power of God.

Meyer: By grace, and not by merit, are ye partakers of the Messianic salvation.

Vs. 6: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Wordsworth: By virtue of Christ's Incarnation, Resurrection and Ascension, and session at God's right hand, and by reason of our incorporation into that Body, of which we are all members, under Him, our Head, we are already risen, and are seated, in hope and expectation, in heavenly places.

St. Augustine: Because the Body of Christ, that is, the Church, will be at God's right hand in bliss, therefore the Apostle says that God has made us to sit together with Christ in heavenly places. For though we are not there in person, we are there already in hope.

St. Chrysostom: The Head being already seated there, the Body sits with it; therefore the Apostle adds that we sit together in Christ.

St. Jerome: Even now the saints of God have their conversation in heaven. Their home is there, and their heart is there, and so even now they sit together in heavenly places in Christ.

Calixtus: Heavenly places. He has given us those gifts which are peculiar to citizens of heaven.

Meier: Exaltation into a celestially enlightened, pure and holy state of life.

Matthies: The spiritual Kingdom of heaven, or of God.

Olshausen: The awakening of the heavenly consciousness.

Rosenmuller: He hath furnished us with the highest happiness, as though we had already been received into heaven.

Ellicott: In Christ Jesus. Not only with Christ by virtue of our fellowship, but in Christ, by virtue of our mystical, central and organic union with Him.

Church Attendance Increased 100 Per Cent

The attendance at the Sunday evening services in St. David's Church, Portland, Oregon, has been doubled in number as the result of a campaign made by the "250 Committee", which has for its object, as suggested by the name, the procuring of that number of people to attend Church every Sunday evening. The committee has issued communications through the mails to each family in the Parish, emphasizing the importance and obligation of Church attendance, and is undertaking to call on every family personally. The Rev. Thomas Jenkins is Rector of the Parish.

Keep America's Young People at Their Studies

A Message From the General Board of Religious Education

A serious by-product of the war is the retardation of education. Most people will overlook this fact, and yet the reasons are easy to understand. There is a special and insistent demand upon the young people of high school and college age to fill the places of those who have gone in the service of the United States, and to enter new industries which are calling for labor, such as the manufacture of munitions. To quote the United States Commissioner:

"From the beginning of our participation in the war, we should avoid the mistakes which some other countries have made to their hurt, and which they are now trying to correct."

In support of this, it might be well to quote from the Editor of "The Challenge", a paper of the Church of England:

"Education has been interrupted in a deplorable way. We have not left any one at the University except medical students, and in our circumstances it would have been out of the question to do so. I think that every one agrees that one of the most disastrous influences of the war has been the withdrawal from school for industrial purposes, chiefly agriculture, of children under 14. Further, the high wages of the boys, and to some extent also the girls, in munition work, has led to general demoralization."

So serious does our government view such a situation, equally possible for us, that the Commissioner of Education wrote to the graduates of High Schools and the undergraduates in College, urging them to continue at their studies, unless called by the nation to some greater task. It yet remains to bring the facts home to the parents. Economic stringency in these days of high cost of living may blind parents to the larger issues; they must sacrifice to keep their young people at their studies.

A consideration of the demands of the future on the young people of America will make clear how much is at stake. These demands have been clearly stated by Dr. Claxton in his letter to the pupils in Public and High Schools:

"This appeal is made on the basis of patriotic duty. If the war should be long, the country will need all the trained men and women it can get, and many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers and men of scientific knowledge and skill in all the industries—in transportation and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the allies was for 12,000 engineers and skilled men to repair the railroads of France and England, and other thousands will be needed later. Russia will probably want thousands of men to repair and build her railroads. New industrial plants, shipyards, and our armies abroad will call for highly trained men beyond all possible supply, unless our Colleges and Technical Schools remain open and increase their attendance and output.

"When the war is over, there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt, and American men and women must assume a large part of the task. In all international affairs we must play a more important part than we have in the past. For years we must feed our own industrial population and a large part of the population of Western and Central Europe. We must readjust our industrial and social and civic life and institutions. We must extend our foreign commerce. We must increase our production to pay our large war debts and to carry on all the enterprises for the general welfare which have been begun, but many of which will be retarded as the war continues. China and Russia, with their new democracies and their new developments, which will come as a result, will need and ask our help in many ways. England, France, Italy and the Central powers will all be going through a process of reconstruction, and we should be ready to give them generously every possible help. Their Colleges and Universities are now almost empty. Their older students, their recent graduates and

their younger professors are fighting in the trenches, or are already dead, as are many of the older literary and scientific men, artists and others, whose work is necessary for the enlargement of the cultural and spiritual life and for all that makes for higher civilization. For many years after the war is over, some of these countries will be unable to support their Colleges and Universities as they have supported them in the past. America must come to the rescue. We must be ready to assume all the responsibilities and perform thoroughly and well all the duties that will come to us in the new and more closely related world which will rise out of the ruins of the old world which is now passing away in the destruction of the war. To what extent and how well we may be able to do this will depend upon you young men and women who have this year graduated from our High Schools, and upon those who will follow in the next few years, to a larger degree than upon any other like number of people."

The Government requested the Boards of Education of the different Churches to see that this matter was brought to the attention of the ministers of the country, in order that they might use their influence to keep the young people in school and college. At its meeting on June 6th, the Collegiate Department of the Board of Religious Education voted to place an appeal in the Church papers that the Clergy preach upon this topic early in September, or at least make an earnest plea at the time of the giving out of notices. The Chairman of the Department and the Secretary-elect were appointed a committee to draw up such an appeal, and they trust that the above will be sufficient to call the attention of the Clergy to the great need of action in this matter.

THEODORE IRVING REESE,
Bishop Coadjutor of Southern Ohio.

PAUL MICOU,
Secretary of Collegiate Department.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

For Thine is the Kingdom, and the power, and the glory, for ever and ever. As our prayers begin with God, so they must end with God. This is a liturgical ending added by the Christian Church in the first century, added as an inscription to God, which springs naturally out of the prayerful heart. It is to be pondered upon by us today, when God's Kingdom over His creation and His power is being denied, and His glory forgotten by so many, when the weightiest precepts and warnings of the Christian religion are most neglected. The devout Christian, saying twice a day this prayer, with the inscription, has to confess that God is supreme for ever and ever.

Note the place of this inscription. We have just prayed for the deliverance from the evil one; then immediately the Church utters its declaration of faith: Thine, O Lord, is the Kingdom, the power, and the glory—not Satan's, not the world's, and surely not ourselves. What can be more natural? It springs from the heart of the Body of Christ. There is but one Kingdom, one power and one glory, and that is God's. The earth may try to deceive with its kingdoms and its power and its glory; the tempter may show us all the kingdoms of the earth, and promise all power, but the answer of the prayerful soul is, Thine, O Lord, is all this. "The Lord is King, be the people never so impatient: He sitteth between the Cherubim, be the earth never so unquiet." So sang the Psalmist. "Thine is the Kingdom, and the power, and the glory" is the Christian declaration at the end of his prayer to God. Above the noise and the strife of the battle, the soul passes to God on His throne, in His power and glory, and declares that no other has this Kingdom, power and glory.

So, however much we may be puzzled over the prevalence of evil, of man's self-will and helplessness, we end our prayers with a glorious act of faith in God. We, with the eye of faith, see the King in His glory; as the Apostles beheld the glory of "the Only Begotten of the Father", so we also see within the veil the Lamb of God worshipped by the saints of heaven.

Beginning in prayer with God, passing from heaven to earth, we come back to heaven in spirit to give God the praise due unto His Holy Name.

Help the Chaplains To Help Their Men

WHO ARE THE CHAPLAINS?

The officers of the Army and Navy and of Base Hospital units responsible for the souls of the men—our men.

WHAT DO THEY NEED?

Service Books, Christmas cards, reading matter and other recreational material.

HOW CAN WE HELP?

By giving and continuing to give Magazines, while they are still fresh. Chaplains ask for Scientific American, Popular Mechanics, all kinds of fiction magazines, and especially periodicals with illustrations.

Books, mainly popular fiction.

Victrola records.

Music, especially popular songs.

Money, for some definite object: \$10 sets a Chaplain up in games; \$5 provides Christmas cards for all his men (these are wholesale prices—large purchases should be made at once); \$25 provides 500 Service Books; \$1.50 to \$5, a magazine subscription; \$1, \$1.50, \$2, special books asked for by title.

There should be a special fund in the hands of the Central Committee for other emergency needs, or pledges may be made of definite amounts on call by the committee.

WHY SHOULD WE HELP?

It is a tradition in the Service that the Chaplain shall provide for the recreation of the men. Civilian organizations may assist, but cannot take his place.

He has little or no equipment for this or for any purpose. An adequate supply of recreational and other material will open up for the Chaplains avenues 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.

WHAT DO THE CHAPLAINS SAY ABOUT IT?

"At present we are able to do nothing for the poor fellows on 'outpost' duty at the various isolated stations, who cry in vain for something to relieve the terrible monotony."

"Our ship is on hard, isolated duty. Anything you could send our crew they would appreciate very much."

"The Chaplain has an opportunity for reaching hearts and consciences such as is given few men in any other field of service."

"Anything which helps to keep our men in efficient condition, morally as well as physically, is true patriotism, and those who assist you in this splendid work are truly 'doing their bit'."

WHAT WILL YOU DO TO HELP THE CHAPLAIN HELP HIS MEN?

For further information, apply to your local C. P. C. officer, or to the Church Periodical Club, 281 Fourth Avenue, New York, N. Y.

TO PLEDGE OR NOT TO PLEDGE

To pledge or not to pledge—that is the question:

Whether it is nobler in a man to gather

The Church's blessings free, and leave the others

To foot the bills and spread the Gospel tidings,

Or to take pen, to sign a pledge that's duplex,

And share the cause? To sign—to pledge:—

To pledge—perchance to pay! Ay, there's the rub:

For in six months I may have lowered salary,

Stocks may have sunk, or bad investments swat me;

And then, besides—the increased cost of living

Must give me pause; there's the respect

I owe myself to run a costly motor, The dues of clubs, the children off at college!

Why not content myself with casual giving

On pleasant Sundays, when I journey churchward,

And not commit myself to certain moneys?

And thus the native hue of resolution Is sicklied o'er with the pale thought of cost:

And enterprises of great pith and moment

With this regard their currents turn away,

And lose the name of action!

—G. C. S., in Parish Visitor, St. Luke's Church, Evanston, Ill.

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

A new pipe organ has been installed in St. James' Church, Lancaster, Pa.

"The Pilgrimage of Prayer," was observed in the Diocese of Missouri from the fifth to the eleventh of this month.

