

# The Witness

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

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## DR. SAPHORE CONSECRATED BISHOP-SUFFRAGAN OF ARKANSAS

With the Presiding Bishop, the Bishops of Texas, West Texas, West Missouri and Arkansas as his Consecrators, the Ven. Edwin Warren Saphore, Archdeacon of Arkansas, was elevated to the Episcopate on the morning of St. Bartholomew's Day.

St. Luke's Church, Hot Springs, was the scene of the service. A kindly breeze from the north had turned summer into spring, and a more per-

fect day could not have been had. Mr. Saphore becomes Bishop-Suffragan of Arkansas.

His Archdeaconate had made him thoroughly familiar with every portion of the Diocese and he is therefore better fitted to minister to its needs than any other clergyman who could have been chosen. He was formerly a minister in the service of the Baptist denomination.

### The Cloud City

Surrounded by mighty snow-capped mountains, higher still, is Leadville, Colorado, the highest mining camp in the world. Here the Rector of Grace Church, Oak Park, is spending August and September, having been accepted by the Rt. Rev. I. P. Johnson, D. D., as a volunteer worker for the vacation period. Words fail in any way to describe this portion of America, but fortunately many are responding to the cry, "See America first", and will have a better comprehension than words can give of the majesty, splendor and wonder which some titanic struggle long ages ago heaped together to form this State. One's senses ache in the effort to grasp and store in the gallery of memory the gorgeous, ever-changing panorama. Nor is dainty, exquisite loveliness lacking. Myriad flowers of every hue carpet the mountains, even far up beyond the timber line; little lakes, like turquoise, framed in jade, are continually revealing themselves; the clear, rushing streams are full of mountain trout, as delectable as they are beautiful. Truly this is a paradise for the nature-lover and the sportsman. What comfort in the dry, bracing, rare atmosphere, where almost every night there is frost, and two pair of blankets are not too much for restful sleep. One is literally on his toes all the time, and finds in climbing, tramping, riding, fishing and motoring the days are all too short and few.

The city itself is much smaller than during the "boom" days. There was a time when thirty or thirty-five thousand people were here, drinking, gambling, fighting, and many and weird are the tales the "old timers" tell of the golden, hectic days of the early eighties. Now the State is "dry", though the most conspicuous sign on the skating rink is, "Drunks Keep Out—This Means You", and alcoholic atmospheric indications of the presence of "booze" are not lacking. The big gambling is no longer in evidence, but raids now and then gather in men who woo the fickle goddess. The most conspicuous viciousness is seen in the wide open redlight district, which runs at right angles to the chief business street. The general impression is of a town run to seed. The tumbledown shanties, empty stores, broken sidewalks, swarms of flies, lack of modern sanitary conveniences, abandoned places of worship, all conspire to make one's first impression disagreeable. Further acquaintance removes this in a measure. There is considerable prosperity, for many of the world's most famous mines work twenty-four hours a day seven days a week, and wages are good. A charming culture and refinement and a gracious hospitality soon make themselves evident. There are good stores, schools, hospitals and churches, though congregations, apart from the Roman Catholic, are, unfortunately, not good. St. George's Episcopal Church is really most attractive inside. It needs paint, and its appeal would be greater if moved about one-half a mile. Probably \$1,500 would suffice to do those things, but on en-

tering, one is struck with the devotional atmosphere, the lovely, well-furnished Altar, the pipe organ, carpeted floor and cushioned pews, which seat about 350 people, and the two chapels, which can be thrown into the church, and are used for Choir and School rooms. There is the nucleus of a Choir, School and Woman's Guild, a devoted group of appreciative

## Consecration of Church

BISHOP BURGESS CONSECRATES  
ST. JOHN'S CHURCH, HUNTINGTON, L. I.

August 18th was a day of rejoicing for the congregation of St. John's, Huntington (L. I.), N. Y. The debt of \$6,000, which rested on the beautiful Church building erected in 1906, has been paid. This made possible the consecration. The Bishop and twenty-two of the clergy took part. The instrument of donation was read by the Warden, George W. Hewlett. The sentence of consecration was read by the Rector, the Rev. Charles E. Cragg. The sermon was preached by the Rev. Charles H. Snedeker of St. George's Church, Hempstead. The Bishop was celebrant at the Communion Service.

Both Rector and people are to be congratulated upon the condition of this Parish. During the present Rectorship, not only has this debt been paid, but a Parish House, costing \$18,000, has been built, and a \$5,000 Chapel at Huntington Station.

## Romantic Career of Andrew, Bishop of Ufa

PLANS THE REFORMATION AND  
DEMOCRATIZATION OF THE  
ORTHODOX GREEK  
CHURCH

The following interesting communication from a special correspondent of the Associated Press appeared in the daily papers last week:

"Andrew, Bishop of Ufa, is Russia's latest holy man. An exception in the reactionary Greek Orthodox Church, he is a prominent Democrat and a daring ecclesiastical reformer. He is candidate for the exalted post of Metropolitan of Petrograd, and were it not for his reforming zeal, he would be Metropolitan already. Since the Revolution, Bishop Andrew has resided in the Athos Monastery, in South Petrograd, where he works for the regeneration of his Church.

"Andrew's career is a chapter from a Tolstoy or Turgenieff romance. He was Prince Henry Uchtomsky, mem-

straight talking to soldiers and peasants, and the simplicity of life which was a mute rebuke to his ostentatious colleagues. The reactionary Plehve and the reactionary Procurator of the Holy Synod, Sabler, surrounded him with spies, gendarmes, and agents provocateurs. In 1910 he was practically imprisoned in his house. He kept his courage and independence.

"Alone of the higher prelates, he refused to bow the knee to the infamous monk, Rasputin. Thereby he earned the enmity of Emperor Nicholas and Empress Alexandra, and just before the Revolution he was in danger of being unfrocked or interned as a heretic in Souzdal Monastery.

"After the Revolution, the monks of the Petrograd Tthos Monastery offered Andrew their finest rooms for residence, and when he arrived, a dozen lackeys and lay monks met him at the railroad station. He refused to occupy the rooms. Though in bad health—he is a little, frail, almost transparent man—he occupies a tiny cell, sleeping only three hours a night, and spends the other twenty-one in prayer, charitable works and projects of Church reform.

"Today a free man, Andrew is promulgating plans for the democratization and purification of orthodoxy. He demands the convocation of an Ecumenical Council of the whole Russo-Greek Church, the delivery to the Russian State and people of the Church's wasted treasures, and the universal application of the electoral principle to Church appointments.

"To the Provisional Government's invitation to accept the Metropolitanship, he answered that only the Priests and the people had the right to choose or reject him.

"He stands for the immediate and complete equalization of the secular white Clergy with the monastic black Clergy. At present, preferment is granted only to monks. Members of the White Clergy, however pious and learned, are kept in the position of Parish Priests, and receive an average salary of \$150 a year. The secular 'Pope' has no stimulus to work.

"Andrew is trying to eradicate the Church's tradition of reaction in politics, and its anti-Semitism and servility to the State; and he is preaching with Apostolic zeal and eloquence the universal brotherhood which he practices.

"Bishop Andrew is a friend of Kerensky, whom he describes as 'an exceptionally strong and homogeneous personality'. Also, though a man of peace, the Bishop is a patriot, and speaks sharply against the lack of discipline in the army and 'fraternizing' with the enemy, which imperilled the cause of Russian liberty."

## St. Luke's Hospital In Tokyo, Japan

Shortly before his return to Japan, Dr. R. B. Teusler, the director, described in Philadelphia his plans for the great international hospital, St. Luke's, in Tokyo. He sends word, so states a special writer in the Philadelphia Ledger, that a million yen (half a million dollars) has been raised for it; and the picture he incloses to show how the building will look when it is done reveals a structure palatial as the new Atlantic City hotels, with roof gardens.

The Emperor himself gave 50,000 yen, and ex-Premier Okuma, Baron Sakatani, Baron Goto, Baron Shibusawa, Viscount Chinda and many other big men of Nippon are on the committee.

"We can't have too much of this kind of thing," said Ambassador Morris, when his attention was called to Dr. Teusler's inspiring message. "I can't imagine anything better calculated to increase the good feeling between Japan and this country."

## SUBSCRIBERS—HELP US

THE WITNESS is eight months old. It is a wonderfully healthy child. Its growth has been phenomenal. A great many admire the babe. They predict for it a splendid future—a useful life.

We ask our subscribers to co-operate in a simple plan that will give us a circulation of 100,000 copies before 1917 ends. We cannot do this unless we can show that number of Church families a copy through some personal influence. So we ask you—each subscriber—to select ten friends, and write them that you have asked us to send each of them a copy of THE WITNESS; that you want to send us ten subscriptions, and ask them to join your club. We will send the sample copy. They will answer your letter. You will remit us 80 cents for each dollar subscription.

A simple plan with your personal influence. Many of you can also gather a club in your own Parish.

## WILL YOU HELP US THIS WEEK?

## Church Should Help Out War Program

Mr. Clinton Rogers Woodruff, Secretary of the Municipal Civic League of the United States and Chairman of the Sixth District Exemption Board, Pennsylvania, and prominent Churchman, in a recent message to the Social Service Commission of the Church in his Diocese, says:

"There are three things we must keep constantly in mind. First, we need men at the front to do the fighting. Second, it is estimated that every man at the front requires six persons behind the lines to keep him supplied and going. Third, the normal functions of life and government must be sustained unabated. The government is taking care of the first, but the Church can help and help mightily in promoting the second and third."

## 79 Enlistments from A Philadelphia Parish

There have been seventy-nine enlistments in the service of the country from Holy Trinity Parish, Philadelphia, the Rev. Dr. Floyd W. Tompkins, Rector, as follows: Holy Trinity (proper), 53; Prince of Peace Chapel, 17; Memorial Chapel, 7; Phillips Brooks Chapel (colored), 2.

"The showing is such," well says the Ledger, "as one would expect from the Church of the unselfish and public-spirited Floyd Tompkins, so long the Chaplain of the First Regiment of the National Guard of Pennsylvania."

communicants, a Vestry of nine men, and a generous congregation, considering its size, with an average masculine attendance each Sunday of 18. This is the record of but one month.

We are making a canvass, which, it is hoped, will enable a resident Clergyman to give his whole time here. He should be physically fit, a bachelor, not necessarily much of a preacher, but a good teacher, fond of people and willing to endure hardship. These qualities, with consecration, will bring results, and a man might gladly come here to win his spurs. He will have ample time for study; he can loaf and refresh his soul in a score of ways; he will not want for delightful companionship, and he will be surrounded by all the glamour and romance of as glorious a country as exists anywhere. The city needs the Church, people want instruction in her teaching and her ways. Metaphysical subtleties are not desired, but simple words on God, sin, life, forgiveness, and the well-ordered round of prayer and praise will win many to righteousness. F. R. G.

A Retreat for the clergy of the Diocese of Pennsylvania will be held at the Chestnut Hill Academy, Philadelphia, September 19-22, under the direction of Bishop Rhinelander. The primary object of the Retreat is to prepare the clergy to serve effectively as permanent or temporary Chaplains to sailors and soldiers. A series of conferences will be led by priests who have had actual experience at the front or in training camps. The general subject will be "The Spiritual Preparation for Effective Ministry in Time of War."



# OBEDIENCE TO GOD'S COMMANDS PRODUCES STEADFAST FAITH, HIGH HOPE, TRUE LOVE

BY THE VERY REV. FRANCIS S. WHITE

FOURTEENTH SUNDAY AFTER  
TRINITY

## THE COLLECT

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

These three virtues are called the Theological Virtues because they have God for their object, and their source. They are granted to us in Baptism and belong to a regenerate life, being brought to us by the Holy Spirit. That is why the Church prays in the service of Baptism for those who are to be baptized that "they, steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that finally they may come to the land of everlasting life." If we are to be perfect, even as the Father in heaven is perfect, we must freely accept these gifts and freely will to work with them. This is part and parcel of the Christian's endeavor. Notice, we pray that the increase of these things shall come from God. "The increase" is always God's business. Our part is to develop what St. Paul calls "the work of faith, and the labor of love, and patience of hope." If we do this God will take care of the increase.

## DOING, A TEST OF LOVE

Here is a Collect where we ask God to make us do something. How is God going to make us love Him? Notice, we pray that we may love God's commands. To love to do our duty is a pretty good sign of a "twice born man." It is easy enough in the first flush of religious enthusiasm to say, "I love God." The test comes when the proof of our love is asked for in the doing of our duty as laid down by that God; a duty that is commanded of us. God is not primarily concerned with the superficial aspect of a man's life. He searches the deep things of a man's life. To love to go to Church, to love to sing, to love the services and ceremonies are not the whole of God's commands, nor the chief of God's commands. The Church keeps the commands of God written in a book, and that book is our manual of commands as well as a commentary on what happens when the commands are not kept. To study this Book is a duty which only the saints, those being perfected in love, really seem to appreciate. "Oh how I love Thy law; all the day long is my study in it." We love to sing the old, old story of Jesus and His love; very good and very important; but not so important as loving to read about the old and new covenants, and then to put that reading into practice. Take this another way. Our faith in a real God enables us to be pure in heart. Such folks increase in that faith so that in the end they "see God." Our hope in the love of this God leads us to stretch out our hands, and lift up our hearts to Him, confident that He will do all things well. Our love, if real and not superficial, drives us to embracing Him and making Him the central figure in the central solitude of our life.

## SIN CLOUDS OUR VISION

Much of the dimness of our spiritual life lies in the fact that when we sin, we disobey the commands of God, and in that way cloud either faith or hope or love or all three. This I suppose is the history of a reprobate mind. When we do not like to retain God in our knowledge, God gives us over to doing those things which are not convenient, i. e., do not "fit" into a good man's life.

On the other hand, the more we strive to know the love of God, and the aims of God, and the plan of God, the more God will increase in us true love, high hope, steadfast faith.

Let us go back to Bible reading and study and pray in the closet, in the class-room, in the Church; in order that we may know what it is that God commands, and how we can co-operate with those commands. Let us prove our faith, our hope, our love, by our secret acts, and silent, unpublished, unheralded deeds; our inmost thoughts. For here is where God is "spying out" our ways.

## THE EPISTLE

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. —Gal. v:16.