The thirty-first annual meeting of the Central Council of the Girls' Friendly Society in America will be held at Utica, N. Y., October 18-23.

Bishop Faber, who recently visited Troy, Mont., announces the gift of a twenty-five foot lot adjoining the ground upon which the new church is being erected there and the receipt of a silver communion service and \$125 in cash from friend for the Church.

Over one hundred deaf mutes from Northern Michigan met at Grace Church, Traverse City, on Sunday, August 12th, where the Rev. B. R. Alabough, also a mute, interpreted the service and preached in the sign language.

The members of the Guild of Christ Church, Clarksville, in the Diocese of Dallas, Texas, are undertaking to raise funds for the erection of a new church building. There are twenty-five communicants in the Mission. The Rev. R. Morgan, who resides at Bonham is in charge of the field.

About forty-five or fifty men belonging to St. Paul's Church, Minneapolis, Minn., have enlisted for the war in different branches of the service, including the Rector, the Rev. Wm. P. Remington, who is Chaplain of Base Hospital Corps, No. 26, University of Minnesota, and fifteen members of the choir and a sophomore at the university, will serve as interpreter for the corps.

Mr. Francis B. Bannen, who died at Pottsville, Pa., last month in his 85th year, was a faithful member of Trinity Church that city, and left the Parish \$500 in his will. In commenting on his death, the Rector said, "He has been most faithful in receiving the Holy Communion. Despite his years rain or snow, heat or cold would seldom keep him at home. He set an example in this respect that many younger people would do well to follow."

The death of Mr. William C. Bissell, a prominent lawyer and Churchman, of Charleston, S. C., occurred at John Hopkins Hospital, in Baltimore, on Thursday, Aug. 9th. Mr. Bissell was the Secretary of the Standing Committee of the Diocese of South Carolina, lay reader for many years in St. Luke's Church, Charleston, and teacher of a large Bible class for men.

More than fifty sailors formed a church party that marched on Sunday evening, August 12th to St. Peter's Church, Norfolk, Va., for a special service that concluded a program of religious exercises begun early in the morning. The Rector, the Rev. W. E. Callender, preached a sermon especially prepared for the boys in the service of the country.

One thousand people attended a special service held in St. John's churchyard, Hampton, Va., on Sunday afternoon, Aug. 12th, for Battery D, the local field artillery battery, which has been on duty in that city, and will soon be sent to Anniston, Ala., for training before being sent to the European field. The Rev. George F. Rogers, of Lynchburg, had charge of the service and gave the address in the absence of the rector, the Rev. E. R. Carter, who was away on his vacation. He was assisted by the Rev. John Jackson of Charlotte, N. C.

The tenth International Purity Congress will be held at Louisville, Ky., November 8-14. Among the eminent Churchmen who will have a place on the program are the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, the Rt. Rev. the Lord Bishop of Rangoon, the Very Rev. Robert K. Massie, of Lexington, Ky., and Hon. Richmond P. Hobson, of Alabama. The Rt. Rev. Dr. Robert A. Gibson, Bishop of Virginia, sends regrets that he cannot attend the Congress on account of the uncertainty of his health, but he has appointed five clergymen to represent his Diocese at the Congress. "Nothing further" says The Light, "could be desired if every Bishop and every Church

authority in North America would extend similar co-operation.

The Breck School, St. Anthony Park, St. Paul, Minn., will open this fall in its new quarters within a short distance of the State Agricultural College and the State University. Graduates from the high school course are admitted into any college or university and the University gives credit for work done in the religious subjects. Mr. Benjamin A. Stevens, the new principal, was the superintendent of schools at Ouray, Col., several years. He is a graduate of the University of Wisconsin.

The Diocesan School of Religious Instruction of the Diocese of Michigan City, will be held at Howe School, Howe, Ind., Sept. 3-8, next. The officers are, the Rev. J. H. McKenzie, D. D., Director; Miss Alice Goldthwaite, Secretary; Mrs. Ferdinand Beedfield, Treasurer. The subject of the courses to be presented and the members of the faculty are as follows: Archdeacon Long Chaplain, "Pedagogy or Religious Psychology," Dr. McKenzie. Challenge of the Children of the Church," the Rev. E. W. Averill. "Christian Nature Series," the Rev. J. F. Plummer. "Missions," Miss Goldthwaite. There will be conferences on "The Junior Plan," "Young People's Societies," "The Small Sunday School," "The Woman's Auxiliary Board Meeting," "The Diocesan School—Shall it be an Annual affair?" Leaders, Archdeacon Long, Mrs. Walter Crandall, the Rev. Mr. Plummer, Mrs. Beedfield, and the Rev. Mr. Averill.

Personal Mention

The Rev. Lee W. Heaton, Rector of Christ Church, Dallas, Texas, has resigned.

The Rev. Thomas F. Opie of Saltville, Va., has accepted a call to Christ Church, Pulaski, Va.

The Rev. Dwight W. Graham has resigned St. Agnes' Church, East Orange, to be associated with St. John's Church, Jersey City.

Mr. Cornell Franklin, formerly a member of St. Paul's Parish, Columbus, Miss., has been appointed Assistant Attorney General of the Hawaiian Islands. He resides at Honolulu, and is a member of the Vestry of St. Andrew's Cathedral.

After September first, the address of the Rev. Paul Micou will be 289 Fourth Avenue, New York City. He will then assume his duties as Secretary for the Collegiate Department of the General Board of Religious Education. His mother, Mrs. R. W. Micou, may be addressed in his care.

Dean F. W. Beekman of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., has resigned, and will sail shortly for France, as head of the American Soldiers' and Sailors' Club. The Dean was a famous athlete at Amherst and a Rough Rider in the Spanish-American war.

The Rev. Frederick T. Datson, Rector of the Church of the Good Shepherd, Wichita Falls, Texas, has resigned to become Rector of Trinity Church at Fort Worth, Texas. His resignation will go into effect the first of September.

The Rev. Lee H. Young, of Dillon, Mont., will begin his new work at Bozeman, that State, the first of September. He was united in marriage the first of August to Miss Juanita Thomas of Dillon, the Rt. Rev. Dr. Faber, Bishop of the Diocese, officiating.

The Rev. Godfrey W. R. Cadman, Rector of St. Paul's Church Schenectady, N. Y., left on Monday, August 13th, to enter a Canadian regiment as private, to "do his bit" in the war. He is a subject of Great Britain.

The Rev. William J. Tilley, Rector of Christ Church, Harrison, has been appointed Chaplain of the Old Soldiers' Home, a New Jersey institution in Arlington. He will shortly complete twenty-five years of faithful service as Rector of his Parish.

Some of the young Clergy who offered themselves as Chaplains, on account of the long delay, are taking service with the Y. M. C. A., especially in foreign countries. They are among the best fitted men for Chaplains. Determined to enter the service of the Government, they are enlisting, or taking such positions as have been named, making a real loss for distinctively Church work.

The Rev. Harry Perry of Iola, Kansas, has accepted a call to the Diocese of Mississippi. He will have

charge of the Church of the Redeemer at Brookhaven, and other Missions in the vicinity.

The Rev. Frederick D. Butler, who has resigned the Rectorship of Grace Church, Freeport, Ill., in the Diocese of Chicago, will begin his new duties in St. Paul's Parish, Alton, Ill., Diocese of Springfield, September 15th.

The Rev. P. K. Edwards, Rector of All Saints' Church, McAlester, Okla., has had charge of St. Paul's Church, Minneapolis, during the month of August. Mr. Edwards was a resident of Minneapolis before becoming a candidate for Holy Orders, and after his ordination was Rector for some time of St. John's Church, Mankato, Minn.

Miss Margaret Houghteling, daughter of the late James Houghteling, founder of the Brotherhood of St. Andrew, was united in marriage on Saturday, August 18th, at Christ Church, Winnetka, Ill., to Lieut. Arthur Farewell Tuttle, son of Mr. and Mrs. Henry Nelson Tuttle of Lake Forest.

Mr. Ben J. Potter, late municipal organist and music director at Kansas City, Mo., has accepted the position of Organist and Choirmaster of St. Joseph's Church, Detroit, Mich.

A report from the Allentown, Pa., army camp states that "a visitor to camp who soon gained popularity was the Rev. P. C. Wolcott, Rector of Trinity Church, Highland Park, Chicago, who came to see his son, Paul, a member of one of the Chicago Ambulance Corps units."

The Rev. William L. Wood, Rector of Trinity Church, Lenox, Mass., who has been appointed Chaplain of the Bellevue unit, American Red Cross, officiated and preached for the last time, before going to the front, in his Parish Church on Sunday, August 12th. The Rt. Rev. Dr. Davies, Bishop of Western Massachusetts, was present and gave him his blessing, and in behalf of the Parish and Diocese, assured him of their interest and appreciation.

The Rev. E. W. Averill, Rector of Trinity Church, Fort Wayne, Indiana, and family spent their vacation motoring to places of interest in Illinois and Wisconsin. One week was enjoyed at Naperville, a suburb of Chicago, where Mr. Averill's father had served as Rector of St. John's Church thirty years ago, and was greatly beloved by his people, who, after his death, erected a monument in the churchyard to his memory. At Kenosha, Wis., it was Mrs. Averill's privilege to visit Kemper Hall, where she had been a student when a girl.

In the death of Mr. Cortlandt Parker, Trinity Church, Newark, N. J., has lost a very devoted friend. His father was long the Senior Warden of this mother Parish of the Diocese, leaving a memorable name as a great lawyer. His son had also won for himself a distinguished place in the same calling, and was reproducing his father's devotion in the service of the Parish. He died on August 18th, at the age of sixty years, greatly mourned. There was at the funeral such a gathering of professional and business men of the State and community as one rarely sees.

It is understood, says the Bishop's Letter, that the Rev. Mr. Maxon of Versailles, Ky., has been called to the Rectorship of St. Mark's Church, Crescent Hill, Louisville. It will be remembered that Mr. Maxon was also elected Rector of St. Andrew's, which he declined, and was afterwards asked to become the Coadjutor Rector of the Cathedral. He did not feel that he could accept that offer, feeling that he could do his best work at Versailles, where, for the present, it needs a very strong man to build up both the Parish and the College at that place. It is understood that Mr. Maxon has not yet given a definite answer to the invitation to become the Rector of St. Mark's. It is said he is still convinced that he ought not to leave the Diocese of Lexington. There seems to be, however, a determined effort to get him into the Diocese of Kentucky, and further steps in that direction will be most interesting to contemplate.

Missionary in Japan Honored

The Rev. P. A. Smith of Fuhui, in the Missionary District of Kyoto, has been elected to an advisory membership, as a representative of Christianity, in the Fuhui Prefectural Educational Association by the officers of that body. This would be of little note in some places, but Fuhui Prefecture is conservative, strongly Buddhist, and more or less anti-Christian, and this is the first time that Christianity, as such, has received an official recognition, hence it means a considerable step forward in this case.

Just a Moment Please

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

Patrick Henry is the Senior Warden of St. Luke's Church, Brandon, Miss.

It is generally believed all nations will reject the Pope's plea for peace.

"Ma" Sunday says: "There is no difference between sin in trousers and sin in petticoats."

Mr. L. E. Speegle of Charleston, W. Va., declares that "the Churches which look after the spiritual life of boys are the Churches which can support themselves without chicken dinners or oyster suppers."

The Challenge, an English Church publication, is authority for the statement that a large number of soldiers in the British army have signified their intention of seeking Holy Orders when the war is ended.

"Unless the denominations keep their Church Colleges going, the stock of ministers will run out," is the opinion of Dr. George W. Taft, Dean of the Baptist Theological Seminary, Chicago, expressed in an address delivered at the Winona Lake Conference last week. "Only a few ministers," declared the Dean, "come from our State institutions. Prominent Church Laymen like Woodrow Wilson and Charles Evans Hughes come from Church Schools. The denominations most loyal to their own traditions have maintained the largest per cent of increase."

No war within man's memory, says The Dial, has imperilled Oberamargau Passion Play until the present one. Late visitors to the village speak of it as a haunted place, struggling to live on in memories of the past. They report that the spirit which made and kept the play is lacking, as well as the cast. Anton Lang, the "Christus", renouncing his dream of a pilgrimage to the Holy Land, after the return of peace, has been called to the colors, following "John the Baptist" and other participants into the strife.

Archdeacon Waddell of Mississippi relates a good story which a gentleman once told him of a visit paid to an Indian tribe. Among other things, the gentleman asked them if they had any preaching down there. "Oh, yes, sir," they said. "We have preaching every Sunday." "How much do you pay your preacher?" "We give him seven dollars a year." "Seven dollars a year!" he exclaimed. "Why, that's mighty poor pay." "Yes, sir," they said, "but it is mighty poor preach!"

Miss Kate Hamel, daughter of the State Councilor of Architecture at Frankfort-on-Oder, Germany, wrote a letter, under date of June 20th, to a school girl friend in Switzerland, in which she said, among other things: "Yesterday, again, our pastor explained to us convincingly that our first parents, Adam and Eve, were also Prussians. That is quite easy to understand, because the Bible tells us that the German God created us all after His own image. If, then, all men are descended from Adam and his wife, it follows that only Prussians, or at least Germans, ought to exist in the world, and that all who push on and prosper ought to belong to us. You must admit that that is logic, and that is why our motto is, 'God with us, Germany above everything.'"

The Catholic World, a magazine published in the interest of the Roman Catholic Church, urges the keeping of an accurate record of all Catholics who enter the service of the country, in order to keep in touch with and to help them, and also as a basis for the claim of a definite number of Chaplains in the army and navy. "It is ridiculous," declares the Editor, "that a regiment where sixty per cent or more of the men are Catholics should have a Protestant Chaplain."

The August number of The Forum contains an interesting contribution from the pen of Eric Adolphus Divine, in which he informs his readers that "the followers of Bahaism claim that this is that 'great and terrible day of the Lord', which was to precede the millennium; that we are now facing the dawn of universal brotherhood, when the people of the world will be freed from the shackles of strife and tyranny, and become united in the

bonds of everlasting peace. The Bahais have seen the handwriting on the wall! They base their claims on the statements of the prophets of the Old Testament, and are now looking for the fulfillment of the new predictions that are to inaugurate a new civilization." Abdul Baha, who succeeded his father, is the present leader of the Bahai movement, and resides in the United States. Mr. Divine states that "prior to his coming to the United States, Abdul Baha spoke in St. John's Chapel at Westminster Abbey, and at Dr. R. J. Campbell's Church. The Persian teacher reckons Canon Wilberforce and Dr. Campbell among his personal friends."

"Wartime social problems," says the Survey, "vied with questions of race relations and the participation of the Church in social service as chief concerns in the minds of the delegates and speakers from twenty-six states who attended the sixth annual Southern Sociological Congress. Perhaps the most striking feature of the Congress was the strong bond between the Church and the social aims of the South. A large proportion of the delegates were ministers—or former ministers—engaged in social work." One speaker declared for a social service program which would make every Church a center of social education, make it a center for neighborhood activities, tie the Church up to the social and civic agencies of the community and get the Church behind all the movements for human betterment in city, state and nation, and lead the Church into the fight for social justice.

The Bishop of Oxford's prayer for Germany:

"Give Thy blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred, suspicion, and the fever of war, among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale hosts of sufferers, among them as among us. Reward the patience, industry, loving kindness and simplicity of the common people, and all the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us to use our present afflictions, which come from us, and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with those who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest, and just in our dealings one with another, and following in all things the standard of the Son of Man, whom we have denied and put to shame, and crucified afresh upon the Calvary of our battle ground. Amen.

Difficulty in Transfer Of Church in Danish West Indies

Difficulty has arisen, says the New York Times, between the English and American Church authorities in what was, until recently, the Danish West Indies. When those islands came under the flag, the Episcopal Church here is said to have assumed the Church of England Churches on the islands would also come under the flag. Arrangements were perfected to make them part of the Porto Rico jurisdiction. Trouble arose at once. It appears that the three Churches on one of the islands form the backbone of a Church of England district, with the Rt. Rev. Dr. Edward Hutson as Bishop.

Bishop Hutson declared that, were he to lose the Churches transferred politically to the United States, his district would be ruined, and he would be compelled to resign. The Episcopal Board of Missions, which had made arrangements for the transfer to it of the St. Thomas work, was compelled to stop, and the Bishop of Porto Rico was ordered home. The matter is now being adjusted between the American and English Churches. It is recalled that when the Hawaiian Islands were transferred to the flag, the English Bishop there stood out precisely as Bishop Hutson is now doing. It was some years before the transfer at Honolulu was made.

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PAPAL PEACE

There are a great many people who feel that the war is just the thing for our young men. That they need the discipline of the camp, and the rigorous exercise of the field, and the manly courage of the combat; that in fact we are going to improve our young men physically and morally by military training.

Of course everyone who has studied history knows that war is the worst possible thing for the physique and morale of young men.

It kills off the most fit and leaves the weakling at home to propagate his kind.

It disseminates vice by throwing together the vicious and the sound with the result that the rotten apple always has the final advantage. It contaminates the barrel.

War consumes the best years of a young man's life in a perfectly useless training which unfits him for the pursuits of peace.

Personally we believe that this nation had to fight, and that this war is in the line of police duty against a gang of thugs and bandits, but we are under no illusions as to the blessings of the military caste. They are entirely negative. War is about as beneficial to the human race as an earthquake. It clears the ground for a new earth, but is terribly hard on the inhabitants thereof.

We need, therefore, to realize as we offer our sons to be sacrificed, that war is a perfectly senseless method of settling human disputes by enlisting young men to shed one another's blood in order that a lot of perfectly selfish adults may improve trade or extend their sovereign domains.

But war is not different from any other fight. There is the aggressor and the one who is aggrieved, and the innocent bystanders, and the rescuer of the defenseless. A muscular youth who would stand by and allow a domineering brute to beat a helpless child to death might be a pacifist, but not a saint. We are fighting because a coarse brute was trampling on every helpless victim that he could get his hobnailed shoes upon, and we believe that he is just beginning to get properly thrashed, when the Holy Father tells His children to make peace.

Now we have every respect for Benedict XV., and we are inclined to concede to him certain paternal traditions in Europe, but we question whether he has played the father in this conflict. We are not quarreling with Germany because we all covet the same thing, and therefore should all be spanked and sent to bed.

We are quarreling with Germany because she has murdered the innocent, and crushed under her heel every principle of decency. Is it enough, therefore for the father to tell his children, "I am impartial; I do good to every one; I beg you to cease your fighting"?

But if we have any business to be in the war at all, it is because the war is a righteous war; and if it is a righteous war, it cannot cease until the cause of the war is accomplished—and it is just here that the Holy Father should have acted. He should have reproved some of his children for violating every principle of honor and integrity in his treatment of his other children.

Is Belgium no less a child than Germany? Is it enough to say to a brute who has dishonored his own sister to go back and stop dishonoring her?

The nations cannot accept the Pope's offer of peace, for the Pope's offer sidesteps the causes of the war, and treats each belligerent as though he were equally guilty. But that is a begging of the question. We are fighting with Germany because we believe her to be infamously guilty.

We hate war as much as does His Holiness, but we cannot stop fighting simply because war is terrible. We knew that when we entered the conflict.

We join with the Pope in his estimate of the unhappiness of a world at war, but is peace the only principle at stake. If so, we ought not to have entered it at all; but we entered it to establish a principle, and that, the principle that no nation could violate every law of nations with impunity. Germany, thus far, has chastised the innocent. It is all right for the innocent who has been injured to forgive his persecutors, but it is another thing for the moral police force of Christendom to let Germany go back unpunished. With what result? That the world has been at war for three years, and accomplished nothing? What an awful waste of life and property!

Better by far that the world should be at war for four years and accomplish something, and that something that no potentate has the right to deluge the world in blood again, in order to strengthen or extend his supposedly divine right, that no nation can ignore vows, or murder women and children, or violate neutrality with impunity.

But that end will not be accomplished until the wicked son is cast out of the family of Europe, until the house of Hohenzollern shall be extinct as a ruling factor in the civilized world.

There are certain sins that no civilization can allow to go unpunished without losing its character. As well let murderers in our city operate with impunity as to let the Prussian gang return to their haunts for rest and refreshment.

It is the privilege of an individual to forgive his enemies, no matter how great the atrocities; but it is the function of the State to protect society from murderers and thieves. When the Pope calls upon individuals to forgive their enemies, he is fulfilling his functions; but when he calls upon the governments of the world to relinquish their efforts to punish the guilty, because the price is frightful, he seems to be calling Peace! Peace! when there is no peace, and can be no peace—nothing but a compromise.

Until Germany is truly penitent, there can be no forgiveness of her sins.