The Christian's life is a progression toward heaven. "Walk in the Spirit," I suppose means "seek to advance in those virtues, the start toward which, God the Holy Ghost gives you in Baptism. Thus and thus only can one control the impulses which are in the flesh, which impulses are God-given and are only bad when they are allowed to run riotously in a man's mind. The Holy Spirit is spoken of as "lusting against the flesh," meaning, I suppose, that God's absorbing wish for us humanly speaking is that we shall walk in His commands. There is here brought out in this verse, "ye cannot do the things that ye would," that distinction between emotions and will, between opinions and convictions, between profession and practice, which mark the difference between the true and the false lover of God. In your heart, if you are not what God commands you to be, you are the very thing He would not have you be. He gives you over to a reprobate mind. It is the working out of His material law in your spiritual life. And if the heart be under the domain of the uncontrolled desires, there lie in the life of such people the possibilities of, if not the actual works of, the uncontrolled flesh. These are the enemy's chances and he is not slow to take advantage of them. The works of the flesh, St. Paul says, are evident. They will come to the light in the speech or actions of men, if they are harbored in the soul. For such folk there is no inward joy, no peace. They are consumed by a fire which makes them restless, unnatural, uncontrolled, undisciplined. They are a law unto themselves. God cannot have them in His Kingdom, though He may suffer them to stay in it till the end of the flesh comes because if they be rooted out before that time much real grain will also be rooted out, and there is always a chance for such sinners against their own souls to repent and come to their own real selves.

## LONG FOR THE FRUITS OF THE SPIRIT

"Seek ye the Lord while He may be found." Realize what bliss it must be to possess the fruits of the Spirit. Realize too that these fruits cannot be purchased and hung on the tree of your life. That only as you give your flesh into the control of the Spirit, and yield your heart and will to the commands of the Spirit, will you escape the reprobate mind which eventually causes its possessor to lose his faith, quench his hopes, and petrify his charity.

Do you ever put yourselves into the care of the Holy Ghost which is God a consuming Fire? Have you been really convicted of sin, of righteousness and of judgment? Does this Epistle stir you with any determinations to produce the fruits of the Spirit? If you only wish you had those fruits it is not very likely that the Spirit will produce them in your life. Tie this wish up with the Confirmation Prayer always read in every Holy Confirmation service, that you may daily increase in God's Holy Spirit until you come into His heavenly kingdom. If you still feel yourself to be under the flesh do not give up in despair. "Come to," and God will show you how to become His son, and

will make you one of His born from above, souls twice born. Only you must will to keep His commandments.

## THE GOSPEL

And it came to pass as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. —St. Luke xvii:11.

"Ten men who stood afar off." There is always a reason for a man's not standing close to God. It is not always because he is defiled by his own or his neighbor's sin as were these leprous outcasts, but whenever a man is not increasing in the life of faith and hope and love you can be absolutely certain that he has not yielded all of himself to the guidance of the Holy Spirit. The change in such folks' lives begins when they lift up their voices and ask for pardon. There is hope for a man if he will truly and honestly confess his sin and ask for mercy. There is greater hope for a man's progress in Christian life if he will begin to call Christ "Master" right out in the open; but to be a hope that maketh not ashamed there must be in the heart a recognition of Christ's right to be called Master.

## OBEDIENCE BRINGS ITS REWARD

Obedience to the Master's commands always brings its reward. "Go show yourselves to the priests" has a message for sin-defiled people as much today as it did when our Lord told those leprous people to submit their bodies to the Levitical priesthood. In the matter and realm of the Spirit men are to show their souls to the Christian priesthood, when in their calling to the Christ in matters of conscience they hear His command so to go. And if the command is honestly obeyed, the Christian priest can tell them that God has cleansed their souls. In the very going comes a cleansing power which takes the load off the minds and brings peace and meekness and faith.

## EXPRESS YOUR GRATITUDE

"Then one man turned back, and fell down and gave thanks." The gracious thanks which is as cold water to a thirsty soul is sadly lacking in our daily lives. Even in converted people there is often a lack of thankful expression. It is true God looks on the deep things in a man's heart. It is equally true that He looks on the words of a man's lips. If the outward thankfulness is only superficial such man's faith is evidently not strong enough to make a whole-hearted Christian of him. He is a superficial, graceful, pleasant, pleasing person to have in the courts of the Lord's House, but he is never due to enter into the joy of his Lord. Nevertheless, let us cultivate the thankful spirit in our lips as well as in our lives. Let us be led by the Spirit in the ways that make for gentleness, which is one of the fruits of the Spirit. The gentle-born Christian may not be clothed in purple and fine linen, or he may live in king's palaces, but you will know him to be possessed of the Spirit for on every hand he shows his thankfulness, both in his lips and in his life, and especially will this thankfulness lead him to express itself at the Master's feet in loving, considerate, gentle service to one of the least of God's children.

## MAKE GOOD IN YOUR CHOSEN VOCATION

"Arise, go thy way!" God wants us to progress. He wants us to have ambition to keep going in the right direction. He sees us falling or fallen and observes that we are headed right. His command is to keep on in the way wherein our feet are set. Make good in your chosen vocation. If you have failed and fallen, acknowledge it and ask God to help you make good in the very things in which you have fallen and been bad. Here is your message of comfort and help if you are a penitent person. F. S. W.

# COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	Deut. 6	Rom. 13
14 S. af. Trinity	II Sam. 7:1-17 Hab. 1:1; 2:4	John 13	Ezek. 1	
M.	II Sam. 7:18-end	Mark 8:27; 9:1	2:1; 3:11	14:1-12
Tu.	8	9:2-13	3:12-end	14:13-end
W.	9	9:14-32	5:5-end	15:1-12
Th.	10	9:33-end	6	15:13-22
F.	11: 1-13	10:1-16	7:1-14	15:23-end
S.	11:14-end	10:17-31	Isa. 60	16
15 S. af. Trinity	12:1-23 Hab. 2:9-end	John 14		Eph. 1

After David had been established on the throne and been granted respite from all his enemies, the impulse was born in him to do something for God. He proposed to erect a temple. He must have been surprised when the offer was refused, and God promised to do something for him—and the people. God would build him a temple, give him a son and an everlasting, though disciplined, dynasty. To the people was promised a safe and abiding home. Here had been planted in the world the corner stone not only of human governments, based on the Divine righteousness, but of the everlasting Kingdom of God itself. The fulfillment of these promises is to be found partly in the subsequent history of Judah, partly in the life of our Lord Jesus Christ, and partly in the history of the Church and of the world yet to be. The history of Saul and of David is partly paralleled by the Gospel according to St. John, and this particular chapter (13th) exhibits the true kingdom idea in the Person of One who was Lord and Master, and whose ruling principle was service, exemplified in the lowly act of washing the feet of the disciples. And it is noteworthy that while the Son of Man committed no sin (calling for punishment), yet even He learned obedience by the things that He suffered, and though betrayed by Judas and condemned to be crucified, declared that He was

being glorified. Back of this particular teaching of the first lesson, there lies the important general principle that no human achievement, no matter how well meant or praiseworthy in itself, is sufficient, but must be based on faith in the promises of God, who has a world plan with which we must line up. This is the leading idea of the Old Testament alternative from Habakkuk, who looked out upon a world of rampant evil power "running amuck": "the just shall live by his faith". And herein is close connection with the Collect for the day, wherein we pray for "increase of faith, hope and charity", and for obtaining God's promises by loving what God commands. Love, indeed, in both the personal and the ethical sense, is the keynote of the second lesson, in which precept and example join hands. Special attention is called to our Lord's principle, "If ye think these things, happy are ye to do them". Growth comes not only through the Spirit received by faith (Epistle), but by doing (Gospel); and David's career illustrates the two in combination.

The evening lessons are along the same line. We are pilgrims journeying toward the Promised Land. Meanwhile we sustain relations toward civil government, with which we should be in sympathetic and intelligent co-operation; and "love is the fulfilling of the law", an idea grasped by the author of Deuteronomy.

## EVERY-DAY RELIGION

By Dr. James E. Freeman

### THE HOUSE OF PEACE

We have always been struck by a passage written by the Psalmist that suggests to our mind the self-revealing power of the Church. Evidently the Psalmist was in great distress of mind and utterly confused concerning his future course, when he declared: "Until I went into the sanctuary of God—then understood I." The purpose of the Church is, not only to give to men a clearer vision of God, but as well a clearer and truer vision of the meaning of life. Again, it is designed to give him a respite from the nerve-racking, mind-absorbing cares of life.

Some years ago we visited the great fortress—Cathedral of Durham—and one of the things that deeply interested us was the huge and grotesque brass knocker that hung on the north door. It had been there for centuries, and we were told that in the early days, when a man was in flight from his foes, if he could gain the door of the Cathedral, raise the knocker, alarm the attendant and secure admittance, that once across the threshold of the sacred shrine, he was safe. In other words, the Church to him was the place of refuge and peace.

Many a tired man and woman goes to Church today in search of peace, freedom from life's cares, and in large measure for a fresh revelation of life's meaning, and a reasonable interpretation of its multiform problems. A proper question is, Do they get these things? Is the Church clarifying the vision of men, stimulating their jaded spirits, awakening their aspirations—in fine, giving them a new vision of the meaning of life here and a more splendid conception of life hereafter?

This question has never been more pertinent than in the present critical hour, and we believe we speak the mind of a vast multitude when we say that the Church can most largely minister to the needs of the present distracted world by standing pre-eminently for the things that make for peace and the larger revelation of life's higher values.

This kind of pacifism differs from that other kind that is born of cowardice and fear. There can be no question but that Jesus gives to men a truer revelation of the meaning of life, and again and again the word upon His lips was, "My peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid".

At least once a week we not have a surcease from the things that are contentious and troubling, and, without surrendering our rights and

obligations as loyal and devoted citizens of the State, seek to emphasize those things that make for a finer character and a truer conception of our mutual obligations?—Courtesy of the Minneapolis Tribune.

## Work of a New Hampshire Rector Is Appreciated

The Rev. Percival M. Wood has resigned as Rector of St. Barnabas' Church, Berlin, N. H., and on Sept. 1 will take up his duties as Rector of the Church of the Messiah, Auburn-dale and West Newton, Mass. On Monday, July 30, the Vestry of St. Barnabas' Church gave a reception to Mr. and Mrs. Wood, at which speeches were made by the Mayor and others in appreciation of Mr. Wood's tireless efforts for civic betterment, especially of late, in the establishment of the Chamber of Commerce, and as Chairman of the Membership Committee of the Red Cross. A present of gold was made to Mr. Wood by the Parish, and Mrs. Wood received a like gift from the three local sections of the Woman's Auxiliary. Mr. Wood leaves a vacancy on the Diocesan Board of Missions, of which he was a useful member.

## Marriage of Two Clergymen

The Rev. John E. Gerstenberg, assistant at the Church of the Good Shepherd, Brooklyn, N. Y., was united in marriage to Miss Ann Wilson, daughter of Mr. and Mrs. Daniel T. Wilson, in Christ Church, on Thursday afternoon, August 16th. The Rector of Christ Church, the Rev. Dr. Chase, officiated, assisted by the Rev. H. R. Scott, Rector of the Church of the Transfiguration, Freeport, R. I. Mr. Gerstenberg, in his boyhood days, was a faithful member of Christ Church, and later on served as Superintendent of the Sunday School. Prof. Charles Erstenberg of Columbia University, a brother of the groom, was best man.

The marriage of the Rev. Malbone Hunter Birkhead of Philadelphia, to Miss Frances Johnston Ward, daughter of the late Mr. and Mrs. James M. Ward of New York, took place in Trinity Church, R. I., on Wednesday afternoon, August 15th, the Rev. Stanley C. Hughes, Rector, officiating. The bride was given in marriage by her aunt, Miss Louisa Ward of New York. Miss Marian Ward of Savannah, Ga., was maid of honor, and Mr. Philip G. Birkhead of New York, a brother of the groom, was best man.



## WHAT THE CHURCH TEACHES REGARDING GRACE AND FREE WILL

XXXV.

Almost all truth contains two opposing elements, which must be held in due balance. This is why a half truth may be so untrue, why a little education is so dangerous. In theology, particularly, there are two opposing factors, which must be included in their entirety; namely, Grace and Free Will, God's part, and man's part.

The way of true theology does not lie in a via media between these two, a neutral ground, which avoids either extreme, but rather in the including both to their fullest extent. For example, when we pray we must pray as though God's grace were all, as though only by his power can we either desire any good, or perform it when we have the desire. Yet when the prayer is finished, we must rise and work as though God's grace were nothing, but all our salvation depended upon our own effort. Not in the half-way ground, but in the fullest inclusion of both elements, lies Bible truth and Church doctrine.

### THE SACRAMENTS

So in the doctrine of the sacraments. There is the element of God's grace, supernatural help. In Baptism we receive Divine forgiveness and regeneration; in Confirmation the gift of the Holy Spirit; in the Holy Communion Christ himself is imparted to the soul of man; Divine help is given in Matrimony and Holy Orders; Divine forgiveness in Absolution. The Church exists in order to impart Divine help to men who need it, and who without it would be helpless. But there is another side to the sacraments, fully emphasized in the Prayer Book, in the Services, in the Catechism, and in the 39 Articles; namely, man's side. The sacraments are not charms which have a magical efficacy, apart from what we bring to them. The grace which God gives through them is offered only to the man who is prepared to receive it. Just as a bank has nothing for a man who has put nothing into it, or brings no check to it, so God demands that we bring something to the sacraments, if we are to receive anything from them. Need, and desire to receive, is what we must bring. Repentance and faith are de-

sires of the most genuine type. The man who feels no need, who has no desire to receive help to lead a new and better life, can get nothing but increased condemnation through the sacraments.

### DOCTRINE OF THE CHURCH

So also the same two elements appear in the doctrine of the Church. Those Christian bodies which have maintained the "historic ministry," as well as the historic creeds, emphasize the importance to the Church of the outward things of organization and doctrine; they see unity with the past maintained through the Catholic ministry, and doctrine, and sacraments. On the other hand, those bodies which date from the Reformation, or later, emphasize the inward spirit. To them the Church is the invisible number of those in whom the Spirit is doing His work, a man becomes a member of the Church because he is first, through the Spirit, a member of Christ. They regard the form of the ministry, and "creeds," as unimportant.

The fullness of truth lies, not in a via media, but in the inclusion of both elements in their fullness. So we find both fully recognized in the Prayer Book, and in the early Fathers.

Catholic doctrine is catholic because it does so include both elements.

### THE RELIGION OF THE INCARNATION

The religion of the Incarnation must of necessity be a religion of two totally distinct elements. As the Son of God was both truly God and perfectly man, without confusion of the two Natures, so every Christian has the Holy Spirit. God is in him, yet he is not God. His own nature does not become any less truly human, yet the end of sanctification is the perfect union with the Spirit.

So also our religion teaches us that the religious life differs only in spirit, not in content. To be religious one does not need to enter a monastery. The monastic life is, in itself, not one whit more religious than the family life. Sanctity consists in the pervasion of the common life by the Spirit of God.

J. H. Y.

## SOME QUESTIONS ABOUT THE EPISCOPAL CHURCH ANSWERED

### WHAT IS YOUR PRAYER BOOK?

Our Prayer Book is a growth. It is made up of the choicest devotions of all ages. Dr. C. W. Shields, a learned Presbyterian Divine of Princeton, recently said in the Century (Nov. 1885, page 82): "The English Prayer Book is the only Christian Liturgy worthy of the name. Next to the English Bible it is the most wonderful product of the Reformation." The Prayer Book not only contains our morning and evening services, but is a drill book for the whole year and every possible occasion. Each Sunday of the year is appointed to teach some special truth about the Blessed Savior. Thus, whatever the preacher may fail to do, the services of the Church do not shun to declare unto us the whole counsel of God. Each of the fifty-two Sundays and many week days are individualized. Christmas tells of His Birth; Good Friday of His Death; Easter of His Resurrection, and so on.

Let me quote what Rev. Thomas K. Beecher, a Congregational minister, says of our Church as an educator: "The Episcopal Church is excellent in her provisions for Christian education and pious drill. Churches that avowedly receive very young infants as members must necessarily provide education for these accepted children. Accordingly, the Episcopal Church is characteristically a Church for the training of children. In the Prayer Book and Church Almanac you find the Christian Year divided into periods separated by high days—monuments and memorials of Christian story. In connection with this calendar is a system of lessons, in following which the reader is led through the entire Bible each year, and through its more profitable parts monthly or oftener. He who for years has been a Churchman, and yet remains illgrounded in Scripture, shows himself to be an unworthy son of a very faithful mother."

### WHEN WAS THE EPISCOPAL CHURCH FOUNDED?

Many ancient authorities concur in

the testimony that St. Paul himself preached in Britain about the year 60. In the second century the British Church was fully organized. In 314 three British Bishops were present at the Council of Arles. When Augustine, the first emissary of the Roman Church, came to England in A. D. 596, he found the British Church fully established with one Archbishop and seven Bishops. Thus it is evident that the source of our Church is:

First, the British period, from the first century to the seventh, with no Roman influence.

Second, the Anglo-Saxon period, lasting till the eleventh century, during which Roman influence developed.

Third, the Anglo-Saxon period, from the eleventh century to the sixteenth, with Roman dominion strong.

Fourth, the English period, since the sixteenth century, the period when the independence of the first period is restored, and the ancient privileges resumed.

### WHAT DO YOU MEAN BY EPISCOPAL?

All Christian bodies belong to one of three great families—the Episcopal family, the Presbyterian family, and the Congregational family. The Episcopal family embraces about eighty-one per cent of Christendom; the Presbyterian about thirteen per cent, and the Congregational about six per cent. (Encyclopedia Britannica, vol. xix, p. 826, and Schaff-Herzog Encyclopedia, vol. iii, p. 2026.) Congregationalists make each congregation independent. Each congregation governs itself and ordains its ministers. Presbyterian Churches are governed by Elders; a Presbytery governs and ordains. Episcopalians believe in a government by Bishops. A careful study of the New Testament will show: (1) That Christ himself instituted and named the Order of Apostles (St. Luke vi: 13.). (2) That He promised that this Order should exist until the end of the world (St. Matt. xviii: 20). (3) That the Christian

Ministry was developed, not from below, but from above. The first members did not raise some of the number to a position higher than the original equality of all; but the Apostles, the first, sole depositaries of Christ's commission, afterward delegated to others, as their substitutes, assistants and successors, such of their powers as were transmittable and necessary for the continuance of the Church. Thus they appointed:

1. Deacons, for the discharge of the secular and lower spiritual functions.

2. Presbyters (sometimes called Bishops or over-seers), for the ordinary care of congregations.

3. More Apostles. As the original work, and the advance of age warned the Apostles to provide for the future, they imparted to certain men the highest powers of government and ordination. These, at first called "apostles," "angels," etc., were from the second century called Bishops.

### IS YOUR CHURCH ANYTHING LIKE THE ROMAN CATHOLIC CHURCH?

Catholic is the opposite of sectarian and local. It means universal, broad—a Church for all the world and every creature. Our Church is Catholic; and has all that is good in the Roman Catholic Church. Our history is as ancient, our unity as complete, our government as strong to cope with infidelity and schism. We retain the same system of charities, hospitals, orphanages and schools. Beyond this the similarity ceases. We are Catholic, but we are not Roman. We are Apostolic. We are Episcopal, but we are not Papal. With more vigor than Protestants, we deny Rome's claims, and assert our own ecclesiastical independence. Indeed the Protestant world, in defending itself from Rome, has largely depended upon the writings of this Church—the writings of Barrow, Chillingworth, Jewell, Hopkins, Littledale, and many others. Half of our Articles of Religion are directed against Rome. Our services are in English. Justification by Faith is one of our Articles of Religion. Scripture interpreted by the Church is our only Rule of Faith. We reject the Papacy, prayers to Virgin or saint, purgatory, transubstantiation, enforced confession and celibacy of the clergy. For denying these, Ridley, Latimer, Cranmer, and many of our martyrs died.

### WHAT IS CONFIRMATION?

The laying of hands upon those who are baptized. Among the reformers outside our Church, Beza and Calvin approved it. It was described by Cyprian, Jerome, Ambrose and Augustine, among the early fathers; and still earlier by Tertullian. In Hebrews, vi: 2, it is classed with the "foundation" or "principles of the doctrine of Christ." In Acts viii: 17, and Acts xix: 6, the Apostles practice it. It is easy to say that it belonged peculiarly to those times. But we, claiming to be an Apostolic Church, prefer to do what the Apostles did.

### WHY DO YOUR MINISTERS WEAR ROBES?

For about the same reason that soldiers wear uniforms and Masons wear aprons. It is a badge. The white surplice is neat, simple and uniform. We like them, and surely they are acceptable to God, for upon the only occasion where it pleased Him to regulate the details of earthly worship, He gave express directions about the ministerial garments (Ex. xxviii: 39-43).

### WHY DO YOU PRAY TO GOD OUT OF A BOOK?

For precisely the same reason that you praise God out of a book. You would not like to sit still and listen to your minister sing extemporaneous hymns; you wish to join in the hymns audibly. So we wish to join in the prayers audibly. Therefore we have a book. Jesus Christ must approve of it, for He joined in the written prayers of the synagogue and Himself gave His disciples a form of prayer: "Our Father which art in heaven."

### WHY DO YOU BAPTIZE CHILDREN?

For 4,000 years an overwhelming majority of God's people have believed in Infant Church Membership. And today there is not more unanimity among Christians on any subject than on Infant Baptism. Only three per cent object to it. Ninety-seven per cent practice it. This demands from the minority a direct scriptural prohibition. Christ preached to people who admitted children to the Covenant. If the new Covenant were to be narrower than the old, would not Christ have said so? If a new steam-

## INTERESTING NOTES FROM THE MISSIONS HOUSE

The closing article in the series, "How Our Church Came to Our Country", which has been running in The Spirit of Missions for the past two years, appears in the September issue, and is from the pen of the Presiding Bishop. It tells the story of the early years of his Episcopate in Montana, Idaho and Utah. Aside from its inherent interest, this number of the series is unique in that its author is himself largely the maker of the history he relates. The series is to be published in permanent form this Autumn by The Young Churchman Company of Milwaukee, under the auspices of the General Board of Religious Education.

Arizona is today the richest mining State in the United States. The policy of Bishop Atwood has been to build in the mining communities Guild Houses combining a chapel and Club House. Members of Eastern races living in these mining towns, and belonging to the Greek Church, often come to our Clergy for their ministrations, as there are no Greek Priests living in Arizona.

St. Luke's Hospital for tuberculosis patients was founded at Phoenix, Arizona, in the lifetime of Bishop Kendrick and by the present Diocesan Bishop Atwood, then Rector of St. Luke's Church, Phoenix. The lives of many valuable citizens have here been saved; cheer and comfort and consolation have been brought to the sick and dying. Recently, this work has been expanded by establishing St. Luke's in the Mountains, near Prescott, for those who cannot stand the extreme heat of Phoenix in mid-Summer. It consists at present of only two or three bungalows attached to a private sanitarium. St. Luke's in the Desert, near Tucson, has also been begun. It is expected to repeat the experience of St. Luke's Home in its beneficent work of caring for those suffering from this most pathetic of all diseases.

At its meeting on June 19th, in Shanghai, China, the Synod of the Church in Kiangsu sent out a stirring appeal for help—not money, but in men. The call, which is signed by Bishop Graves, says: "For the past two years the American Church has sent no Clergy to this Diocese, and none are now in sight. In the days of volunteering for the nation, the Clergy, and, in a way, only the Clergy, can hold before the Church the vision of that humbler, but far more eternal, cause of Christ, whose volunteers alone can carry on that one world war which has the promise of a lasting peace. Will not you who read take time to consider whether the trench in China does not need you more than the commissary or defense corps at home?"

At the General Convention in St. Louis last year, Bishop Tucker of Kyoto made an earnest plea on behalf of St. Agnes' School for Girls, one of our oldest institutions in Japan, which was in danger of being closed by the government because the building did not come up to the required standard. As a result of the Bishop's appeal, committees of the Woman's Auxiliary were formed in every province to raise the necessary funds. About \$28,000 was at once pledged, and the committee hoped to complete the fund within a year, but owing to the war this hope has not been realized. About \$36,000 more is needed. Bishop Tucker writes that the School is doing well—that the prospect of new buildings and a larger staff has greatly encouraged the workers.

er intended to refuse children as passengers, would it not publish the fact? In absence of such prohibition we infer that we may take our children with us on that steamer. In absence of any prohibition in the New Testament we take our children into the Church of God.

### ARE NOT YOUR PRAYERS LIABLE TO FORMALITY?

All prayers are. Both modes have their dangers; but, having used both constantly for years, I believe forms of prayer are better for public worship, and less liable to abuse. No arguments can be urged against forms of prayer which do not have equal force against hymns, which are forms of prayer, after all. For example, "Jesus, lover of my soul," and "Rock of Ages."

The Church lost one of her veteran Missionaries in the death of the Rev. C. E. Snaveley, at La Gloria, Cuba, on July 10th. All his ministerial life had been spent in the Mission field. For thirteen years he worked among the Indians in South Dakota. He was sent to Porto Rico in 1906, and transferred to Cuba in 1908. Though nearly fifty years old, he made himself sufficiently acquainted with Spanish to minister to the people in their own tongue, and became thoroughly at home in the Latin-American field. He brought to his ministry the qualities of perseverance and unremitting industry. The Missionary enterprise of the Church is the richer because of his life.

Mr. S. T. Y. Seng came to this country last year from Boone University Library, Wuchang, China, to take a course of study in library work. On his return to China, he took with him a quantity of exhibit material, presented to China by the American Library Association. During April and May, Mr. Seng has been lecturing on Public Libraries in Shanghai and Nanking to a total attendance of 3,000 people. In Shanghai, especially, much interest has been aroused. The Kang Su Educational Association—a Government body—has asked him to return and hold a Library Institute. The Association is to send invitations to other Provinces to participate and to pay all expenses. The Director of the School of the New York Public Library says: "I am deeply interested in Mr. Seng and his work in China. If they are to have democratic political institutions in China, they must have popular education, and therefore they must have Public Libraries as a part of that education. Our Library School here will always consider it a privilege to co-operate toward that end."

A graduate of Saint Faith's Training School for Deaconesses will take charge of a new work in the mountains of Luzon, in the Philippines, which Bishop Brent regards as full of possibilities for good, industrial, hygienic and religious—a creche, where Igorot mothers may leave their babies while they are working in the fields. Two graduate nurses also will minister in the hospital at Sagada and among the surrounding villages. The fact that not a single American nurse or physician has been left by the Government in that section of the mountain province gives the Sagada medical work an extraordinary opportunity.

In view of the fact that the close of the fiscal year of the Board of Missions has been pushed forward, the Treasurer, George Gordon King, 281 Fourth Avenue, New York, is most anxious lest the Church at large delay sending in the items of the apportionment until the last moment. In these days of many appeals, it is imperative that the well-established work and fixed charges of the Board be supported to the full.

In a personal letter, dated June 24th, Dr. Grafton Burke of Fort Yukon writes: "Today, since we have opened the hospital, we have had nearly seventy cases, including a number of white people from up and down the river, among them two white women from Circle. To date, my clinic at 3 o'clock in the afternoon records 690 patients, and right now to the rear of the hospital we have a line of tents with tuberculosis patients, three of them children. That reminds me, if any should inquire as to the needs of this work, will you please let them know that tents 10x12 for tuberculosis work are greatly in demand."

### Crosswick, N. J.

#### IMPROVEMENTS AT GRACE CHURCH, CROSSWICKS

After being closed for several weeks, during which complete interior decorations and renovations were made, Grace Church, Crosswicks, was reopened on Sunday, Aug. 19th, with special services. The walls are finished in a rich colonial yellow, with suitable staining and varnishing of the pews and other woodwork. A new carpet and other furnishings add to the attractiveness of the renewed interior. A large congregation of members and friends was present at the opening service, at which the Rector, the Rev. Dr. Charles A. Behringer, preached on the "True Elements of Grandeur in the Church."



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

The new Church building at Phoenix, Ariz., is nearing completion.

St. Andrew's Church, South Wheeling, W. Va., was recently struck by lightning and the tower seriously damaged.

Twenty-seven members of St. Peter's Church, Germantown, Pa., are included in the war honor roll and are now serving in various branches of the service.

Under the will of the late Penelope Shepherd, \$91,000 will be distributed in equal shares among eight Philadelphia institutions, including the Church Hospital, the Pennsylvania Diocesan Convention Fund and the Church Christmas Fund.

The annual Retreat of New Hampshire for the clergy of the Diocese will be held at St. Paul's School, Concord, September 12th, 13th and 14th, and will have as conductor, Professor Edmunds of the General Theological Seminary.