Beautiful Tribute Paid to the Rev. F. W. Hardy of Kentucky

A member of St. Stephen's Church, Louisville, Ky., in "The Bishop's News Letter", pays the following beautiful tribute to the Rector of that Church, the Rev. F. W. Hardy, who has accepted his election as Senior Canon of the Cathedral, and will enter upon his new duties the first of October:

"When the Senior Warden read the letter of resignation of our beloved Rector, it pierced the hearts of all present. Many of us could not restrain our sobs, and the tears rolled freely down our cheeks. There is an undercurrent of deep sadness among us as we assemble for worship and go about our accustomed duties in the Parish, as we all think and speak of our common sorrow—the severing of the dear and hallowed ties of our beloved pastor and people, which is soon to take place. We all humbly realize and deeply appreciate that during his ministry of the past he possibly could give; he was always ready and willing to 'spend and be spent' in striving to bring us to the feet of the Master. How many homes he has brightened, cheered and comforted in the dark hour of sorrow and trouble no one but our own dear Master Himself knoweth, and only eternity will reveal how many have been turned into the paths of righteousness through his blessed influence and ministry. He has entwined himself around our heart strings, and the thought of separation fills our hearts with unutterable sorrow. Many of us were praying for him and with him while he was considering the call to the Cathedral, and while he was making his decision, and we all know and realize that the decision was reached after fervent and earnest prayer for the guidance of the Holy Spirit, and that it must be for the best. We are humbly and deeply grateful for his blessed ministry and our hallowed association with him these many years, and he goes forth from us with our deepest affection and earnest prayers that God's richest blessings may abide with him and all connected with him in his new ministry and work. We all realize and appreciate the honor bestowed upon him, and that he will have a much wider field for his unusual ability and consecration and that our loss will be some one else's gain, and we congratulate Dean McCready and the members of the Cathedral in securing his services. The very best and highest tribute that we could render our retiring leader is that he will leave behind him a united and loyal congregation, who, through God's help, will strive to remain steadfast and true to every duty and responsibility, and endeavor to carry forward the work our Master has for us to do through the instrumentality of this our beloved Church. We render to him our parting and loving tribute in those beautiful words used by Phillips Brooks:

"To pass through life beloved as few are loved,
To prove the joys of earth as few have proved,
And still to keep the soul's white robe unstained—
Such is the victory thou hast gained."

Missionary Doing a Successful Work Under Great Difficulties

An unusually successful work is being done in St. Stephen's Mission at Shell Lake, Wis., which has proved for many years a source of no little inspiration and encouragement to others in the difficult missionary field throughout northern Wisconsin, writes a special correspondent. The com-

municants have generously met their financial obligations to the Mission, the Diocese and the General Board, which has enabled the Bishop to procure for them the services of capable Missionaries, and it is hoped that before a great while the Mission will be self-supporting.

Members of the choir accompany the Missionary every Sunday to other Missions and a faithful Lay Reader frequently reads the service elsewhere. There are fifty-seven communicants in the Mission with an attendance in the congregation the past year of not less than forty-three and up to 139, and an average attendance of eighteen in the choir. The attendance of from ten to nineteen at the early celebrations of the Holy Communion during the summer is quite remarkable, accounted for in part by the fact that the people in this section do not know what it is to take a vacation in the summer time.

The Missionary, the Rev. J. J. Crawford, is also in charge of a number of other places. The communicants are widely scattered and as he finds it impossible to visit them in their homes except occasionally, he sends them frequent communications, and in this way keeps in constant touch with all who are under his care. The Church of the Ascension at Harvard had been closed for two years when the Missionary began writing personal letters to each communicant. The Church is now open and the services are attended regularly by every communicant.

At Minong there are a few scattered communicants who are situated twenty-five miles from the nearest Church, all of whom are faithful and are kept informed of Church life and instructed by correspondence. Twenty-three miles north of Shell Lake, in the most desolate and wild section of the northern part of the state, there are nine communicants who are being held by letters from the Missionary true to their Baptismal and Confirmation vows.

The Missionary visited this section recently, where he officiated at a wedding and administered the Holy Communion to the faithful. Three men and two women at Spooner have been reached and instructed by correspondence, and presented to the Bishop for Confirmation.

North Texas Items

On Friday, August 17th, Archdeacon Wicks united in marriage Capt. Austin F. Anderson, U. S. R., and Miss Kathryn Powell, both of St. Mark's Mission, Plainview, Texas. Lieut. Jennings Anderson, brother of the groom, was best man. Lieut. Robert Brahan was present as a witness. This service was particularly interesting and stimulating because of the character of the work done in this little Mission in the past by these young men. The membership of St. Mark's is about thirty, yet it has produced three officers for active service for the United States. Another as yet unorganized Mission at Crosbyton has produced two—Donald and Herbert Spencer. Of such men as these the Church and nation cannot have too many. Their loss from their home Church, we hope, will be met by stimulating others to like devoted service. Their absence in the field of duty is not cause for mourning, but for congratulation.

The Rev. E. C. Seaman, Rector of St. Andrew's Church, Amarillo, Tex., has been very successful in organizing the Boy Scouts of America. Under his efficient management, they are daily becoming more and more helpful in the discharge of tasks aiding in the patriotic activities of the community.

The health of Bishop Temple, which has been reported somewhat impaired, is at present very much improved. It is very likely that he will soon be restored fully to his usual robust condition.

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WASTEFULNESS—THE CRIME OF THE DISCHARGED STEWARD

A Sermon Preached in St. John's Cathedral, Denver, Sunday, August 5th (Ninth Sunday After Trinity), By Dean Hart

"There was a certain rich man which had a steward; the same was accused unto him that he had wasted his goods."—Luke xvi:1.

The "certain rich man" is God. The steward is ourselves. The "accuser" is Diabolos, the Devil. The accusation is, that we have "wasted," we have not utilized, we have left outside our life and not put to their legitimate purposes the things we deal with, and are compelled to deal with, in order that we may live and let live.

And two sets of character-builders are here. There are never more than two sets; it is either one or the other; Cain or Abel—Jacob or Esau—Saul or David—the Pharisee or the Publican—the Prodigal or his brother—the saved or the lost. There is no middle ground; it is a matter of either life or death; you cannot be "nearly alive," it is either one or the other.

In this case the man that "wasted his lord's goods" and was untrue to his undertaking, gradually allowed his character to be undermined, and he not only became a thief himself but he spread the blight and made the tenants thieves too! whereas the other character here described in the moral, the Lord drew from his parable; a man who made friends by his use of his opportunities found eternal friends and an eternal home—he was a saved man.

Mr. Wells, who by his nimble brains and facile pen has caught the public eye and ear, is like Bunyan's blind man groping amid the tombstones, or like the quick-witted Athenians whom Paul described as "feeling after God, if haply they might find Him." They have a consciousness that there is an Invisible King but they cannot find Him.

Now it was the great commission of the Church that it should reveal and make visible, this Invisible King. "Ye are my witnesses," saith the Lord. If we are silent, then only Nature is a gagged witness, Nature is without a regulator and at this present is in no condition to bear a faithful witness!

Nature is now "subjected to impotency" waiting with intense desire for the manifesting of the Sons of God, waiting for the redemption of the bodies of God's people; then Nature will no more be "red in tooth and claw," but the lion shall eat straw like the ox and they shall not hurt nor destroy in all my holy mountain," saith the Lord. Then Nature will tell of God with a voice which at present is denied her.

It is because of this disability of Nature to proclaim "the mercy and loving kindness of the Lord" that men have been commissioned to tell of his goodness. We now are "Stewards of God's mysteries," and as St. Paul wrote to the Corinthian Christians—and remember that in a pagan city the daily life of a Christian was a standing marvel to the rest of the community, so different was their spiritual living to that of worldlings; it was to these "imitators of God," these men and women who were the representatives of Christ, Epistles of Christ read of all men, that he wrote—"it is required of a steward that a man be found faithful." We are God's husbandry, we are God's farm. Now everybody knows that to be a successful ranchman requires "all diligence" from early morn to late night. The farmer has (as we say) to be "on the job," and if he is not he may just keep body and soul together but he will never lay up anything in store for the time to come—he won't even have a Ford! He will be exactly the sort of a steward the Lord depicted in the parable.

The rich man was an absentee landlord. He had a town house, a mansion, in Jerusalem, in the City of God. He could not attend himself to the details of his estate, that he could relegate to a steward, whilst he himself attended to higher things—the regulation of society and the great affairs of the nation.

He chose a steward well qualified to manage his estate. He was a farmer who was thoroughly conversant with all the detail of country life, he was therefore competent, if he were honest, to let the farms to tenants, to see that they did not injure the property or use the land unfairly, and to collect the rents regularly. So for a time things went on smoothly, but gradually the income of the estate became less and less. The excuses

the steward made to his employer began to be worn out, they had not about them a true ring, so the Lord of the Manor made inquiries and the conclusion he reached was that his steward was lazy; he was letting things "go by the board." He did not find that he was actually dishonest; he was not appropriating the usufruct of the estate for his own purposes; he was not "salting down" and laying by what he ought to have forwarded to his lord; he only took his own legitimate salary; but he ceased to be alert, he stayed at home with his wife and dawdled, lolled about. He knew what he ought to do; he saw the deficiencies of some of the tenants but he disliked finding fault; he wanted to keep friends with all his neighbors. At first his conscience pricked him and he felt uncomfortable; he knew he was not doing his duty, but the habit grew; it was only at first the position to "take it easy" wound filament of a gentle restraint, but disinclination to exert himself, the disround him one gossamer thread after another so gently, so softly, that he little suspected he was being "tied and bound with the chain of his sin;" when one day a messenger arrived from his lord to "render his accounts." It was a bolt out of the blue; it was no accusation he could refute, the summons said nothing of thievery, or immorality whereby he had defamed the decency of the neighborhood, but just of neglect. He had not been a faithful steward; he knew it was true, he had no defense. He had been lazy, he had not done his best. He felt it was useless to appeal to his lord—he was self-condemned.

Now, before we consider the expediency he took in his dilemma and the moral the Lord Jesus drew from his conduct, let us note the gravity of his offense. It was indeed a grave offense for it meant to the man complete ruin.

There is nothing which more arrests the wonder of the natural philosopher than the balance which is evident in the process of the world. There is just enough of everything, and no accumulation and no waste. It is true that there is an over-prolificness of production in the processes of generation, but we know from St. Paul's explanation that this embargo has been purposely laid upon Nature until men should be "redeemed" and again possess "the dominion," and the power of regulating a nature which would, if it were permitted, become so prolific that there would be no room for men on the earth. With this exception the economy of Nature is marvellous. The compensations in the human body have been the admiration of physiologists. The balance of the innumerable parts is exquisite; thousands of glands pour out exactly the proper quantity of their secretions—enough and no more—but let disease interfere with the working of any one of them and the whole vast machinery is thrown out of gear. It is not to be wondered at that a Creator who is so careful of adjustment and so prodigal of waste should require the same care in all His servants. How that the Kingdom of God into which we all by Baptism have been incorporated should have for its great law the strictest use of all the gifts of God. "Occupy till I come," is the command to all His servants. There is no room here for waste of time or energy. The man who is doing nothing is not being "occupied." That word "occupy"—be doing something—is an all-embracing word; it forbids laziness, dilatoriness, sloth, inattention, truancy. How it charges us all with inefficiency. How few hours of any man's life can he declare, I have "occupied" every minute with the King's business? And yet tireless energy is the rule of life in God's Kingdom. He that came to reveal God to us said, "My Father worketh hitherto and I work;" and one of his biographers, looking back at his three years' companionship with Him, remembering how thoroughly He used time and opportunity, wrote, If all He said and did were to be written, he supposed all the world would not contain the books of the record. He filled his life so full that there was no waste.

How do we know that this war is not the command of the Lord of the whole earth—"Give an account of thy stewardship for thou mayest be no longer steward?"

Already as many men, women and children have been killed—summoned to their account—as the whole population of Greater London, and as many have been wounded—chastised as it were—as the whole population of the British Isles!

And was it not time the Lord of the estate interfered? The year before the war the English working people only did one-quarter of the work they were capable of. In the chief industries of England there are 42,000,000 working days and they only worked 10,000,000 because of strikes, lock-outs, trade quarrels, and deliberate laziness. The wages were so high in some trades that the men made enough in three days for their week's necessities, and the other days they loafed, drank, and went to football games. In such an atmosphere of waste there can be no serious responsibility of life and therefore no religious expression.

In France they had tried their best to secularize the country. They had disestablished the Church; they had closed the religious institutions; the monks and the nuns left the country—many of them found refuge in French Canada—and that is the reason why that part of the Empire is apathetic in the war. The notorious Frenchman, Mons. Viviani, who has just been feted in this country, made a blasphemous speech in the French Chamber which was so in keeping with the sentiment of that body that it was voted to be widely distributed throughout the country, in which he boasted that they had "swept God out of the sky," and relieved the workingman of the incubus of a fear of judgment in the world to come.

I was reading only the other day a book by that clever French critic, Pierre de Coulevain, and she said of her countrymen: "The basis of our economy is avarice; we love our family, our children; we do not love the species. These are the real causes of their depopulation." "Shall I not visit for these things?" saith the Lord.

Look at Germany. I may say that the main impetus of their education for the last fifty years has been to reduce the Bible to a man-made book. They had universally undermined its authority; their clergy in consequence lost all hold on their people. The October before they set out to attempt to exploit the rest of Europe, a visitor in Berlin went to one of the leading Churches on a Sunday morning and there were thirteen in the congregation—and the pastor dismissed them.

Berlin could more nearly be compared to Sodom than I dare to prove to you—which unfortunately I am in a position to do!

The rottenness which Count Tolstoy told me of the Russian upper class and the debased immorality of even the Imperial Household made me cease to wonder that Almighty God had drawn "his bright and glittering sword."

We live amid such things and because of the general atmosphere we are unable to realize these conditions of humanity.

All this may be classed as "waste." It is a waste of God's gifts, a perversion of their use. The world did what the unjust steward did—he used his lord's goods for his own benefit and pleasure, and the day came, as it has come to the world—when he had to give an account of his stewardship and he had to throw himself upon the mercy of the tenants, just as the Allies have had to throw themselves upon the mercy of this country.

And what is going on before our eyes?

Carefulness is being compelled upon a world which was reckless and wasteful. The money of the rich is being distributed to the lower classes. Out of the £6,000,000 England is spending daily, £4,000,000 is going back to the soldiers and workers!

Who ever thought that the redistribution of wealth, which has been the unsolved problem of political economists and the crude proposals of Socialists, would be brought about by war? The effect of our kind of civilization, which is far from that brotherhood of men which it is the main object of the "doctrine of Jesus" to bring about, in which the energy of competition and not the generous helpfulness and self-sacrifice of love, is the mainspring. Our civilization could not but cause wealth to drift into the hands of the few, and the few spent it selfishly, with more and more abandon, until wastefulness became the crying sin, and the Lord of the estate, who also is "the Lord of hosts," mustered the hosts to the battle, demanded of the stewards an account of their stewardship, and the wealth which the few had grasped is drifting back, with the stern injunction to no longer "waste His goods," and carefulness and economy is once more the rule of the estate.

We are learning our lesson; let us not act as people who have lost "the fear of the Lord;" let us "hear the rod" and obey it and repent us of our faithlessness. Let us not sink lower, and follow only worldly wisdom as did the discharged steward. What did he do? To curry favor with the tenants and put them under an obligation to him, he lowered their rents; his unfaithfulness in his duty had undermined his character and he had become a thief; and he did, as all such people do, he injured his neighbors. He spread the blight, he made them partners in his dishonesty and they had to receive him into their houses and give him board and lodging as part of the price of the steal. It was a clever trick, and when the lord of the estate heard of it he "commended" the rascal for his cleverness, and the Lord Jesus remarked, "The children of this world are wiser in their generation than the children of light;" meaning to say, people who "live by sight" are keener in their interests than people "who live by faith." In and more alert to gain their ends, other words, the near and the tangible are more important and imperative than the unseen commands of the Kingdom of God; so the faithless man suits his present mood, yields to the natural inertia of our natures, dawdles over his work, lays abed when he ought to be up and doing, wastes time and opportunity when "the King's business requires haste"—he forgets he must some day give an account of his stewardship.

The generation of the children of this world is but short. The dishonest trick of the steward only did him service for a year or two; his successor put back the rents to their old figure and he found he was no longer a welcome guest, but a man without a home and without a friend. From his desperate plight the Lord Jesus drew the moral: "Make to yourselves friends by the mammon of unrighteousness, that when you die they may receive you into everlasting habitations."

I wonder why it was that the Holy Ghost allowed a Syrian word to remain in the text of the English Testament? Was it that wealth might be personified and its towering personality concentrated and kept in sight?

Mammon means wealth, and as money is the main measure of wealth it has come to mean money, but that is only one of its meanings. It widely means anything you have which gives you influence, and there is nobody in the world who has not some influence upon somebody!

This world is an "unrighteous world," so all that goes to make it, and work it, and influence it, unless it is separated, consecrated and hallowed, is unrighteous too; but just as we children of wrath, as we are by nature, may become children of God, by grace, so the money and power which would naturally tend to do the devil's work, may by the effort of a consecrated will be rescued to do God's work—you know how differently the same dollar may be spent!

Use your influence for God and His Kingdom. Be a faithful witness for Christ; everywhere and always a faithful steward of the grace of God. Let your example, your casual words even, be Godward, and against the waste, the uselessness, the frivolity, the lusts of the world.

And what will be the consequence? When you die those "friends" you have benefited, to whom you have done the greatest service one man can do another—handed on to them "true riches," "the grace of God," led them heavenwards; those "friends" will meet you as you step out on the other shore. Oh, do not go out yonder into a dark and desolate place; so live that many may welcome you when you leave us here. When the friends of time are round your bed, weeping and helpless, may you go to those "you have loved long since and lost awhile," and they will lead you to the mansion the Lord Jesus has gone to prepare for you—no perishable hovel of this polluted earth, but a "habitation of God's own making, eternal in the heavens."

Church Building at Wisconsin University

The Church in Wisconsin has purchased property at a cost of \$42,000 and a canvass for funds will be made to erect a Church building for the benefit of the students and faculty of the University of Wisconsin at Madison, says the Chicago Tribune. The original plans were made before the war began, and hence delayed in their execution, but it is felt now that action must be taken at once, and it is hoped a total of \$250,000 may be secured for grounds, buildings and endowment.

Two Stories Full Of Human Interest

Miss Alice B. Heaslip of Pass Christian, Miss., tells a number of stories, full of human interest, in her impressions of the Church Conference at Gulfport, through the columns of the Church News. The following pen pictures of the Rev. Dr. L. N. Caley of Philadelphia, Chairman of the Teachers' Training Course, and Educational Secretary of the General Board of Missions, will command the attention of our readers:

"Dr. Caley, who lectured during the morning hours on the New Testament and each night gave us illustrated lectures on the Life of Our Lord, was a wonderfully spiritual man with a voice of marvellous tones. He could lecture for hours without tiring, throwing his deep bell-like voice throughout the whole room, and yet with deep reverence, lowering its notes to deepest sweetest cadence when speaking of the Virgin Mary as one would always have a son speak of mother. His lantern slides were English copies of the masters, most wonderful in coloring.

"This man, well on in life—I should say at least sixty-five—with a face clean cut and full of strength, delighted in the companionship of youth. In our hours of relaxation, wherever one saw a group of happy, light-hearted girls, one would be sure to find Dr. Caley in their midst, his melodious laugh ringing out as gaily as that of the boys and girls about him. His influence on boys was remarkable. I witnessed a pretty incident in connection with the powers of this man. We gathered about the steps one evening for our Vesper service. In the gloaming, with the July moon just peeping up, we sent our prayers to God, all joining in some favorite hymns. Afterward Dr. Caley stood upon the steps and spoke to us. He made his plea strongly and sweetly, and we adjourned to the lighted room for our usual conference. I happened to turn to a boy from New Orleans of whom I had grown fond. To my surprise his eyes were wet with tears. He said, 'Don't look at me now. I cannot help it. I love that man.' My reply was, 'How old are you, Sidney?' When he replied, 'Eighteen,' I said, 'Don't be ashamed of your tears, Sidney. I have a boy of twelve, and if he is moved to tears when he is eighteen by the eloquence of a man like Dr. Caley, I shall thank God for it.' Later on I found that Sidney made a point of sitting near the man he loved and followed him with eyes of devotion.

"Dr. Caley left us that night at ten for Philadelphia. Sidney was the one who took him to the train and grasped his hand in farewell. This boy wants to be a minister of the Gospel. Looking on it, to me it seemed God's work. The mantle of the older man should fall upon the young, strong shoulders. Dr. Caley is a most noted Bible student. He knows the Bible like most of us know our alphabet.

"Another man of strong personality was Dr. William G. Sturgis, of Boston, the new Educational Secretary of the Board of Missions. He told us an interesting story in connection with this new appointment, showing how God has a purpose in His every move for us, and how we should ask His guidance in every step of life. Dr. Sturgis said he was a man of idle leisure, and although he had led a scientific life as a chemist, he had not thought of what he could do for the advancement of Christ's Kingdom. But God had planned it all. First his health was taken from him, and then his money, and he was compelled to look about for some definite means of subsistence. He was told to go to New York—told to go down a certain street. There before him stood the door of the Church Missions House. It was just as if God had said, 'Now Sturgis, open the door and go in.' He did. He found the Board needed an Educational Secretary and is now filling this post in a most efficient manner.

"He has a wonderful gift of exhorting God in prayer. For a layman it is unusual, and the wonder is that he is not a regularly ordained minister of the Gospel. Perhaps it is because as a layman he can do more good."