The date of the meeting of the Provincial Synod of the Northwest, which is to convene in Pueblo, Colo., has been changed from October 18th to October 20th, next, on account of the meeting of the House of Bishops, which is to take place on the 17th ult.

The Mission conducted in a tent by the Rev. F. V. Hoag of Geneva, Ill., who was assisted by a number of the clergy in the vicinity, was a marked success. The town was thoroughly placarded and red arrow signs pointed in the direction of the tent. Mr. Hoag is the Secretary of the Society of the Teaching Mission, organized to hold Missions in tents, new towns and other places where the Church is weak.

The Vestry and congregation of St. Mary's Church, Merriam Park, St. Paul, Minn., are deserving of much credit for the gracious and kindly manner in which they prepared for and received their new Rector, the Rev. John Boden. As soon as Mr. Ray accepted the call tendered him, the Ladies' Guild arranged for the interior decoration of the Rectory and the Vestry arranged for the painting of the interior and exterior of both the Rectory and Church building, and he was accorded a most hearty welcome when he entered upon his new work.

New life has been put into St. Paul's Parish, Virginia, Minn., under the vigorous and effective administration of the Rev. Mr. Ward, who began his work there about five months ago. In that short time he has presented forty-four for Confirmation, baptized forty-five children and adults, and is preparing another class which he expects to present shortly to the Rt. Rev. Dr. Morrison, Bishop of Duluth, for the laying on of hands. This is a remarkable record, especially in view of the fact that the population of Virginia is largely of foreign birth or parentage.

Seven of the boys who sing in Trinity Church choir, Ottumwa, Ia., accompanied by the organist and director, Mr. Charles Griffith, have completed a novel vacation trip that began August 6th and terminated August 17th, says the Courier of that city. During their absence they walked from Ottumwa to the Mississippi River and returning visited a number of cities and towns enroute. They attracted considerable attention wherever they stopped. They averaged more than a fifteen mile hike per day and report the best time of their young lives, and are already planning for a similar journey next year.

"The United States government should practice what it preaches," is the comment made by the Rev. William N. Wyckoff, Rector of Grace Church, Holland, Mich., in discussing food conservation. He recently asked, says a report in the Grand Rapids Press, some members of the crew of the government boat Wolverine how often they had been served with corn bread, and the answer was, "Not once in 100 days." Mr. Wyckoff is a strong supporter of conserving the food supply of the country and is of the opinion that the government, in order to be consistent, should substitute corn for wheat among the sailors and soldiers.

### Personal Mention

The Rev. Elbert B. Holmes, Rector of St. Ann's Church, Richford, Vt., has accepted a call to St. Stephen's Church, Middlebury, in the same Diocese.

The Rev. Charles R. Tyner, Rector of St. Luke's Church, Lincoln, Neb., conducted the Boys' City Camp for the city of Lincoln during the month of August.

Rev. W. W. Daup, Rector of St. John's Church, Elkhart, Ind., was operated upon for appendicitis in St. Joseph's Hospital, Fort Wayne, on Aug. 22nd. He is rapidly recovering.

The Rev. Geo. W. Dow of Sioux Falls, S. D., has entered upon his new work as Missionary in charge of Grace Church, Montevideo, and Gethsemane Church, Appleton, Minn.

The Rev. Dr. G. B. T. Phillips, Rector of St. Peter's Church, St. Louis, Mo., was the preacher at an open-air service on Sunday afternoon, August 19th, on the Cathedral site, Philadelphia, Pa.

The Rev. Frederick A. Patterson, Rector of St. John's Church, Sturgis, Mich., has entered the Officers' Reserve Corps Training Camp at Sheridan, Ill., with the hope of securing a commission. He has been granted leave of absence by the Vestry of the Parish.

On Saturday, September 1st, the Bishop of the Diocese of Indianapolis baptized and confirmed in All Saints' Cathedral Mr. and Mrs. Harry Robert Hole. Mr. Hole has been for many years a minister of the Friends' Church. He is to prepare for Holy Orders at once.

Unable to serve in the army, because of his age, the Rev. E. A. LeMoine, Rector of St. Clement's Church, Greenville, Pa., worked in a munition factory in Cleveland, Ohio, during the months of July and August, as his contribution towards the defense of his country.

Colonel Evan M. Johnson of the Regular Army, who was recently appointed a Brigadier General by President Wilson, is a grandson of "Domine" Johnson, who founded St. John's Church, Brooklyn, N. Y., and after whom Johnson Street in that city is named.

Lieutenant Alfred Harding, Jr., who spent the last three months training in the Officers' Reserve Corps Camp at Ft. Myer, and Mr. Paul Harding, who is a member of the Washington, D. C., section of the Red Cross Ambulance Corps, in training at Allentown, Pa., are sons of the Rev. Dr. Alfred Harding, Bishop of Washington.

The Rev. Dr. Arthur O. Sykes has resigned the Rectorship of Zion Church, Avon, N. Y., and accepted a call to St. Thomas' Church, Rochester, N. Y., beginning his new work on Sunday, Sept. 2nd. He will continue his duties as Chaplain of the State Industrial School at Industry, a position he has filled for the past six years.

The Rev. William L. Wood, Rector of Trinity Church, Lenox, Mass., conducted his last service and bade farewell to his congregation on Sunday, August 12th, before leaving to assume the Chaplaincy of the Bellevue Unit No. 1, American Red Cross. He has been granted six months' leave of absence.

Deaconess E. L. McNeely, transferred from the Diocese of Newark to West Virginia, is at the Sheltering Arms Hospital, Wheeling, as the United Offering worker. She has only been there a month or so, but has taken hold of the work with vigor and tact, and is making many friends and receiving much commendation.—The Church News.

On Sept. 1st, the Rev. J. W. Thompson resigned the Rectorship of the Parish at Van Buren, Ark., and retired from active work in the ministry. He therefore becomes the first Clergyman of this Diocese to receive the benefits of the Clergy Pension Fund. In point of residence, as well as in years, he is the oldest Priest in the Diocese. He had been Rector of the Van Buren Parish ten years, and is known and universally loved throughout the Diocese.

The Very Rev. Carrol M. Davis, Dean of Christ Church Cathedral, St. Louis, Mo., before going to the front as Chaplain of Base Hospital Unit

No. 21, conducted a farewell service in the Cathedral, which is reported to have been one of the most impressive ever held in that city. His opening remarks on the solemn occasion were: "We are not going on a play-day jaunt. We are not to direct the Almighty. We are to see that the Almighty guides and directs us. We go to serve."

The Hon. W. S. Laidley, who entered into the rest of Paradise last July, was an old and highly esteemed citizen, lawyer and Layman in the State and Diocese of West Virginia. He had served as a Judge of the County Court, as a member of the State Legislature, and had held a number of responsible official positions in his city. He was a faithful member and Vestryman of St. John's Parish, Charleston, a frequent delegate to the Diocesan Council and deputy to the General Convention.

The Rev. W. E. Patterson, after fourteen years as Rector of Trinity Church, Claremont, N. H., and Union Church, West Claremont, has closed his Rectorate there and accepted the Rectorship of St. Saviour's Church, Bar Harbor, Maine. He will enter upon his new work late in October. Mr. Patterson, besides having a successful ministry in Claremont, has filled positions of responsibility in the Diocese, as Examining Chaplain, Chairman of the Finance Committee, member of the Diocesan Board of Missions, and three times deputy to the General Convention.

### Soldiers' Service Book

Through the good offices of the Diocese of Massachusetts, which some time ago raised the necessary funds for providing for the social life of the soldiers of the State, another step has been taken, says the Boston Transcript, for the welfare of the boys who are going to war. This is the preparation of a little book of familiar hymns, Psalms, Bible readings, a few prayers and a simple form of service which could be used by the Chaplain or Y. M. C. A. workers for men of all communions. This book, prepared at the request of Bishop Lawrence, Chairman of the Commission on Army and Navy Chaplains of the Episcopal Church, will be placed soon in the hands of the Chaplains.

By this move, the Church fills a want that was manifest when the American troops were on the Mexican border. The Regimental Chaplains stated, upon their return from thence, that such a book was one of the great needs. The demand led Bishop Lawrence to appoint Dean Rousmaniere, Rev. Dr. John W. Suter and Rev. Dr. George Hodges to collect hymns, Psalms and readings from Holy Scriptures; also, to prepare a short form for camp service, a litany for men at war and a collection of prayers for private and public use. From their collections a book has been arranged which is available for use by Chaplains of all communions.

The appointed compilers had recourse to Catholic and Hebrew sources of religious information, as well as to Protestant. They were concerned only with fundamental principles, the work being undertaken because of the realization that the success of the men who are fighting depends upon their spiritual strength as well as their discipline and equipment. Neither the names of the compilers nor the name of the Church are found in the book. No intention is had, moreover, of making any profit from its sale, the book being sold through Houghton Mifflin for the nominal sum of ten cents.

### Church Cottage for Working Girls

A cottage for working girls, regardless of their Church affiliations, was opened at White Bear Lake, Minnesota, the first of this month by the Church of the Epiphany (Hamlin), St. Paul, under the direction of the Rev. Robert Ten Broeck. There are accommodations for fifty and in the event that a sufficient number of St. Paul working girls to fill the cottage do not respond, the invitation will be extended to the working girls of Minneapolis. It costs, per capita, about 30 cents a day for meals and 5 cents a night for lodging. The charges will only be enough to cover the expenses. Mr. Ten Broeck is testing out the economic side of this service and his worthy undertaking will be watched with interest by all who wish to make life more worth while to the ever increasing number of working girls. He reports an instance of three girls who enjoyed a three days' outing at the cottage at a total cost to each of only 41 cents.

### A Minnesota Policy

A letter written in answer to a Bishop's request for particulars of the "Mankato Plan" for supplying Missions.

Point 13. To adopt the Mankato Plan for the wonderful spiritual and financial results,—the junction of several Missions for Sunday services, and the use of week days for the establishment of new work.

Right Reverend and Dear Sir:

I must thank you first of all for your thorough appreciation of the spirit in which the Minnesota Policy was projected, not as a finality but as a practical policy for action not intombment in a well bound Diocesan journal. Fortunately the Council does not meet for several months, hence we are confident that the Minnesota Policy will have passed the infantile stage by that time.

As to the "Mankato Plan," I was an active factor in the execution of this plan devised by Dean Knowlton. As far as the financial aspect is concerned, he required a pledge of \$12.50 for the Missionary's salary, from any Mission, as an invariable minimum for a single full Sunday's service, once a month. Any multiple of this would multiply the number of such Sundays devoted to the Mission. One-half this sum meant half a Sunday. To the amount pledged locally the Diocesan Board of Missions added one-half. (The figure, \$12.50, was based on living conditions ten years ago and might now have to be altered, but the relation between the amounts may remain.) If the field grew so that the total local stipends amounted to more than \$600, the additional fraction given by the Board decreased gradually, but only in such a way as not to disappear until the amounts raised locally had reached \$1,500. The raising of pledges should, by all means, be done by the rural Dean. The stipendiary must avoid the indignity of "begging" for his own salary at any cost. The Dean must be "a man among men." If a lodge man, so much the better in the smaller towns. To myself, I found it better to portion out my time only one service in a place on Sunday, going to another station for the evening. So much for the Sundays and the financial arrangements. The Missionary must devote his week days to opening up new work in towns where none has been done or in the country, or to reviving dormant work. He must be devoted and enthusiastic. He must be unsparing of his own convenience and strength. He must be ready, on occasion, to abandon the conventional methods of the Church and speak "in a language understood by the people." He must take a real interest in his people and in the community. These intangible near-perfunctory reading of services is fatal. He must always be of the spirit of looking for new worlds to conquer. These intangible features of the Mankato Plan are much greater factors in its success than the financial.

I may be permitted a digression into personal experience. ——— and ——— had both been dormant.

Through active work the congregations ordinarily ran 90% to 150% of the number of communicants. And on the occasion of the Bishop's visitation we had a congregation which packed the Church and was even turned away from the doors. I went also into new towns asking the use of some sectarian meeting house and depending largely on some local communicant to advertise and prepare for the service. Dean Knowlton had prepared a booklet with shortened Evening Prayers, a few Psalms and familiar hymns. I went also into the country in the same way, using the school house and calling on some good communicant to prepare for service. I was on the move about fourteen hours every day. One of my laymen after three years said, "Well, one thing Mr. ——— never has become discouraged." I carried any discouragements to God and came back with His strength. I appreciate very highly your statement that every community needs the Episcopal Church, and is the poorer for being without its uplifting and steady influence.

I want to thank you also for asking consideration whether fewer points might not be preferable. But in Minnesota with her one hundred clergy and 15,000 laymen, it might appear that fifteen points, or more, could be undertaken among us. You have noted that some apply to all, others apply only to the city, and still others to the rural work only.

Yes, the co-operation of the laity is essential to success and is, therefore, included as the last, but not least, point. As a matter of fact, that layman's bugbear, expense, does not loom larger. Six points have already been set in operation with a preliminary

pledge of only \$25, and we are only a few dollars behind, for we have been using our vacation and other spare times, and thus little or no expense has been incurred. Personally, I have yet to find the layman who has not been pleased, not only with the specific suggestions, but also with the general idea of the adoption of a definite policy of concerted and persistent action by the corporate Church, and the fact of the prominence of social service has immediately aroused the largest interest and acting support from outside the Church, and found its counterbalance in the development of a deeper spirituality.

I am only too glad to be of any assistance in conveying any information, or in actually setting in motion any such plan like my father's, and grandfather's, my life is devoted to the Church, and if I can give any time or render any service to you or your work, I shall be very happy to undertake to arrange my duties so that I may do so. I am now in hopes of being able to publish some fuller account of the proposal, or development of each point or of any additional point.

Very truly yours,  
R. E. TEN BROECK

### Minneapolis Rector Visits Colorado

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn., who has returned home from a visit in Colorado, speaks in glowing terms of that picturesque section of our country. "Colorado," he says, "is a state of magnificent prairies, steep passes, and glorious mountains. Trout streams and all kinds of game abound. It is a great playground in the summer for the people of America. One sees automobiles from Texas and Minnesota, New York and California.

"To describe the country I saw would exhaust my stock of adjectives. To give you all an adequate idea of the sunsets over the mountains, of the varying greens of the pines, of the wild flowers which waste their beauty on the sage-covered plains; of Denver, with its fine public buildings and splendid roads, and of the air of an altitude of over 5,000 feet, would mean that we all would be there together on a great Parish vacation.

"Bishop Irving P. Johnson had asked me to give some lectures at the Evergreen Summer School for his clergy, and it was to discharge this pleasant task that I went to Colorado, as well as primarily to see our Bishop and his work. The Diocese is a tremendous one, covering much territory, but already Bishop Johnson has covered nearly all of it, and I found that he has been there long enough to be much beloved. It was an added pleasure to have him return to Minneapolis with me and to preach in Gethsemane last Sunday morning (August 19th) to a congregation which was happy to hear him again. The sermon was characteristically helpful, and the Bishop preached like one glad to be back in his old pulpit."

### To Raise Fund for N. Carolina School

The preliminary stages of the work of organizing a movement to raise a \$250,000 fund for St. Mary's School, Raleigh, N. C., in the Carolina Dioceses owning this institution, having been completed, Rev. Francis M. Osborne, who is the special representative of the trustees in charge of this plan, has announced that active canvassing will proceed in the Dioceses of North and East Carolina this fall.

Beginning September 15th, the local committees appointed in every important congregation in the Diocese of North Carolina will co-operate in a systematic popular canvass, according to a schedule of dates that is now nearing completion, and the Diocese will doubtless raise its quota before Christmas.

On October 4th Bishop Darst, at the request of a special committee of the East Carolina Council, will call a meeting of representatives from every congregation in this Diocese and a plan for a simultaneous canvass of the whole Diocese will be adopted. Strong committees appointed by the Asheville and South Carolina Council are now considering the best time and method for raising their share of the fund.

The conditions created by the war are distracting, but the Churchmen of the Carolinas think that the times call for sacrifice of self and luxury, but not for the neglect of the necessary things of the Church or of her institutions.



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## FACT AND THEORY

Somebody said to a clerical friend of mine, "How can a man decide what Church to attend, when there are so many Churches, all claiming to be the best?"

"Too bad!" replied my friend, "for you would of course be unable to buy an automobile for the same reason. Even though you had your money in your hand you could not purchase an automobile, for you would immediately be confronted with the same problem. Some would tell you that a Packard was the best, others a Cadillac, others a Pierce Arrow, and so on. You would be forced to walk because you never would be able to decide which one to buy.

What would you do? The sensible thing to do would be to go to the various salesmen and have each one demonstrate his car to you and after you had visited half a dozen demonstrators you would have acquired a fair automobile education without any expense to yourself.

Of course the difference between the Church and the automobile lies in the fact that you really want an automobile.

But it also lies in the fact that the children of this world are wiser in their generation than the children of light.

A citizen of this world is very fond of saying to anyone who is trying to sell him something; if you want me to buy that you will have to show me, but the children of light start out with the assumption that one creed is as good as another, and very few of them take the trouble to give a reason for the faith that is in them, neither do they demand that others should give a reason for the faith that is in them.

Most people regard religion as a mere theory of the Universe, and therefore one man's theory is just as good as another's.

Moreover, is it not a slight to one's good friends to imply that you have a more sure basis of faith than they?

In buying automobiles one never thinks that you are reflecting on a friend's intelligence if you buy a different automobile, but to have a different creed and to believe it firmly is something different.

Why? Is an automobile a more important conveyance than a Church? Or is the journey that we take over the turnpike a more vital thing than one that we take over the way of life?

There is no greater reality in life than life itself. And you can take no journey on theories. You must have certain facts.

A man may tell you that he has a perfectly good flying machine that will take you to Europe, and he may be full of the theory that he can do it, but because you are a practical person and because your life is very precious to you, you decline the invitation to go to Europe on anything but a vessel that has proven its worth.

Yet the same folks are willing to launch upon the sea of eternity in any old thing that somebody says will take him to heaven. We couldn't theorize about going to Europe, but we are willing to theorize about going to heaven; just because we think that going to heaven is all a matter of theory anyway. Of course time was when going to Europe was a theory. When the Indians had nothing but birch bark canoes, some Indian may have felt that there was a land beyond the waters, and that he could get there. That was theory. But when Columbus actually crossed the deep then theory gave way to facts.

And Indians actually went to Europe, which a few years before did not exist even to their imaginations.

In the same way before Christ came, life after death was a pure speculation, indulged in by Job and Plato and others. There is scarcely anything in the Old Testament which gives a definite idea of the future life. It was all hazy and indefinite.

But Christ came to overcome death; and when He rose from the dead, He established a new fact.

Then fact replaced theory. Of course there were those who did not believe that Christ rose from the dead, just as there were those who did not believe that Columbus discovered a new continent.

Those who believed the evidence of Columbus were working, however, on a different principle from those who discredited his evidence.

As a matter of fact they were right, and the facts which Columbus educated revolutionized geography.

Now there are two sorts of Christians, those who start from the fact of Christ's resurrection, and those who discredit that fact and depend upon a theory of a life after death. Of course it may be objected that the believers are mistaken and there is no such fact as the resurrection, but whether right or wrong, the Christian's basis is different from the one who disbelieves the evidence.

"If Christ be not risen," said St. Paul, "then is our faith vain." Then indeed are we most miserable of all men for we have made all our deductions in life from a false premise. Granted, but we believe the evidence, and so the fact of the Resurrection and not a theory of future life is the basis on which we begin our faith.

Then we cast aside all previous theories and start from a fact as vital and fundamental as was the fact that Columbus discovered America in the geography of the world.

The whole world is different because of a fact.

Starting from this fact are certain other facts which are related to the first one, but which will be settled differently by different folks.

What are the other facts and what do they mean to you?

They are that Christ instituted two sacraments, that He founded a Church, that He entrusted His Church to a definite ministry, that He endowed His Church with the gift of the Holy Ghost, that His Church became an historic reality, that His Church successfully survived the tempests of this troublesome world—all facts; important facts if fact and not theory is the thing that you are looking for.

Moreover, we have seen lots of theoretical craft put out from shore in various theoretical craft, which were never heard of afterward.

Have your theories if you want to; nobody can stop you, but as for me and my house, we will take the vessel that has weathered the storm.

The Historic Church may have its limitations, but it has thus far justified the promise of Him who said "that the gates of hell shall not prevail against it."

## WESTERN CHURCH SCHOOLS

Where is your boy or girl going to school?

If you live west of the Mississippi River there are some excellent Church Schools.

For boys, there are four schools which are available. Shattuck School at Faribault is one of the best equipped boys' schools in the country and stands very high as a military school and as a preparatory school for college and business.

There are two excellent schools that are less expensive than Shattuck. The Kearney Military Academy, and St. John's School, Salina, Kans., either of which take boys at about \$400 a year.

Major Ganssle at St. John's is well known to the editor and he can thoroughly vouch for the character of the man.

St. Stephen's, Colorado Springs, is an excellent school also and worthy of consideration. It is especially suitable for boys who need physical development and special attention.

The Church is also rich in girls' schools.

St. Mary's, Faribault, is one of the best equipped schools in the West and maintains a high standard of scholarship and culture.

So also are St. Katharine's, Davenport, Brownell Hall, Omaha, Bethany School, Topeka, and All Saints', Sioux Falls.

In Denver there is an excellent day school maintained by Rev. George H. Holmes at Wolfe Hall, where boys are prepared at small expense for college or for business.

Breck School, under the direction of Rev. C. E. Haupt, is now attached to the Agricultural School of the University of Minnesota in St. Paul.

Anyone who wishes to send a boy or girl to school can find what want among these schools, if they will send for catalogues.

## EVERGREEN SUMMER SCHOOL

An excellent Summer School was held by the clergy of Colorado at Evergreen, Colo., from August 6th to 11th, inclusive. Lectures were delivered by Bishop Johnson, Dean Hart, Canon Douglas, the Revs. S. S. Kilbourne and B. W. Bonell. There were about twenty clergy in attendance and all enjoyed the school immensely.

The session was short because it was of an experimental character. It was unanimously decided to make the Summer School a permanency, especially because of the courtesy of Canon and Mrs. Douglas in putting a plat of ground admirably adapted for camps at the disposal of the school.

Evergreen is delightfully situated in Bear Creek Canon, while the Church and Guild Hall are admirably suited for services and lectures.

Committees were appointed to arrange for a more extensive school next year to which the clergy of neighboring Dioceses will be invited and a more comprehensive program will be arranged.

## DIVINITY SCHOOLS

The United States has called upon the young men of the country to officer her armies and the response has been that the very finest have offered themselves and been accepted for this purpose.

The Divinity Schools of the Church will open this fall and the Church makes her appeal for the finest to enroll in the army of Jesus Christ.

The influence of the Church depends upon the character of her ministry. She needs strong and vigorous young men.

The Church has several Divinity Schools.

The General Theological Seminary in New York; Berkeley Divinity School at Middletown, Conn.; Episcopal Theological School at Cambridge, Mass.; the Virginia Theological Seminary at Alexandria, Va.; the Western Theological Seminary at Chicago; Nashotah at Nashotah, Wis., and Seabury Divinity School at Faribault, Minn., besides schools at Sewanee, Tenn., Gambier, O., San Francisco and elsewhere.

Why not enlist in the hardest war under the most gracious Leader that the world has ever known?

## Model Indian Village in Wyoming

A model Indian school and village for the Arapahoes of the Wind River Reservation is in the course of construction under the direction of the Rt. Rev. Dr. Nathaniel S. Thomas, Bishop of Wyoming. A blacksmith shop, a machine shop, a carpenter shop and a saddlery are to be part of the plant which, according to a Westerner who "savvies the Indian question," says the Philadelphia Ledger, will change the whole attitude of the white man towards the Indian.

## The Protestant Episcopal Theological Seminary in Virginia

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## CHURCH EXTENSIONS BY SUBMERSION

### Machinists' Prescriptions for Anatomical Arrangement

The clear thinker is a much esteemed man, and if he be in a position of influence and authority, he is usually a powerful one. But for all that it usually turns out that he, unintentionally as a rule, causes more mischief than ever he or his generation can repair. This would not by any means be so often the case if such would confine his perspective attention to the sphere or business with which he is conversant. But to require this is to ask a little more of human nature than it is yet prepared to concede. An idea can be clear without being competent, just as a clear deck may mean that the compass and the captain have been thrown overboard. If human life and commerce are the more valuable things, it is really better to make port with some unordered baggage than it is to go to the bottom in ship-shape fashion. Anybody can have a clear idea if he resorts to wholesale discharge of the facts and considerations that obscure or make against his thesis, if he throws overboard what he doesn't cognize, together with what he doesn't like. There is a clearness of mind which should be regarded with deep suspicion, for it savors more of the Scribes than it does of the Gospels. Omniscience alone can make a clear case when regarding every fact. When one is about to take voyage on a ship that has been cleaned by the street department, it is just as well to inquire what has been done with some of the ropes, and whether the wheel has been detached as an absurdity on the sea.

It seems to have been in a spirit of protest against this method in general of tucking the universe into a second-hand shirt, and its application in particular with reference to our Divinity Schools, that one of the speakers at a recent Berkeley dinner spoke as follows, according to the Berkeley Divinity School Bulletin, under the caption of

### "Large vs. Small Divinity Schools"

"There is often a tendency to import, or, rather, to export into every department of human activity methods that have been found to work well in some departments, regardless of essential differences. Such tendency is seen in the proposition recently made by a successful business man to adopt the merger idea in the conduct of our Divinity Schools. No man who takes the time and uses the material for second thought can conclude that a method of sound economy in the oil business, for instance, would necessarily work advantageously with those institutions whose output is designed to meet and direct the infinitely varied and complex forces which determine at the source the individual spiritual life of an innumerable host, and the character of a soundly progressive society. There is no Divinity School that is so small that it has not made and is not making some contribution toward the greatly abounding life of the Church, which reflection would never attempt to measure in terms of dollars and cents. To merge all such into one comparatively great institution would be essentially to establish a uniformity of interpretation and a dead level of thought that would prove fatal to initiative, reduce some of our most gifted teachers to impotence and obscurity, and eventually would bring to pass its own decay or destruction by adopting the kind of catholicity which, permitting everything, confirms nothing, or else would provoke rebellion and schism by the virtual fettering of aspiration and the interdiction of progressive revelation and thought. The adoption of the merger plan for our Divinity Schools could be equaled in consequential folly only by the selection of a Board of Directors of one pair of parents in a community to bring up all the children born in that community. That such a method could be financed more cheaply than the present one of bringing up individual families none can reasonably doubt. If that is all there is to it, the question is, of course, easily settled, and settled beyond dispute."

### American Religious Workers in China

The following from the Washington Post, reprinted in the Church News of West Virginia, is encouraging

reading to those who have been helping for years past to foot the Mission bills. Few of us are unwilling to give if we have assurance that the end the money is spent to achieve is finally really attained. We did not know it, but it has turned out in this day, when every friend counts, that the money spent in promoting the Gospel of Peace was to bear for us all its first tangible fruits in the time of world-wide war.

"Even more significant than the trade relations between China and the United States has been the work of American Missionaries in China, than whom no class of foreigners is more friendly, sympathetic and unselfish in their attitude towards the Chinese people. The spirit which has underlain, and still underlies, the relations between China and the United States is nowhere better illustrated than in the devotion of this comparatively small group of Americans to their useful services in China, and in their readiness to uphold the cause of justice and fairness.

As religious teachers, they have made the Christian faith known to the countless millions of Chinese who had not heard of its truths before, and thereby gave them a new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its wanting in spiritual vision.

Closely allied with, and yet distinctly different from their work as messengers of the Gospel, is the influence of the Missionaries as a factor in the social regeneration of China. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding, have been brought about with no little encouragement and help from them. Two semi-religious organizations, the Y. M. C. A. and the International Reform Bureau, both of them exclusively American enterprises, deserve special mention for their co-operation with the Chinese people in battling against social evils and in working for the moral uplift of the downcast. As an evidence of the fact that their useful work is appreciated by the Chinese people, I may point out that both these organizations are heartily supported in China by many gifts in money and land.

Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity, the genuineness, the altruism of American friendship for China than the spirit of service and sacrifice so beautifully demonstrated by American Missionaries."

### The World's Book

It is a new and interesting tribute to the Bible that the literary tests for immigrants are now made from passages chosen from it. That is not because of the reverence that Christians feel for it, and Jews for some parts of it, but because it is the only book that has been translated into almost every known tongue. The Department of Labor has prepared passages in more than a hundred languages and dialects.—Church News.