And such confidence have we through Christ to God-ward; not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God.—II. Cor. iii:4-5.

Lord, we Thy children look to Thee, And with an humble, prostrate will, Find in Thine all-sufficiency A claim to love and serve Thee still. —John Bowring.

THE CHILDREN'S HOUR

FAIRY GOLD

By EVA LEE MATTHEWS

Teague O'Brien was on his way home from the Fair. He was that rarity—a parsimonious Irishman. He had not bought a fairing for Norah Shaughnessy, and she had left him to go home with Pat McClosky, who had treated her generously to trinkets and ribbons. All the attractions of the Fair had appealed in vain to Teague's pocket. The fat woman, the two-headed boy, the dog-headed walrus, the vendors of various food stuffs, and even the saloon had failed to lure a coin from his purse, a heavy one as Irish purses go, though it was copper rather than gold that bulged out its sides. Teague had eaten a lunch put up for him by his careful mother, and taken a draft from his whisky flask in his pocket—whisky was cheaper when bought by the flask. He knew his mother's "old shawl" was thin as a veil, and there was a good warm one on the stalls for a sum he could well have afforded to pay; but he clapped his hand over his pocket, and resolutely turned his back on a Fair that had so few attractions and so many dangers. Others would linger long and come home in a jolly crowd. But one could hardly go with a jolly crowd without spending money, so Teague was alone on his homeward way—with what mean, dull thoughts it would be hard to say—for he kept his thoughts as close as his pocket. But his ferret-like face peered forward in the gathering gloom as he tramped steadily forward.

In spite of his dull, unimaginative temperament, his heart beat a little quicker as he saw in the gathering gloom the outline of an old fairy fort rising before him. No Irishman could pass that in the dusk with heart unmoved. Then suddenly with a shout of triumph he seized upon a little creature held fast under the toe of his boot.

"A leprechan, begorra," he muttered, "and there'll be the matter of buried treasure somewhere here-ava."

He picked up the little creature with thumb and forefinger, but even as he did so a strange change came over the creature, and he found that he was holding fast to a toad. But Teague was not so simple as to let go for that, and in a few moments he was holding a grasshopper, then a bat—but as Teague held on with a firmer hold, the leprechan finally assumed his native shape of a little mannikin in green, who said to him sulkily enough:

"What is your price for letting me go, for have it you must?"

"A treasure of goold," said Teague, "and a pile of it, too, begorra."

"Then dig where the shadow of your stick falls at midnight. Stick it into the ground right here."

Teague planted his stick where the leprechan showed him; then he released the malicious little elfkin, and hurried off home, where he got a pick and spade and was back again at the spot where his stick was planted long before the hour of midnight. The moon came out from the clouds, removing one worry from his mind—the fear that there might be no shadow to be seen in the general darkness. He waited with what patience he could till the distant church bell tolled the hour of midnight, and he could plainly see the shadow of his upright stick lying across a slight depression in the earth. He began to dig furiously, and by and by his pick struck something harder than the earth, that had been leaping upward in flying shovelfuls. He loosened the earth more carefully about it, and drew upward a heavy bag that taxed all his strength to lift it from the hole he had made. He opened the mouth of the sack, and the gleam of the moonlight was reflected from the yellow nuggets within. He had gold, and heaps of it! But he must hide it from every one, and first of all he must fill the hole again, and as far as possible conceal the traces of his midnight excavation. This he did with unusual care, and then shouldered his bag of gold and marched home, with heart elate, though with aching shoulders. He could not bear to be parted from his treasure that night, so he went to bed with it. It was a rather knobby and uncomfortable bedfellow, but he consoled himself with the thought of the untold riches that was his, and, strange to say, he

thought not at all of spending it, but only how he should keep it safe from prying eyes. When he awoke in the morning, his first thought was to have a look at his golden treasure, but what was his amazement and disappointment to find that what he had taken for the glint of gold in the moonlight was only common rocks, with gleams of mica through them. He examined each one carefully, and found in bitter wrath that the leprechan had played a fairy joke on him. His old mother found him unusually sullen and cranky that day, and could not understand what had vexed him, since it was clear that he had spent no money at the Fair. All day he brooded over what he considered his misfortune. It did not occur to him that he was really no poorer than he had been before. He felt as if he had lost a fortune.

An hour before midnight he shouldered the heavy sack and went out to the fairy fort. He carefully found the place where he had dug the night before, and struck his staff violently on the ground three times, and called out:

"Leprechan! Leprechan, come take your trash!"

But his only answer was a mocking elfish laughter ringing all around the old fort. He was furious, and strove to throw down the sack, but it stuck to his shoulder. In vain he tried to shake it off, and a strange unearthly fear took possession of him, the cold sweat broke out on his forehead, and his bristly hair stood up on end as he heard voices around him:

"He, he, Teague wants to get rid of the sack he was so eager to get."

"Ha, ha, ha. He can't throw it away or give it away."

"Can he ever get rid of it, then?"

"Ho, ho! He can sell it, if he can find any one fool enough to buy it!"

There was another peal of mocking laughter all about him: "He, he; ha ha, ho, ho," gradually dying away in the distance, and all was dead silence again. Teague got home as best he could, and a second night slept with his sack of rocks, this time because he could not get rid of it, try as hard as he might.

The next day all the neighborhood knew that Teague O'Brien was under a fairy spell, that he was compelled to carry a heavy sack of rocks day and night, and could never lay it down or get rid of it, unless some one would buy it of him. But who would buy a curse from Teague, who had never been known to a kind thing for any one else? So day after day Teague went about offering his burden for sale, and being refused with scornful jibes. At first he was so eager to be rid of it that he went from town to town, frequenting all the fairs and markets, trying to sell his sack to some one who had not heard the story. But nearly always the story preceded him, or if some stranger who had not heard of it was offered the sack, and asked to see first what he was buying, when he found it was only a sack of rocks, he would shake his head and mutter, "The man is fey."

And so gradually Teague was looked upon as crazy. Small ragamuffin boys would run after him when he came into town bearing his too familiar burden, calling, "Leprechan, Leprechan! come and take Teague's burden down."

So at last Teague went no more to public places. His poor old mother died from pneumonia, because her shawl could no longer keep her warm, and Teague was parsimonious of the peat. And so he lived all by himself in his little house, unable to work much because of the torturing burden on his back, seeing his hoard of copper savings gradually melting away, even with his most slender needs. And so Teague lived on, and was occasionally but rarely seen, and usually in the twilight, going slowly by with a heavy bag on his back—and it was counted ill luck to have met him. Sure the cow would be sick, or the horse die, or the potato crop fail, or one would get the croup in his throat when digging the peat, if he should meet Teague the bewitched. And so the country folk avoided him as much as he avoided them.

(To be continued.)

Billy Sunday— Six Months After

"Some disinterested mathematicians in Zion have been checking up Billy Sunday to find the present day results of the whirlwind campaign that shook us up and shook us down again about six months ago. The study of the case that has been made reveals about the same differences as prevailed when things were hot. In the cooling thereof only a few have changed their minds. Yet it would be safe and fair to say that the sum total of visible and invisible results would not inspire us to attempt another whirlwind. Even the most enthusiastic would pause before such a suggestion."

"The chief objection to a Billy Sunday campaign lies in the overmastering tendency to every sort of exaggeration, from the false note of feigned emotionalism all the way down to plain, unvarnished lying. Figures have rarely lied so unblushingly, nor has 'eloquence' often so strained exactitude and propriety. We are about convinced that the 'tabernacle' method, while effective in many instances, is altogether too costly in its inevitable demoralizations. When you recall the enormous 'round numbers' indulged in both as to audiences and trail-hitters, and then compare the results of the sifting and checking, you thank God for salvation, while unable to forget exaggeration. About the only thing that is mathematically exact is the collection. Its orderly and scientific development compels admiration, and nothing 'inconvenient' is ever indulged that will interfere with its size. All really big cities that succumb to the Sunday craze will come out ultimately at the little end of the horn. Watch New York."—Boston Correspondent to the Baptist Standard, Published in Chicago.

They All Do It, Why Should Not We?

The Rev. Alfred Fletcher of Covina, Cal., congratulates the Editor of the official organ of the Diocese of Los Angeles on having effected a clubbing rate with THE WITNESS, and makes the following comment:

"\$1.50 for the two papers. It is a marvel of cheapness for a maximum of excellence: 64 issues for that small amount. Why! The paper would cost nearly as much."

"Now it is up to the Clergy and Laity to avail themselves—and to READ."

"More than anything else—except a deeper spirituality—do we need information, reading, knowledge, and that will contribute to spirituality and to greater efficiency all round."

"We become what we read—to a great extent."

"Do not leave it to the Clergy only, but interest the Laity as well—the women, of course, included; also the Guilds. Establish clubs, appoint agents in every Parish, and let us have a real rousing canvass throughout the Diocese, with this end in view—a Church Weekly and a Church Monthly in every Church family."

"They all do it, and why should not we?"

"The Clergy will recognize the advantage, and will co-operate. I am sure—for Christ and His Church."

President Wilson Advises Soldiers to Read the Bible

A strong message by President Wilson, calling attention to the value of reading the Bible, has been printed on the flyleaf of an edition of 75,000 copies of the New Testament for distribution to soldiers and sailors. The President writes as follows:

"The Bible is the Word of Life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women, and the more you read, the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

TWO WAYS IN WHICH GOD'S KINGDOM REACHES MEN

THE ARMY CHAPLAINS

The following is a portion of a letter from Chaplain Hood to the Editor of the Church Times, Diocese of Milwaukee, and published in the August issue of that paper, in the effort to secure a tent, and services, and entertainment for Chaplain Hood's regiment. This equipment consists of a large tent with seats, 800 to 1,000 service books, a Communion set and a moving picture machine. The Government furnishes nothing of this. The Chaplain's letter is of general interest, for it sets forth the prescribed duty and the extent and character of the opportunity that go with the office:

"The Army regulations are very brief in describing the duties of this class of officers, but I will try to describe their work as laid down by the regulations and the customs of the service."

"In the first place, they are commissioned officers. As they do not advance beyond the grade of Major, they consequently do not begin in the lowest grade, but are commissioned First Lieutenants."

"The Chaplains are charged by law with holding appropriate services on Sundays, and other days when such services are required. They visit the sick and wounded, bury the dead and are also required to visit prisoners who prove refractory. This is the spiritual work. In addition, the Chaplain is the Postmaster of the Regiment when in the field, and is also the superintendent of all amusements in the camp."

"The office is therefore one whose usefulness depends largely upon the man holding it."

"His great opportunity lies in the problem of the amusements. There is never any question what to do with the soldier during his busy hours. That is fully laid down by the regulations. The problems come with the hours of leisure."

"I think you can understand and appreciate the situation. When a recruit enters camp full of spirit and patriotic feeling, the first thing he learns is that before he can go against the enemy he must undergo a long period of training and discipline. At first it is a novelty to him, but later, when he finds himself constantly doing the same thing over and over, it becomes monotonous. At this point the temptations enter. He is away from the home influence, and usually there are no opportunities around him to amuse himself and find recreation in the ways to which he has been accustomed. In many cases these recruits are only boys of eighteen or so, and full of life and vigor. Now, soldiers are no worse and no better than any other, but we well know that the nature of men, and especially young men, is the same the world over, whether we have them congregated in the army, in schools, or in business life. They must have recreation after work, or they will find it for themselves, and not always along legitimate lines, especially in the case of those who are young, inexperienced or easily led astray."

Nil Desperandum

The Church Herald of the Diocese of Florida prints a letter from one of its correspondents by way of toning up a little those of us who suffer occasionally from Church "blues". Every enthusiastic person, it is likely, passes through occasional periods of depression in respect to the future of the Church. This, however, is the kind of worry that comes as near being gratuitous as any of that great number that human is prone to court. When the Ten Commandments are dead and forgotten, when the instinct of self-preservation is no longer potent, when all born are from the cradle destined and self-determined to murder and suicide, or immortality is raped from the hand of God, when society has no longer any relations to be adjusted between the individuals composing it, when infinity can be poured into a bottle and the infinitesimal scrutinized with an eye-glass, while the idea holds in any degree anywhere upon the face of the earth that life is or can be in any part worth living, so long shall the Church in its essentials survive and measurably prevail. Aphelion means neither anarchy nor destruction. If experience has any prophetic value, we may believe of the future this, that no wan-

dering comet may betray the earth while ever the sun shall endure. And likewise, while man is man, and no more than man, and God is God, and no less than God, the Church shall continue forever.

Such encouragement as comes from finding one's self in esteemed company is, however, well supplied by the letter itself which follows, thus:

Dear Sir:—A few days ago I was somewhat downhearted and dispirited at what seemed the small advance of the Church, so I picked up my scrap-book, and found the following, which I hope may give to your readers the same strength and encouragement which I received:

"In an address to the electors of Maidstone, England, in 1837, D'Israeli made the following assertion: 'I am convinced that the reformed religion as by law established in this country is the best guarantee for religious toleration and orthodox purity. I feel it my right to uphold the National Church, that illustrious institution to which we are no less indebted for our civil than for our spiritual liberties.'"

"In a speech at Shrewsbury, in 1843, Lord Beaconsfield, alias D'Israeli, gave voice to the following, viz: 'I mean the great estate of the Church, which has before this time secured our liberty, and may, for aught I know, still serve our civilization.'"

Add to the foregoing as follows, viz:

"John Fiske says, 'There were five great men who made this nation. They were Washington, Jefferson, Hamilton, Madison and Marshall.' All five were sons of the Episcopal Church."

"The Episcopal Church is the Church of the Harrisons, the Livingstons, the Pinckneys; of Cass, Henry Clay, Patrick Henry, John Jay, Webster, Franklin, Justice Story, etc. Also of Winfield Scott. Admirals Farragut, Mahan, and Dewey; of 'Lighthouse Harry' Lee, and 'Mad Anthony' Wayne; also of Jefferson Davis, Generals Robert E. Lee, Leonidas Polk, and hosts of others. It is the Church of Washington Irving and Cooper, of Gladstone, John and Charles Wesley, Florence Nightingale, Chancellor Kent, Francis Scott Key, author of 'The Star Spangled Banner', and of numberless other world-noted names."

We can well use the words inscribed on the banner of the Red Cross degree, in Masonry: "Magna est veritas, et praevallebit" Nil desperandum (never despair). The success of the Church depends entirely upon how much we are willing to sacrifice for her.

So much for the immediate past. These men now are all dead. Did the great principles that the Church stands for die with them? They had not done so on August 20th, 1917, for on that day the New York Times forced room in its columns for the following, which it took from and also credited to the Ohio State Journal. Where the principles are, the effective form is, in the long run, safe:

There is one great trouble among men, and that is because they have not clear conceptions of what is right and what is wrong. They go through life with their thoughts all confused upon this subject, and very often take the wrong side almost as a natural result. But everybody should have a clear idea of what is right and wrong, for if they do, and make use of the knowledge, their lives will be happier and society exalted. A few questions will make plain the rightness and wrongness of a matter in question: On which side of this question is reverence, honesty, purity, unselfishness, candor? If these do not figure on a side of an issue, you may be sure it is the wrong side. If there is an omission of any one of these qualities, it is the wrong side.

"Judgment in these matters of everyday life, upon which a person wants to be right, can easily be reached by interposing these questions. Suppose, upon the common experience of voting, there may be some doubt, just ask these questions concerning the candidate, and you will find it is a very easy matter to be on the right side."

"Does the candidate suggest reverence, honesty, purity, unselfishness, candor? If not, he is on the wrong side—it makes no difference what party badge he may wear. If you want to be right, you will vote against him. The same rule will prevail in all the concerns of life."

WHAT CONSTITUTES A SUCCESSFUL PARISH?

Marks of Unity, Industry, Generosity, and Loyalty

TRINITY PARISH, WILMINGTON, DELA.

The history of Trinity Parish, Wilmington, dates back to the landing of the first Swedish settlers on the shores of the Christiana River in 1638. Among the first acts of these colonists was the erection of a place of worship, where services were for several years conducted by the first Swedish Missionary to these parts, by name, Torkillus. Sixty years later, in 1698, the descendants and successors of these early settlers built Holy Trinity Church, now popularly known as the Old Swedes' Church, which is still standing and in constant use near the southeast corner of the city of Wilmington. For nearly a hundred years this Church was under the jurisdiction of the Swedish Lutheran Church, and administered by Missionaries sent to this country by the Swedish Missionary Society, but in 1790 it was transferred to the jurisdiction of the Protestant Episcopal Church, the first of our communion in Wilmington, and the mother of all the Parishes now existing in the city.

In 1830 the congregation erected a new Church building in a more convenient location, and for twelve years the old Church was disused, and stood neglected and decaying in the midst of the tombs which had been erected in the Churchyard to mark the last resting place of its past constituents.

In 1842 the old Church was reopened, and became the center of a secondary and largely dependent work in connection with the newer Parish Church. This work gradually developed to very large proportions, and now forms one of the chief factors in the busy and active life of Trinity Parish.

Trinity Church meanwhile was again moved (1890) to an uptown location, and during the twenty-seven years of its activity in this neighborhood has become an important factor in the community life.

There is nothing in the least phenomenal about Trinity Parish. It is made up of ordinary people of every grade of life. In some respects it is the most democratic Parish I know of. The Vestry is truly representative, and under its charter must always include three representatives of the Old Swedes' Church congregation. In order to avoid personal designations as of this date, I will indicate the composition of this Vestry ten years ago. It consisted of (1) a prosperous manufacturer; (2) a master painter; (3) and (4) lawyers; (5) a carpenter; (6) a laborer; (7) a retired merchant; (8) a retired clerk; (9) a teamster; (10) a civil engineer; (11) a banker. One of these men was rich, several of them were poor, and most of them were in moderate circumstances. They were all men of high character, and well esteemed in the Parish and City. The Vestry, then and always during the period of my own Rectorship, has worked together harmoniously, and with entire mutual respect. The franchise rights of every member of the Parish who systematically supports the Church, whether by little or much, are precisely the same. The Wardens may be nominated from either congregation. Six Vestrymen must be of Trinity Church congregation and the remaining three from Old Swedes'. Dictatorship in the Vestry is a thing unknown, and I have never seen the humblest member of it treated with anything but the utmost consideration and esteem.

It would not be true to say that there is no class feeling in the Parish, but it is true that it is here reduced to a minimum.

In Trinity Church, the pew system is in vogue, but the utmost hospitality prevails, and I doubt if twenty members of the Parish could say, off-hand, which of its members are pew holders and which are not. The proportion is about half and half.

Prior to 1905 there was a tendency to allow the rich members of the Parish to take more than their share of the burden of support. The regular sources of income provided a certain part of the expenses, and "the hat was passed round" pretty frequently among a select few to make up what was lacking. In this respect the Parish is revolutionized. Practically everybody assumes a share in its support. The pew rents are graded as to

location, but are extremely moderate in all parts of the Church. The proportions are, as far as possible, equalized through the weekly, monthly or quarterly offerings made under the envelope system, which also provides for Missionary and other extra-parochial objects. To illustrate how this works: The highest price paid for any individual sitting in the Church is \$20 per annum (40 cents a week), and the lowest price is \$7.50 per annum (15 cents per week); but the envelope offerings, made by pew holders and non-pew holders alike, range from 3 cents per week to \$10 per week. As a means of equitable distribution of responsibility, therefore, both for the Parish and objects outside, the system has worked admirably. The parishioner who expects his share of parochial expenses to be paid by somebody else is with us as rare as the man who looks to his neighbor for his food and clothing; and the delinquent subscriber to Church funds is about in the same proportion as the man among us who does not pay the bills he owes to the local tradespeople and other legitimate creditors.

The worship of the Parish is hearty and profound, as far as it goes, but it is by no means satisfactory to the Rector. The week day services are almost universally neglected. The early Communion on Sunday average about one-twentieth of the communicant list of the Parish, and the late Sunday Communion about one-fourth. The Sunday evening services are poorly attended, except from Advent to Easter, and even then they are not attended as they should be. For a considerable part of the year there is a great deal of week-end frolicking—excursions, country house parties, and diversions of various kinds—all tending to empty the pews and to interfere with the formation and maintenance of good, steady habits of public worship. From October to May, the midday services on Sunday are a joy, well attended by a responsive, earnest congregation, including a fine proportion of men, and with the "family pew" in most gratifying evidence. I wish I could report better things. I wish I were alone as to the discouraging features of this summary, then I would get out and make room for some man who could fill the Church at all services. I wish I knew how to throng the Altar of the Lord with worshippers each week as my good Roman Catholic neighbors are doing. But when I look for some colleague who is getting wholly satisfactory results in these matters, I find him very hard to discover, so I stick to my job, and do my level best.

Yet there is abundant cause for courage and thankfulness, nevertheless. You ask what we are doing in the way of Social Service. I confess I am not quite clear as to the technical significance of this term as applied to Church activities. Perhaps it applies to the community work done through the Church, but of a sort not strictly religious. If so, it would include the large part we have played (through the Old Swedes' congregation chiefly) in the upbuilding of the Scout movement in Wilmington. It would also include the work of a large free kindergarten supported and administered by the Parish—a work of paramount importance here, as our public schools admit no children under six years old.