### Ohio Rector Stands For Non-Partisanship In City Government

The Rev. Arthur Dummer, Rector of Christ Church, Dayton, Ohio, before leaving for his vacation the first of August, wrote an open letter to the Dayton Citizens' Committee, expressing his regret that he would be unable to take an active part in a campaign for a non-partisan city administration. In the course of his letter, which touched largely on the local situation, he said: "The principle of non-partisan government for cities is intelligent, effective, and abreast of the best in civic thinking. For one, I would rather be defeated on the side of the better community conscience than win with the forces of moral civic surrender. If it be urged that this is idealism, and not politics, let it be said once for all that idealism is the only practical politics with which we mortals have to do. This whole nation of ours is at this time launched upon a great quest of idealism. Under the leadership of our chief executive, we are committed to making democracy safe in the earth; and that program we believe to be not only idealism, but the only practical politics open to us."

### The Epistle to the Ephesians

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

#### VI.

Vs. 7: That in ages to come he might show the exceeding riches of His grace, in His kindness towards us through Christ Jesus.

Ellicott: Ages to come. The most simple meaning appears to be the successively arriving ages and generations from that time to the second coming of Christ. Such expressions prove how ill founded is the theory that St. Paul believed the advent of our Lord to be close at hand.

Blunt: The exceeding riches of His grace. Thus Christ in glory has become an inexhaustible fountain of grace, and of His fullness have we all received, and grace for grace in the Father's tender compassion toward us in Christ.

Vs. 8: For by grace are ye saved through faith; and that not of your selves; it is the Gift of God.

Ellicott: Grace—faith. Grace is the objective, operating and instrumental cause of salvation; faith is the subjective medium by which it is received—the causa apprehendens—or, as expressed by Hooker, "the hand which putteth on Christ to justification."

Sadler: By grace we must understand not merely a simple isolated putting forth of God's Holy Spirit upon each particular soul, enabling it to believe, but the whole scheme and work of redemption by Christ.

Meyer: Faith in the atonement made by Christ is as the causa apprehendens of the Messianic salvation, the necessary mediate instrument on the part of man, while grace is the Divine motive, the causa efficiens of the bestowal.

Waterland: Faith is reliance on the Divine grace, the living capacity for receiving the power of a higher world.

Sadler: The gift of God. This does not restrict us to the Calvinistic theory of election, for faith is a gift of God, and is in the hands of a most bountiful Giver, "who giveth to all men liberally, and upbraideth not."

Wordsworth: God is the gift: Ye are saved by grace through faith, and this very thing that you are saved through faith does not originate and proceed out of yourselves.

Theodoret: Of God is the gift, for a gift it is. Faith is from God. He called you that you might believe.

Vs. 9: Not of works, lest any man should boast.

Ellicott: Any man should boast. The repression of boasting was not the primary and special object of God's appointment of salvation by grace through faith. Still less was it the result, but was a purpose which was necessarily inseparable from His gracious plan of man's salvation.

Sadler: Boasting is incompatible both with the glory of God and with the true Christian character. If obedience to the law could have secured justification, those who kept the law might boast. But since it is the free gift of God, and not won through or by work, boasting is excluded.

Vs. 10: For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Theodoret: Workmanship. We are not only God's workmanship, or handiwork, but we have also been created anew in Christ, and we were created anew for good works. God, therefore, has a double claim on us.

Chrysostom: Hence it follows that the power we have of working does not spring out of ourselves, but from God, and cannot, therefore, have any intrinsic merit in it, for which we can claim salvation as a due. We are new creatures and the works of God. All our faculties are of Him, to Him be all the praise. We were created anew in Christ Jesus, and were admitted into a state of salvation, not because we had done good works, and merited salvation thereby; but we were admitted into that state by God's free grace, in order that we might do good works, which God before prepared for us as our appointed path to lead us into heaven, as we formerly walked in transgression and sins which led us to destruction.

Augustine: Do not, therefore, imagine that thou canst do anything of thyself that is good. No, turn thine eyes away from thine own work and look up to the work of Him who made thee. He has made thee, He remakes

in thee. He had made and thou hast unmade. He made thee to be, and, if thou art good, He made thee to be so, and therefore work thy works with fear and trembling. Why? Because it is God who worketh in thee to will and to do of His good pleasure. Therefore, work with fear and trembling, in order that our Creator may have good pleasure to work in the low valley of our working. O God, there can be not good in us, unless it is done by Thee, who hast made us.

Ellicott: Which God ordained. God, before we were created in Christ, made ready for us, pre-arranged, prepared, a sphere of moral action, or, to use the simile of Chrysostom, a road, with the intent that we should walk in it, and not leave it. This sphere, this road, was good works.

Vs. 11: Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made by hands.

Ellicott: Wherefore remember, i. e., since God has vouchsafed such blessings to you and to all of us.

Wordsworth: Gentiles in the flesh, i. e., not circumcised, not having in your flesh the seal of God's covenant with Abraham.

Ellicott: In the flesh is not in reference to their natural descent, nor to their corrupted state, but, as the use of the word distinctly suggests, to the corporeal mark. They bore the proof of their Gentilism in their flesh and on their bodies.

Sadler: Uncircumcision. It is remarkable how even the best of the Jews flung against the heathen the taint of their being uncircumcised.

Ellicott: Circumcision. The circumcision hand-wrought in the flesh, only a visible manual operation on the flesh, when it ought to be a secret spiritual process in the heart.

Sadler: Both the circumcision and Baptism, being administered by men, were made with hands. But in circumcision all that was done was by the hand of man, whereas, in Baptism, though He makes use of the hands of men, the Holy Ghost is the real baptizer.

The difference between circumcision and Baptism is plain to see. While both are covenants between God and His children, the one was a rite, the other is a Sacrament—the one an outward and visible seal, leaving no stamp of an inward indelibility of character, the other, an outward and visible sign of an inward and spiritual grace, invisible to human eyes, visible to God's ministering angels.

Vs. 12: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.

At that time, i. e., temporarily, during their heathen state, the time before their conversion to Christianity.

Sadler: Without Christ. That is, without any conscious part in Him. This does not mean that they were excluded from the benefits of His intercession.

Meyer: Aloof from connection with Christ.

Anselm: Ye were without knowledge of Christ.

Ellicott: Being Aliens. This seems to hint at a state of former unity and fellowship, and a lapse or separation from it. Jews and Gentiles were one under one spiritual commonwealth, of which the Jew was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid, and they parted, only to unite again—in one act of uttermost rebellion, and yet through the mystery of the redeeming love, to remain thereby united forever.

Barry: Not aliens, but alienated, implying that the covenant with Israel was simply the true birthright of humanity, from which mankind had fallen.

Gore: This alienation of Gentiles from the Divine covenant was represented in the Temple at Jerusalem by a marble balustrade separating the outer from the inner court. One of the inscriptions found recently, now in the museum at Constantinople, reads: "No alien to pass within the balustrade round the Temple and the enclosure. Whosoever shall be caught so doing must blame himself for the penalty of death which he will incur."

Sadler: Having no hope. No well-founded hope of a future life even, much less of a redemption from past sin. They had no certainty, and apparently no moral power over heathen society to restrain it, much less to raise it from its utter degradation.

Jerome: Without God in the world. Ye had a multitude of gods, and yet ye were without God; and this is God's own world, and although ye

yourselves were His creatures, created in His image. Strange solitude!

Whitby: The Christian styled the heathen atheists, because they knew not the true God; and the heathen styled the Christians atheists, because they denied those to be gods whom they esteemed to be such. The stoics reckoned two kinds of atheists, one that contemned the gods, and the other that spake things contrary to the Deity.

Gore: They were without the Church of God, and therefore presumably without God and without hope.

Sadler: Without any knowledge or recognition of a Creator or moral judge.

### The Open-Air Service in Minneapolis

These services continue with increasing interest on the part of both the Clergy and also the men. The particular lines of work to be pursued are rapidly defining themselves, and the value of the work is beginning to show. Instead of an entirely new group of faces each week, old faces reappear, and certain of the men seem to be looking forward to the next Sunday evening. It is an easy matter to discuss theology or other subjects with these men. They start the discussion themselves. One wonders whether Bishop Wise would recognize such a School of Theology.

Last Sunday, Aug. 19th, the street was torn up, large piles of sand were heaped up, a concrete mixer stood near, and rows of pipe. Seizing upon the circumstance to drive home his lesson, the speaker of the evening, after explaining the necessity of pure grit sand in the mixing of concrete, and in the natural stone of the pavement and curbing without black dirt, to make a durable mixture, spoke of the necessity of "grit", of pure "sand", in the formation of character, and in life, without the black dirt of bad habits. And pulling a stamped envelope from his pocket, the speaker noted the "stick" of the stamp, without which the letter, dropped in the postoffice, would go nowhere, but with which it would go thousands of miles, even back and forth across the country, and he pointed out the value of "stick" in life, quoting the words: "Consider the postage stamp, how it sticks to its job till it gets there."

One (apparently) I. W. W. called to all workmen to come away. But the speaker, after allowing the objector time to speak—an opportunity not made use of—pointed out the fact that Christ was a workman, and asked why one workman should withdraw from another, and not stand by. When the suggestion was made that there should be a new gospel, the speaker asked whether this auditor did not want the old gospel, that had built hospitals, orphanages, and homes for the widow, the orphan and the aged, the gospel that had freed the slave in Africa from bondage, the women in China from torture, and the children in India from the crocodiles of the Ganges.

The men themselves suggested the need of a Church or some hall for the Winter.

And when the Rev. C. E. Haupt began the old words of the Lord's Prayer, with the men seated on the sand piles and crowded along the curb for over half a block on both sides of the street, the writer was reminded of the throngs in old Capernaum and by the Sea of Galilee, and he wondered whether the old days of Apostolic inspiration in the Church had not returned, and longed for a modern Dore to immortalize this strange scene.

### Second Reserve Officers' Training Camp

Pastors and relatives and friends of the men who have entered the Second Training Camp at Fort Sheridan are asked to send the names of those that are Churchmen to the Rev. Frederick L. Gratiot, Curate of Trinity Church, Highland Park, Ill., who has been appointed by the committee in charge of Church work at the camp to act as Chaplain. It is especially urged that the names of such as are candidates for Baptism or Confirmation, or who may be interested, be forwarded, with as many particulars as possible.

A celebration of the Holy Communion is held every Sunday morning in the Y. M. C. A. building at 8 o'clock. The Roman mass is in the Gymnasium at the same hour, and a preaching service, under the auspices of the Y. M. C. A., is held at 10 o'clock.

(Church papers of the Dioceses included in the new Central Department please copy.)



# THE CHILDREN'S HOUR

## FAIRY GOLD

By EVA LEE MATTHEWS

Now it happened that the Widow Rooney, with her daft son, Tim, came back to live in the little shieling on the outskirts of the town. They were traveled folk, for Sergeant Rooney had been in the army, but he had died of fever, and Tim was that daft he could not get on in the world so the widow had come back though it was to little enough. She managed to live by washing for the great folk at the manor house but Tim was a feckless lad and could never be trusted with money nor with anything else for the matter of that. He was always for giving it away to the first old body would ask him, and stray cats and dogs were always sure to find a friend in Tim. Once, when old man Maloney turned loose his donkey to die, because he was too old and lame to be of use any longer, Tim took him home and fed him up—his mother and he gave up tea to feed the brute—and he got strong again. But the first time Tim drove him through the town with a load of wash his mother had done, old man Maloney called him "a thief and a spalpeen to be after stealing his beautiful donkey," and Tim was glad to give it back to him to escape the gaol and the purgatory somewhat mixed in old Maloney's threats. They had lived there perhaps a year before they heard of Teague and his bag of fairy gold. And Tim, if he heard it, forgot it as soon, for the lad could hold nothing long in his scattered wits. But one day, as Tim was bog-trotting and whistling in his happy-go-lucky-fashion, he saw a queer bent over figure of a man cutting peats, and a rough voice called out to him:

"Here, ye spalpeen, come and carry this load of peats for me!"

Tim good naturedly did as he was told, though he grumbled some at the weight of it.

"'Tis not so heavy as I be carrying," the man answered shortly.

"Shure, thin, 'tis a big load entirely ye do be carrying," said Tim.

"'Tis one I would sell, though," said Teague.

"Begorra, not for what I could give," answered Tim.

"And what could ye give for it, then?" craftily asked Teague.

"Sure 'tis only the lucky shilling I have," said Tim, "and it's hung around my neck by the hole that is in it and the string it is tied with."

"And may be I'd sell it to you for that same," said Teague. "Let me see it, begorra."

So Tim handed over his lucky shilling that his mother had hung around his neck for the luck of it. And Teague, with a shout of relief, felt his burden slipping down from his shoulder, and he handed it over to Tim, who never suspicioned a thing about it.

"It's goold," said Teague, "if you know how to handle it."

And off he sped with his peats that Tim had dropped in making the bargain.

"Goold!" said Tim. "Then it's the mither shall have a new shawl this day." So he went into the town and picked out a gay red and green plaid, and planked down a rock to pay for it. The shop man picked it up and looked at it in surprise. "And where did you be getting this?" he asked sharply.

"'Tis that I bought it from a bowed over little man in the bog," said Tim. "But if you don't like it, keep your shawl and give me the goold."

"No, no," said the shop man, who rung it on the counter and bit it, and tried it by every test he could think of. "It is goold now, and I'll risk it being rock in the morn. But you'll not be wanting any silver change with it, I reckon? I'll not risk that, though the shawl I can get back again when this turns back to rock."

Tim did not understand much but that he could take the shawl, which he did in high glee, putting it around his mother's shoulders with a warm kiss.

"But Tim, mavourneen," said his mother, "and where did ye get the money for the grand shawl. Ye have not taken anything at the manor house, I'm hoping," she said anxiously.

"Na, na, mither," said Tim, "'twas the lucky shilling. And I met a man in the bog and he sold me a bag for the lucky shilling, and he called after me 'twas goold, and the shopman said

'twas goold, but it might be rocks, but he gave me the shawl—and isn't it gay?'

"And what have ye done with the bag, Tim?" asked his mother, relieved to see that it was not fastened on his back, as it had been on Teague's.

"I put it in the byre I made for Maloney's donkey," said Tim. The Widow Rooney went to look at it. It was large, and heavy, and knobby. She opened the mouth of the sack and pulled out one or two common looking rocks.

"Bah! Tim, it's fooling me ye are," she said, "and I'll just take the shawl back, for 'tis no better than stolen goods at all at all."

But when she took it back the next day, and began to apologize for her son as looney and daft, the shopman was most polite, and told her it was good gold Tim had given him, and he gave her a fine gray shawl for the one she brought back, and gave her a mort of silver besides, more than Tim had ever seen in his life before, and he begged a lucky shilling from his mother, and had her tie it around his neck.

And then word went round all the countryside that Teague had sold his sack of rocks to Foolish Tim Rooney, and he had come to the market and hired out like the other men, for he had no burden on his back; and though nothing would ever make him straight again, at any rate he could do a day's work now as well as another. But it was found after a while it was ill luck to hire him, for the cow he tended died, and the garden he worked had the blight, and the very peat he dug would not burn.

And strange things, too, were said of Tim Rooney. First, there was the gold he had paid for the shawl. And the shopman maintained it was good gold, and worth a heap. Then Tim would go about with a rock or two from his bag stuffed in his pocket, and always he would come home without it. But old Goeghan, who had lost his fishing smack in the great storm came out with a fine new one, and gratitude in his heart to Tim Rooney, the simpleton; and Nora Shaugnessy, who was too poor to marry the boy of her heart, who had gone to America, suddenly found she could pay her way on the ship, and have a bit for clothes, and something laid by besides. And she came to Widow Rooney and cried and kissed and thanked her as if she was crazy. And old Grandam Spicer, who was to go on the rates, and was sitting for the last time by her bit peat fire, suddenly told the men who came for her that there was no need, for she had enough to last her time, and she proved it to them, too, that it was real money she had, and not the idle dreams of her addled old head. But old man Maloney, who had quite starved his donkey this time, came whining to Tim and begging him for one of his wonderful rocks, and Tim gave it to him readily enough, for he never refused any one, simple soul, and harbored no malice, and perhaps no memory of old Maloney's abuse of him, but when the sor'd old creature tried to pass it for the drink that he craved, the saloonkeeper threw it back at him, and said, "Get out of here with your old rock."

And so it was whispered about that the fairy gold of Tim Rooney was as capricious as the fairies themselves. In any real and honest need, it seemed to be gold right enough, but when it was sought for less than need, or for some evil indulgence, it was but the useless rock Teague had carried for so many years, to smart his shoulders. Old Father Ryan would take none of it for the Church.

"No, no," he said to Widow Rooney, "a silver shilling I'll take now and then, as I used to, but none of your fairy rocks for me." And he would laugh genially, and when he found a case of real abject need in his Parish, and sorra a plenty there were to be sure, Tim was sure to be there with a rock or two in his pocket before night, and there would be a happy family where misery, and famine, and sickness had been.

But how did Teague take all this? At first he laughed at the tales he heard. He knew those rocks. He had looked at them and fingered them every day for ten years. You couldn't fool him. The lad had stolen the gold from some one, but sure it could not

be from his bag of rocks. Then slowly conviction came to him, as to others; and how impotently he raged that he had let such a treasure escape him. Then he brooded long hours as to how he might get his treasure back. He stole by night into the byre where Tim kept his bag of rocks, and examined it carefully. Yes, it was the same bag of useless, heavy rocks he had sold the fool for his lucky shilling. What treasure he had must be buried or hid somewhere else. He spied upon him day and night, but could never find Tim going anywhere else but to the byre, where he would fill his pockets with rocks and then go on his way whistling and merry-hearted, and then there would be some happy family by night, when Tim came home again with empty pockets. So Teague was forced to the conclusion that the rocks turned to gold in Tim's pocket. Well, if he could not get the whole treasure, he might get some of it, some nuggets of gold, that would never be satisfying, to be sure, when there was still so much in the bag that could not be made into gold. But it was maddening to think that all the countryside but himself was profiting by and enjoying his fairy gold he had suffered so much for. He laid his plans carefully, and choosing a day when Tim had filled his pockets more than ordinarily full, and had gone by a lonely road that led to Farmer Stone's, and it was said he was about to lose his farm for the mortgages, Teague crept up behind him, and with one blow on the head with his heavy knobbed stick, poor, unsuspecting Tim fell dead on the highway. But the murder was not as well planned at Teague thought, for Farmer Stone and Father Ryan were coming out to meet him, and when they saw him fall, they ran forward, and found Teague bending over his victim, searching for the gold he believed to be in his pockets. He was easily arrested—but no efforts could bring poor simple Tim Rooney back to life again. No gold was found on him either—no money at all but the lucky shilling hung round his neck. But the grandest funeral ever known in Bally Chulish was poor Tim Rooney's. The manor house and the rich folk were there, and all the poor for many miles around came to his burying.

The evening after the funeral Father Ryan came to see the Widow Rooney, sitting solitary by her desolated hearth. They talked long of him that had gone. "And what has become of Tim's bag of rocks?" he asked.

"It's gone," said the widow, in a troubled voice. "I heard a commotion out in the byre, and looked from the window, and sure it went away as if the wind were blowing it, and it as calm as my breath this minute. Ach, Father, but it was unholy stuff, and brought death to him that had it."

"Never you think that," said good Father Ryan. "The holy soul of that simple lad turned the fairy gold, which was sheer rock to us common folk, into the real thing, because he was always using it for others, with never a thought of himself; and I'm thinking our real gold is like fairy gold, only bits of rock, unless we use it to turn it into happiness for other folks. Tim seemed simple enough to the like of us, but the leprechan could not beat him in a bargain, and he has a house of gold now all right in the city of the simple of heart, that fairy nor man can take from him. And I'm thinking," he added, lowering his voice, and looking furtively about the room, "the leprechan himself wanted it used as Tim was using it. Did I tell you how Farmer Stone and I happened up? No? 'Twas, then, along of a little man in green, who caught me by the flap of me coat and said, 'Oh, hurry, hurry—he'll be needing you yonder.' And we might have been in time, only Farmer Stone was slow to believe the warning."

"What will happen to Teague, misguided man?" said Widow Rooney. "I'd hate to have my Tim responsible for his death."

"Rest aisy, then," said the priest. "Teague is stricken by the hand of God, and is as crazy as a loon. Sure he digs and mutters and drags away at an imaginary burden, and all the word he ever says is, 'Goold—fairy goold.'"

### Tennessee Items

The Convocation of Knoxville, Diocese of Tennessee, meets September 4-6, at Rugby. Rugby is a charming little settlement in the mountains of East Tennessee, and the Rev. B. T. Benstead has arranged an unusual program for the delegates. The features of the meeting will be an excursion to the "meeting of the waters", with a service in a very old cemetery, and a clerical conference on "Preparation of Candidates for Confirmation".

The Rev. Dwight F. Cameron, Rector of the Church of the Epiphany, Knoxville, is spending a two months' vacation in the East.

The Rev. Walter C. Whittaker, Rector of St. John's Church, Knoxville, is also spending his vacation in the East.

The Diocese is generally adopting the Roll of Honor plan, and a beautiful cabinet has been placed in St. John's Church, containing the names of many who have volunteered for service. Brigadier General L. D. Tyson goes from this Parish.

On the eleventh Sunday after Trinity, at St. John's Church, Johnson City, the Rector, the Rev. W. A. Jonnard, blessed and dedicated a magnificent brass pulpit, the gift of Mrs. W. P. Harris. (The pulpit is in loving memory of Capt. William Pond Harris, for many years the moving spirit and organizing force of St. John's. With a handsome hymn board, presented by Miss Gladys Berry, and a new service book by the Altar Guild, this pulpit completes the interior of the beautiful little Church in Johnson City, which was consecrated just a year ago.

The Vestry of Christ Church, Nashville, have elected the Rev. Edw. E. Cobbs as Rector, to succeed the Rev. Dr. H. J. Mikell, Bishop-elect of Atlanta. Mr. Cobbs, who is at present Rector of St. John's Church, Montgomery, Ala., has not yet accepted.

The Journal of the Diocese has now been published, and should now be in the hands of all who are interested.

The Rev. J. C. Mitchner has recovered from a recent operation, and has resumed his duties as Rector of Holy Cross, Mount Pleasant.

The Fall meeting of the Convocation of Nashville is to be held in the Church of the Messiah, Pulaski. The Church is at present without a Rector, but the services will be arranged by the Rev. G. I. Hiller, a former Rector of the Parish.

### The Summer Training School for Workers

August 7th to 14th, inclusive, and Sewanee the place, for the most successful session of this splendid School since its organization, over ten years ago. The regular departments of instruction were presided over by experts—Dr. W. C. Sturgis, on Missions; Rev. F. M. Crouch, on Social Service; Miss Mabel Lee Cooper, on Christian Education.

There was a daily celebration of the Holy Communion in All Saints' Chapel, and a Vesper Service and a short address each day. The addresses were made by the Rev. Messrs. M. P. Logan, W. B. Capers, G. C. Tucker, G. I. Hiller, W. C. Whittaker, R. N. Ward. The Sunday morning sermon was preached by the Rt. Rev. N. A. Guerry, Bishop of South Carolina, and at the evening service the Rev. G. L. Tucker spoke on "Southern Problems".

At the closing session, certificates of attendance were awarded, and an inspiring address was made by the Rev. Dr. Logan, the Director.

A resolution was passed that at the next session of the School the regular course of study as set forth in the plan of the General Board of Religious Education should be adopted, examinations to be given and credit certificates issued. The equivalent of the credits of the G. B. R. E.

Lectures were also heard, with much interest and profit, on kindred subjects, such as "Organized Bible Classes", Prof. T. P. Bailey; "The Soldier in Our Midst", Capt. Parker, U. S. A.; "Women and Girls in the World's Present Program", Miss Fort; "Men and Boys in the World's Present Program", Mr. B. F. Finney, Army Secretary of the Brotherhood of St. Andrew.

This School is a valuable asset to the Church work in the Province of Sewanee, and the various Boards of Religious Education should feel it incumbent upon them to make it even more of a success than it was this year. It is open to all Sunday School teachers and workers, and every Sunday School in the Province should aim to have at least one representative present.

### Death of Aged and Highly Esteemed Priest

By the death, in retirement, at Maitland, Fla., on August 17th, of the Rev. William Lloyd Himes, at the age

of 78 years, a figure long familiar to the Church people of New Hampshire has passed from this world. Mr. Himes began his ministry as an Adventist, following in the steps of his well-known father, Joshua V. Himes, who was closely associated with the Adventist Evangelist, Miller, in the '40's of the last century, when Adventists looked for the end of the world. Mr. Himes came into the ministry of the Church in 1876, and was followed by his father, who served as a Missionary in the West until he was about ninety years old. Mr. Himes' first work was in Northfield, Vt., after which he went to South Groveland, Mass., and in 1881 took charge of Lanberwell's N. H., where he stayed six years, after which he spent nine fruitful years as General Missionary of New Hampshire, in which work he established the Church in several communities, notably the now thriving Parish of St. Barnabas, Berlin. As Registrar of the Diocese, and as founder and Editor of the Diocesan paper, The Fly Leaf, he did valuable service. Failing health made him avoid the rigors of New Hampshire's Winters and make his home with a son in Maitland, Fla.

### Province of the Pacific

#### Notice of Meeting to Be Held in Boise City, Iowa

The meeting of the Province will take place in Boise City, September 19th to 23rd, inclusive.

The Rt. Rev. William Ford Nichols, D.D., will preach the opening sermon in St. Michael's Cathedral at 10:30 a. m., Wednesday, and there will be during the following days interesting conferences upon important Provincial problems, with a number of expert speakers. We shall also have Missionary Rallies, at which there will be given stirring addresses on Missionary progress in the Province. It was hoped that the Presiding Bishop could honor us with his presence in this his District, where thirty years ago he left only five buildings and four Clergymen, but where we have now ninety buildings and twenty-five Clergymen. However, he writes it will be impossible for him to be present. We hope Bishop Talbot will be able to come and renew his friendships of the days he spent some twenty years ago or more in Wyoming and Idaho. We also hope for the presence of Bishop Lloyd and other representatives of the General Church.

It is our hope, too, that at this meeting we may organize the Provincial Branch of the Woman's Auxiliary. There will be published before long a complete program, but I send this preliminary statement because some of the Church papers published last week a notice which was rather inaccurate, and apparently picked up from some local newspaper.

J. B. FUNSTON,  
Bishop of Idaho.

### Says Smokers Keep Enlisted Men from Greater Evils

The Rev. Curtis H. Dickens, Priest of the Church and Chaplain in the Navy, who has been conducting a series of "smokers" at the Philadelphia Navy Yard, recently received a communication from Dr. G. W. Linn of Malvern, in which he asserts that smoking is a bad habit, apt to undermine the health and efficiency of soldiers and sailors, and concludes with an appeal to the Chaplain to discontinue the smokers and "institute some other rational form for entertainment". The Chaplain replied as follows:

"No, my good doctor. While I appreciate your point of view, I still feel that I have chosen wisely and well, for I know military men. You deal with separate individuals, under favorable circumstances. I have to deal with men under the unnatural conditions, and if my choosing and decisions differ from yours, I am sorry, but I choose and decide as God lets me see things. I cannot do otherwise.

"My only reason for not immediately complying with your suggestion to institute some other form of entertainment is that I find this the least harmful, and am convinced that it is the source of keeping thousands of young men from greater evils, which tend to destroy their manhood and their souls' peace."

Billy Sunday, in addressing a great meeting of citizens to bid farewell to a coast artillery company at Hood River, Ore., last week, is reported to have exclaimed: "Such a sight as this makes me glad I'm an American, and I can well say that we are with you, Woodrow Wilson, and to hell with the Kaiser!"



## The Music in the Communion Service

The writer has been trying to break away from the worn conventionalities of music in this service, in order to make this feature of the service fresh, suggestive and helpful. He puts forth the following suggestions, not as a finality, but as something that he has found helpful to himself and, perhaps, to others.

Instead of the hymns 225 or 228, suggestive of a theology which has shed oceans of blood, 143 is used (verse two omitted) in order to bring out the idea of personal devotion, so needed today, "And here we offer and present to Thee, O Lord, our souls and bodies to be a reasonable, holy and living sacrifice".

Jesus calls us o'er the tumult  
Of our life's wild, restless sea,  
Day by day His sweet voice soundeth,  
Saying, "Christian, follow Me".

Jesus calls from the worship  
Of the vain world's golden store,  
From each idol that would keep us,  
Saying, "Christian, love Me more".

In our joys and in our sorrows,  
Days of toil and hours of ease;  
Still He calls, in cares and pleasures,  
"That we love Him more than these".

Jesus calls us, by Thy mercies,  
Saviour, make us hear Thy call;  
Give our hearts to Thine obedience,  
Serve and love Thee best of all.