At the Parish Church we have a flourishing Men's Club, which, during the past ten years, has figured creditably in the social progress of the city. We do not undertake to lead civic movements or prosecute industrial reforms, as a separate organization. But, through the Men's Club, we have a sort of open forum for the discussion of public questions, and I think we may truly say that the influence has been very widely felt. Certainly every civic movement of importance during the past decade has been advocated, and in considerable measure furthered by members of Trinity Parish. From pulpit and rostrum, and by steady personal influence, we do what we can to determine the tide of events, and specifically to encourage those things which make for social justice, for the intelligent consideration of great public questions, and for the furtherance of such

civic movements as tend to the upbuilding of our community character and welfare. We have no boast to make of phenomenal results in such matters, and: like other solid consequences of work done through the Church, this work has been of quiet growth and unobtrusive development.

Of one thing I am very happy to record my appreciation. The Missionary contributions of Trinity Parish have been multiplied many-fold during the period of my Rectorship, and the sums given to outside objects year by year have rarely fallen below sixty per cent of the cost of Parish administration. Last year the proportion was eighty per cent, as applied to the usual objects, but additional gifts were made through the Parish amounting to nearly five times as much as our parochial expenses.

As an evidence of the community's judgment of the usefulness of the work we are doing, a movement to endow the Old Swedes' Church was instituted by the Rector in 1916, when a fund of fifty thousand dollars was quickly raised from about 400 enthusiastic givers—half the amount being contributed by members of the community outside the Parish.

In 1905 there was a long-standing mortgage for \$16,000 on Trinity Church; there was no Rector, and the financial conditions at the Old Swedes' Church were exceedingly precarious. The debt was soon paid and the mortgage cancelled; property improvements (including a new Parish House and Rectory) have since been made at a cost of over \$65,000, and endowments have been raised, aggregating \$70,000, for Old Swedes' Church, and \$20,000 for Trinity Church.

If unity, industry, generosity and loyalty among a widely assorted variety of members are signs of "a successful Parish", we may thankfully put ourselves in that category, and my testimony is based on a happy and contented Rectorship of more than twelve years' duration.

FREDERICK M. KIRKUS.

Field Altar Given Bishop Keator by the Diocese of Olympia

The Rt. Rev. Frederick W. Keator, Bishop of Olympia, received, the latter part of July, a field Altar for use in United States Army camps, which was the gift of his Diocese, and was designed by Major Arthur P. S. Hyde, who resigned the Rectorship of St. Clement's Church, Seattle, two years ago to enter upon his duties as inspector-instructor to the Coast Artillery forces of the State of Washington. The Altar at present is being used by Bishop Keator, who is Captain and Chaplain of the Washington, Coast Artillery Corps at Fort Worden, where services are held near the emplacements. The Tacoma Tribune gives the following description of the Altar:

It is 57 inches over all, 33 inches high and 19 inches wide, and when "knocked down" fits into a space slightly under the regulation field package, 32 by 19 by 12. When put in the canvas cover and ready to be taken in the field, it weighs 95 pounds, and can be easily transported any place. The assembling and placing of the Altar takes but a few minutes, giving those who conduct the services a religious setting.

The Altar is made of oak stained gray, and the front is carved with the ecclesiastical symbols of Alpha and Omega at the sides and the "I. H. S." symbol in the middle. At the bottom are the crossed cannon of the Coast Artillery Corps and the letters "C. A. C." and "Washington", carved in red in the oak.

The furnishings of the Altar are a cross, a pair of vases lined with zinc, a pair of candlesticks and a book rest, all made of the oak and stained in the same color as the Altar. When the furnishings are not in use, they, as well as the vestments and Communion vessels, may be packed in the trunk, which has ample room for everything necessary for the service.

Two of these Altars were made, the funds being raised at the Convention of the Diocese of the Episcopal Church held in Seattle in May. Each cost \$200. Chaplain Wood Stewart, who will accompany the troops when they leave the State, was also given one, and he will use it at Fort Flagler.

The linens for the Altar given Bishop Keator, who will act as Regimental Chaplain so long as the regiment is stationed at the Sound forts, were given by Mrs. Mary E. Evans, 83 years old, who lives on Mercer Island, near Seattle.

DR. HUGH BIRCKHEAD WRITES OF TRIP TO ENGLAND ON TROOP SHIP

The Rev. Dr. Hugh Birckhead, Rector of Emmanuel Church, Baltimore, Md., who sailed for England a month ago to do special work for the Red Cross, is also acting as correspondent of the Baltimore Sun. His first letter to the Sun, which we reprint below, was written soon after his arrival in England. His account of the trip over on the troop ship, the landing on the other side, the perils of the passage, the conduct of the men and the services he held is replete with interest and color:

London, July 23.—"Of course any man is a fool who is not afraid, but you can't avoid risks in these days."

I caught this fragment of conversation as two of my fellow passengers paced the deck, and the steamer was still firmly tied to the friendly pier in New York harbor. It seemed to give the note of the adventure upon which I was embarked. The ocean has been one of the great influences in American life; it has acted like a sieve, through which only more earnest and more adventurous spirits of humanity filtered, making the country what it is—a land of those who have dared to cross 3,000 miles of sea to attain the vision of the Promised Land. We are a nation of adventurers. And now once again the call comes to retrace our steps and join the great crusade of the world's effort to free itself. The ocean is selecting again those who are willing to risk life for something far bigger than they can ever know. When I looked at the troops lining the sides of the ship, I was proud to be part of that great procession of Americans who, in the weeks and months before us, will go forth from the security of home, drawn by the need and struggle at the heart of the world, and I felt that if the call came I should be willing to answer it in such a company.

NO JOY RIDERS ON THE SEA

We left the harbor at dusk, the great skyscrapers sending us their brilliant farewell from a million lighted windows, and as we passed the gleaming whiteness of the Statue of Liberty, standing out distinctly against the dusk, it seemed to wave farewell with the look of a mother who bravely sends forth her children, although she knows that some of them can never return. We were a troop ship, carrying a full regiment, with about 100 officers, including two Brigadier Generals and their aides. All the way across the Atlantic we heard the sounds of the bugle, the ringing words of command and the sharp reports of the rifle practice at the stern. The men were splendid fellows; nearly 40 per cent of them were college graduates, earnest, eager and curious. It was their first experience with the sea, and with the imminent danger, deliberately approached. The little band of civilian passengers had been collected from all over the world, from China, Australia, Argentina, and from all parts of the American continent. Each one had a very real reason for being there; there are no joy riders on the sea today.

THE PERIL DREW US TOGETHER

Back of all the laughter and cheeriness was the constant presence of the great shadow, the peril that lies beneath the waves, and the authorities of the ship were very frank about it. There are times when it is best to talk openly of the danger of death—it makes it easier to bear. We had boat drill, many of us wore life preservers even at our meals; the soldiers, in fact, were never without them. There were rope ladders at the side, and piled up provisions and blankets at every companion way. When we reached what has been arbitrarily called "the danger zone", although there is no part of the North Atlantic which is safe any longer, all the regulations became much more stringent, and we were not allowed to have even the little ventilators to our state rooms opened. There was no smoking on the deck permitted. It was easy to be comparatively careless and light-hearted during the day, but when your steward, in saying good night, urged you to be awakened at 6, in order to be quite dressed, "should they come", it was somewhat difficult to sink to sleep without a qualm as to what tomorrow might mean, or without anxiously listening for the blasts of the steamer's whistle, the signal of attack.

CAPTAIN WAS ON THE ARABIC

I spoke to the soldiers at their

Sunday service. They were very reverent and quiet, and it was very easy to talk of those things which alone remain real when one is hanging between the sea and sky. When at the close we sang "Abide With Me", there was just a little tremor as the familiar words recalled some of the dearest and most sacred memories in our lives. How a song brings vividly back the old times and the dear familiar faces! Our captain had commanded the Arabic, which you will remember was submarined. He had stayed on the bridge to the last, and, after carefully sinking his code book and the ship's papers, had gone down when the vessel finally sank. He came up amidst the wreckage, and was with great difficulty pulled up upon a raft and rescued by a destroyer.

Like a bridge builder who has once fallen into the sea, and knows how it feels, he was ever anxious, and carried with him all the day the great responsibility of 3,000 lives. I shall never forget his cheery smile or the prodigious cigar which he produced on the bright morning when we all awoke to find two American destroyers bearing down upon us from the horizon. As they danced along across the waves, signaling to us their welcome, we suddenly realized the great load of care we had carried as it slipped from our shoulders. Apart from our pleasure at the sight of them, they meant comparative safety, and we gladly transferred to them all the anxiety of the long hours of darkness.

Thus we went on our way with glad hearts until the coast of Ireland appeared on our left, and I heard a group of the soldiers who had been lying upon the deck cry out: "Wake up, Kelly, and see your native land". This was merely a fragment of the continual undercurrent of jest which seems to go with soldiering, perhaps as the necessary counterfeit of enduring hardness. I shall not soon forget our farewell to the destroyers after they had seen us safe across the harbor bar. Amid the signaling with flags and many waving hands, a great shout went up from the American soldiers of gratitude and cheer to the American sailors who had helped us in our perilous journey across the sea—and all this on the shores of England!

NO CROWD AT LANDING

When we finally reached the landing stage at our journey's end, there was no crowd to meet us, no band, no flags; a handful of spruce, efficient British officers were talking quietly on the pier. War is a state of mind which gives little place to display any emotion. The Americans come to serve, and it is enough for the war to give them the chance, and they know it; so quickly, under the guidance of a few British Sergeants, they were landed in companies, and almost at once seated in their special train, going they knew not whither, to do whatever they were told, and the moment in history for which we have been waiting since 1776 had actually arrived, and the Saxons of the world stood side by side at last, brothers in the great cause of liberty and honor.

I wish for every American young man that I know the chance to put some of his youth and vitality into the greatest cause that has ever challenged adolescence. We are working together as a world, as a planet, and it is a matter of significance that these American boys, largely from the Middle West, who had never even seen the sea before, should be going out to France, a nation that for them had only been a name, to help superintend the thousands of coolies that have been sent from China. East and West have met at last. Of course, many of us will be drafted into this service, compelled to go, but I am so glad to have been among those who were willing. It is the best that offer themselves first, and many an ordinary life, lived with little idealism and small commercial vision, will suddenly discover itself amazed as part of a world in process of being remade. The years of dying that have so wonderfully uplifted the souls of England and France will give us at a breath the contagion of courage, and men will forget self, without knowing how or why, and become part of the brotherhood of saviors.

Man's soul is the sum of his wisdom. Pain and tragedy have instructed it, and joy has made it radiant with dreams.—Emilart.