Instead of the Gloria in Exelsis, which can well be reserved for Christmas, and then sympathetically strike its glorious, angelic message of peace and goodwill, some hymn, especially 363, is used.

O Lamb of God still keep me  
Near to Thy wounded side;  
'Tis only there in safety  
And peace I can abide.  
What foes and snares surround me,  
What doubts and fears within!  
The grace that sought and found me  
Alone can keep me clean.

'Tis only in Thee hiding  
I feel my life secure,  
Only in Thee abiding,  
The conflict can endure.  
Thine arm the victory gaineth  
O'er every hateful foe;  
Thy heart my love sustaineth  
In all its care and woe.

Soon shall my eyes behold Thee,  
With rapture, face to face;  
One-half hath not been told me  
Of all Thy power and grace;  
Thy beauty, Lord, and glory,  
The wonders of Thy love,  
Shall be the endless story  
Of all Thy saints above.

There is a beautiful and grand climax of devotion in this hymn, altogether appropriate to the spirit of the Communion Service. Or, in the Easter Season, we sing hymn 118:

At the Lamb's high feast we sing  
Praise to our victorious King,  
Who hath washed us in the tide  
Flowing from His pierced side!  
Praise we Him whose love Divine  
Gives His sacred blood for wine,  
Gives His body for the feast,  
Christ the victim, Christ the Priest.

Where the Pascal blood is poured  
Death's dark angel sheathes his sword;  
Israel's host triumphant goes  
Through the wave that drowns the foe.  
Praise we Christ, whose blood was shed,  
Pascal victim, Pascal bread;  
With alacrity and love  
Eat we manna from above.

Mighty victim from the sky,  
Hell's fierce powers beneath Thee lie.

Thou hast conquered in the fight,  
Thou hast brought us life and light;  
Now no more can death appall,  
Now no more the grave enthrall;  
Thou hast opened Paradise,  
And in Thee Thy saints shall rise.

Easter triumph, Easter joy,  
Sin alone can this destroy;  
From sin's power do Thou set free,  
Souls new born, O Lord, in Thee.  
Hymns of glory and of praise,  
Risen Lord, to Thee we raise;  
Holy Father, praise to Thee,  
With the Spirit, ever be.

Immediately before (or after) the benediction of the Peace of God, hymn 674 is used, suggested by the symbolism of kiss of peace among the more demonstrative Orientals, wholly forbidden by Occidental conceptions of morality:

Peace, perfect peace, in this dark world of sin?  
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?  
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?  
On Jesus' bosom naught but peace is found.

Peace, perfect peace, with the loved ones far away?  
In Jesus keeping we are safe, and they.

Peace, perfect peace, death shadowing us and ours?  
Jesus has vanquished death and all its powers.

Peace, perfect peace, our future all unknown?  
Jesus we know, and He is on the throne.

It is enough; earth's struggles soon shall cease,  
And Jesus call us to heaven's perfect peace.

Sung softly, kneeling, this brings a service to a beautiful close, as the great service of atonement and reconciliation.  
R. C. T. B.

## Shattuck's Contribution to the War

Large numbers of the alumni of Shattuck School at Faribault, Minn., who received their training when the country was at peace, says the Minneapolis Tribune, have responded to the call to arms and are now stationed in foreign service, in the regular army, in the medical service, in the national guard, in training camps or officers' reserve corps, or home guards.

Shattuck, which has behind it the experience and traditions of 50 years, is essentially a military school, with military training under the direction of a regular army officer detailed by the War Department since 1869. It has been rated for many years as an "honor school," chosen by the officers of the general staff of the army as one of the best military schools, and it now maintains three units of the R. O. T. C., the Junior Division.

But Shattuck is more than a military school.

It is a college preparatory school, with graduates now in Yale, Princeton, Harvard, and 22 other colleges.

It is a Church School, with a definite religious influence and high ideals.

Furthermore, it is not a commercial enterprise, declares C. W. Newhall, headmaster, who says that the school is training boys as a work of service and not for profit.

During the 50 years since the Civil War, the military schools and academies have made for themselves a distinct place in the educational system of the country.

"Even in the years of peace there were many parents who saw the value of their sons of the discipline and training that these schools afforded," said Mr. Newhall. "If training of this sort has a value for a boy in time of peace, it has an even greater meaning in time of war. It is only another application of the idea of preparedness. Military instruction now may mean the difference later, between entering the service as an officer and being drafted as a private in a conscript army."

The "essentially military" schools have trained boys and young men so that they are equipped to act as company officers in armies which are being organized. They are not professional soldiers, but they are ready to serve their country as commanders of volunteer armies, and it is estimated that more than half of the men enrolled at the first 14 officers' training camps have had military training at school or college.

## Bishop of Wall Street In Minneapolis

In one of the largest crowds yet assembled since the beginning of the open-air work by the Church in Minneapolis, the Rev. Wm. Wilkinson, famous for this work, held the intense interest of the men of the street for fully forty minutes. With an inimitable wit and genius, he drove home the lesson of religion and morality, of clean living and honest work, winning the very hearts of those homeless, honest fellows. It was a peculiar pleasure to know that New York City was honoring the entry of the Church in Minneapolis into this field of labor with so distinguished a visitor.

## Removal of Breck School

2095 Commonwealth Ave.,  
St. Paul, Minn.

The Brick School, founded in the days of Bishop Whipple, and named for the Rev. James Lloyd Brick, has been relocated near the Agricultural Department of the University of Minnesota, in St. Anthony Park, a beautiful suburb of both the cities of St. Paul and Minneapolis, with access to the educational and cultural advantages of either. The elaborate system of public instruction is attempting the impossible task of forming good citizens with an adequate basis for a life of virtue. Hence the results along the moral line are meagre. In the divided state of Christendom, no definite religious instruction can be given in the public schools. Yet "religion is the basis of civil society". The religious education of the children must be supplied by the Church. The Board of Regents of the University having decided to grant credit for work done in religious subjects in Church Schools, students can pursue their secular studies under the auspices of the State, and have in the Brick School a Christian home and take courses in the Bible and Christian ethics as part of their program.

In addition to the religious studies, the Brick School offers a complete High School course, and to fit students for admission to any University. Tuition is but \$15 a semester. A few students can be accommodated in the dormitory, but rooms can be had in the neighborhood for six or seven dollars a month, and board at very reasonable rates.

The Brick School is an effort on the part of the Church to assist students of moderate means to secure an education and to supply the religious element essential to true nobility of character. Its terms place it within the reach of all.

## Setting for the "Battle Hymn of the Republic"

The last Sunday magazine section of metropolitan papers announce that Ralph Kinder, for many years Organist and Director at Holy Trinity Church, Philadelphia, has prepared a new and rousing setting of "The Battle Hymn of the Republic", which those who have heard it say is bound to make itself in a short time widely known and popular.

In an editorial in the Outlook recently, Lyman Abbott made a forceful statement of the desirability of a setting of "The Battle Hymn" that should be distinctive and appropriate on Churchly as well as on secular patriotic occasions, and to Philadelphia friends recently, Bishop Brent expressed his feeling that the setting to "John Brown's Body", as used in the great commemorative service at St. Paul's, in London, when the Bishop preached, did not comport to the solemnity of the occasion. That sentiment has been expressed by many others entitled to an opinion.

The melody, which may be sung by many voices in unison, or by solo voice, with the chorus upon the refrain, has all the swing of the original marching tune which is associated with other secular words. Yet it will sound as well in a Church as in community singing, or upon the highway, for while the music has infectious spirit, it has a devotional quality as well.

The aim of the author was to produce a tune that should have plenty of fire and swing, and still be so fundamentally simple as to recommend itself to the average musical capacity. In this aim he has emphatically succeeded, as any one who hears the music is aware at once.

Another version is for brass band or orchestra, and this was employed with great effect by Victor Herbert and his orchestra at Willow Grove recently. Especially noteworthy in this instrumental version, which precedes the refrain of the local version with a stirring instrumental march, is the resolute and inspiring use of the trombones and the tuba. Mr. Kinder reveals himself here a master of the art of employing the brasses, even as he is a scholar of long experience in the expert handling of voices.

## Ordination

On St. Bartholomew's Day, the Bishop of New Jersey, acting for the Bishop of Western Nebraska, ordained to the Diaconate William Thomas Morgan. The service was solemnized in St. John's Church, the Rev. John H. Townsend, Rector.

## A Study of the Indian Problem in Nevada

INTERESTING COMPARISON MADE  
BY A SPECIAL COMMITTEE

The story of the Indians and the problem of the work being done for them by the Church in the Missionary jurisdiction of Nevada is well told by the Committee on Indian Aid of that jurisdiction. The committee makes an interesting comparison between the Nevada Indians of today and those which were found there when the white man first appeared.

The great Pathfinder, General John C. Fremont, made his way into Western Nevada before the gold excitement in '49. His report describes very accurately the region of Pyramid Lake and the Washoe Meadows. And in this region he found a few scattering Indians. They were small of stature, very dark skinned, of filthy habit, living underground; and who fled in great fear when they sighted the white men.

Mark Twain, also, in "Roughing It", thus describes some Indians whom he met with on his way from Salt Lake City to Carson in the early '60s: "It was along in this wild country somewhere, and far from any habitation of white men, that we came across the wretchedest type of mankind I have ever seen up to this writing. I refer to the Goshoot Indians. From what we could see and all we could learn, they are considerably inferior to even the despised Digger Indians of California. Such of the Goshoots as we saw along the road and hanging around the stage stations were small, lean, 'scrawny' creatures, in complexion a dull black, their faces and hands bearing dirt which they had been hoarding for months, years and even generations, according to the age of the proprietor."

There is a school district near the Utah line, in Eastern Nevada, called Goshoot. The old "Overland Trail" passes through this place, and the name still clinging to the locality is without doubt a relic of the vanishing people.

We look in vain for any such Indians in any part of Nevada now as those described by either Fremont or Mark Twain. And yet they must have been the ancestors of the Indians we have here now. Living in contact with the whites for two or three generations has improved the type. He is a much better Indian than he was, in spite of all the vices which the white man has taught him. The problem of his uplift is full of encouragement.

Evidently one of the first factors in our problem is to know the Indians. Your committee has found that the information we possess under this head is very meagre. In the rough survey which we attempted in our report last year we concluded that there are about 5,000 Indians scattered throughout the State. The Indian agent now informs us that there are at least 6,000. Moreover, we had supposed that fully a third of our Indians were gathered into reservations, but this estimate is far too large. We reckoned that about 1,400 Pahutes turned toward the Pyramid Lake Reservation as their natural gathering place; but we learn that only about 600 head in that way, and but 200 actually live on the reservation. Indeed, our Indian problem here in Nevada is unique in this respect, that almost the entire body of Indians is scattered everywhere over the State, and in constant touch with the white population.

Another factor of prime importance in knowing Indians of Nevada is that, living in such near contact with the whites, their pure racial blood is fast disappearing. An Indian of mixed blood is keener witted, more passionate, easier caught by white man's vices, of better appearance and, in general, more given to every sort of devilry than is the Indian of pure blood. Does any one know how many of these half breed Indians there are in the State? Your committee asked this question of the Department Agent a year ago, and got the reply that "It was the impression of the Department that there were very few Indians in the State that were not of mixed blood". But we are sure, from observation, that in certain localities, where sheep herders and miners from Southern Europe have been employed, they have drifted into a common life with the Indians, with the result that but very few pure blooded Indian children can be found. How general this has gone on through the State we do not know, but it is evident enough that any survey of our Nevada Indians would be incomplete which did not tell more

than the name and location of the individual Indian. It should tell especially whether he is all Indian or only part Indian.

We record gratefully here the splendid results attained since we last met in Convocation by our Mission at the Pyramid Lake Reservation. Mr. Creasey's work among the Indians there has on it the genuine Apostolic seal. He has "gone out into the by-ways and hedges, and compelled them to come in". And his record of 100 Baptisms and of 82 confirmed is a notable achievement.

## Story of Cooperstown and the Coopers

The history of Cooperstown, N. Y., and the circumstance of an amusing disagreement in the family of William Cooper, father of James Fennimore Cooper, are pleasantly related, says the Boston Transcript, by the Rev. Ralph Birdsall, Rector of Christ Church, that city, in his delightful little volume which he calls "The Story of Cooperstown".

With the arrival of a solitary horseman at the shores of Otsego Lake, in New York, begins the history of Cooperstown. He was William Cooper, of a Buckinghamshire family that came to America from England in 1679, and he founded the town which bears his name. Leaving his home in Pennsylvania in 1785, at the age of 31, he investigated the region round about Otsego Lake, with the intention of founding there a home for himself and a village for others. In January, 1786, he took possession, in association with Andrew Craig, of a large tract of 29,350 acres, soon afterward buying out his partner's share and becoming sole owner. Settlers began to arrive, and in 1788, Cooper erected a home for himself. It stood on Main street, where is now the entrance to the beautiful and extensive Cooper estate.

This William Cooper was the father of James Fennimore Cooper, who in his transfer to his new home at the age of 13 months was the impressive witness of an amusing family difference. It seems that when William Cooper had completed arrangements for the transfer of his family from Burlington, N. J., to Cooperstown, his wife positively refused to go. She remembered the wilderness which she had visited three years before, and she preferred the well-established society and congenial friends of her old home to the discomforts of a pioneer settlement. The conveyance was ready and waiting, her husband urged her to give in, but she sat firmly in a chair in the library of her Burlington home and refused to budge.

If Mrs. Cooper was a strong-minded woman, Mr. Cooper was no less a strong-minded man. "He seized the chair," says Mr. Birdsall, "with his wife in it, and, putting her aboard the wagon, chair and all, began the long journey to Otsego. Thus William Cooper carried his point, while his wife carried hers, for she traveled the whole distance in the chair from which she vowed she would not move. The chair itself, sacred to the memory of two strong minds, is still in use in the Cooper family." This change of home doubtless shaped, if it did not alter, the life of James Fennimore Cooper. All his first impressions, he said, long afterward, were obtained in the Otsego region. "It is to be doubted whether Fennimore Cooper would have gained such wide celebrity as a novelist if he had not discovered the unique field of romance which the lake and hills of Otsego began to open for his vision. Had Fennimore Cooper remained in Burlington, he might have written good novels, but not 'The Leather Stocking Tales'."

"I want some one to be glad that is that we can make some one happier because we were born.—Selected. I was born," said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best and happiest thought that can come to us on our birthdays

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