

# The Witness

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

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## CONSECRATION OF REV. A. C. THOMSON AS BISHOP SUFFRAGAN OF SOUTHERN VIRGINIA

Portsmouth, Virginia.—The consecration of the Rector of Trinity Church, Portsmouth, the Rev. A. C. Thomson, as Bishop Suffragan of Southern Virginia took place in his Parish Church at 11 o'clock Thursday, Sept. 27. The celebration of the Holy Communion was held at 7:30, the Rev. C. B. Bryan, D. D., celebrant. Morning Prayer was set at 9:30, the Rev. F. H. Craighill and the Rev. Wallace Ribble officiating.

The procession formed in Trinity Parish House, composed of Trinity Choir of twenty-five voices, master of ceremonies, lay representatives of the Diocese of Southern Virginia, the clergy of the Diocese of Southern Virginia, visiting clergy, deputy registrar of the General Convention, visiting Bishops, attending Presbyters, Bishop-elect, the presenting Bishops, the Co-Consecrators, the Presiding Bishop.

The Bishops present were the Rt. Rev. the Bishop of Missouri, the Presiding Bishop of the Church, the Rt. Rev. the Bishop of Southern Virginia, the Rt. Rev. the Bishop Coadjutor of Southern Virginia, the Rt. Rev. the Bishop of East Carolina, the Rt. Rev. the Bishop Coadjutor of Virginia, the Rt. Rev. the Bishop of North Carolina, and the Rt. Rev. the Bishop of Georgia.

There were fifty-five clergy vested in the procession, eight of whom were from the Colored Convocation of Southern Virginia. The processional hymns were 491 and 493. The Presiding Bishop took the service. The Bishop of North Carolina was the Epistoler, and the Bishop of Georgia was the Gospeler.

The Rev. H. H. Covington, the Rector of old St. Paul's Church, Norfolk, was master of ceremonies, and had everything arranged so that there was not a single hitch in the whole service. At this point he gave the notices, stating that the Suffragan Bishop-elect, with the consent of the Presiding Bishop, desired the offering to be made for Diocesan Missions, and as there had been an opportunity afforded the congregation to partake of the Holy Communion, none but those in the procession would be expected to commune at this celebration. After singing Hymn 485, the Bishop Coadjutor of Southern Virginia preached the sermon from the text, I Tim. vi:13. After the sermon, the Bishop Suffragan-elect was escorted to the chancel by the Bishop Coadjutor of Virginia and the Bishop of East Carolina.

At this point the testimonials were read: Certificate of Election, presented by the Rev. William Ambrose Brown, D. D., Secretary of the Council of Southern Virginia; Canonical Testimonial, presented by Mr. W. W. Old for the Chancellor of the Diocese; Evidence of Ordinations, presented by the Rev. C. Braxton Bryan, D. D., Registrar of the Diocese; Consent of the Standing Committees, presented by the Rev. Joseph B. Dunn, D. D., Secretary of the Standing Committee of the Diocese; Consent of the Bishops, presented by the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia.

Then Dr. Thomson took the oath of obedience and conformity, after which the Presiding Bishop called for the Litany, which was said by the Rev. Dr. S. A. Wallis, D. D., of the Virginia Theological Seminary, after the singing of Hymn 89. Then the Presiding Bishop took up the service, and during the vesting of the Bishop Suffragan-elect, Hymn 363 was sung.

The Bishop of North Carolina led in the singing of the Hymn "Veni Creator Spiritus, the Choir and con-

gregation responding. All the Bishops present then united in the laying on of hands.

Then came the offering, during which the Choir of Trinity Church sang beautifully, "How lovely are the feet of those who preach the Gospel and bring glad tidings".

Then came the celebration, the Presiding Bishop being the celebrant, assisted by the Bishop of North Carolina, the Bishop of Georgia and the Bishop Coadjutor of Virginia. The Recessional Hymns were 505 and 507, and the Recession was in reverse order of the Procession.

A great congregation witnessed the consecration. Trinity is a Colonial Church, with a long and honored history. Two of its rectors, namely, Dr.

## Rev. U. T. Tracy Dies In New Mexico

The Rev. Uriah T. Tracy died at the home of his son in Carlsbad, N. M., on Wednesday, Sept. 5th. He was born in New York City, April 13, 1829. He was ordained by the late Bishop Horatio Potter in 1860, and his first appointment was as First Assistant at the Church of the Ascension, in Manhattan. There he married the daughter of the Rector, Miss Gallatin. In 1865 he came to Brooklyn, and was Rector of Christ Church, Bay Ridge, for five years. After having charges in New York and in Yonkers, he did Missionary work for five years, from 1884 to 1889, when Bishop Littlejohn made him Canon Almoner of the Cathedral of the Incarnation. In 1894 he went to New Mexico, where he had bought a farm for one of his two sons, and remained there, for four years, returning to Brooklyn to become Chaplain of the Church Charity Foundation. Here he was happy in his work, and was highly regarded by the patients of St. John's Hospital, the old people and the blind, as well as by the Sisters. Again he went to New

## DIOCESE OF MILWAUKEE HOLDS ITS SEVENTY-FIRST ANNUAL COUNCIL

The Seventy-first Annual Council of the Church in the Diocese of Milwaukee was held in the Cathedral, Milwaukee, September 25 and 26.

The first day's session began at 4 o'clock, and was taken up with preliminary matters necessary to organization, and with the reading of the Bishop's address.

The Bishop dealt in a masterly way with the Diocese and the country at large. Referring to the latter he said:

"We meet in our Seventy-first Annual Council when nearly the whole world is at war, when as a nation we have been at last forced to take sides, and to enter the war. Four years ago we would not have thought such conditions as now prevail possible.

"There are many problems to be thought out and people will have to be helped in many ways. We want to be

"The Religious Education of Young People." His eloquent plea in behalf of moral and religious fortitude in the education of the young thrilled the hearts of all present.

The Holy Eucharist was celebrated by the Bishop of the Diocese on the morning of the second day, the clerical and lay delegates very largely being present and communicating.

A notable feature of the morning session was the report of the Social Service Commission, presented by the Rev. Holmes Whitmore. It showed a fine spirit of co-operation with the Provincial and General Boards of Social Service. It commended the spirit of loyalty in the midst of the war, emphasized the need of a purer democracy at home, and fittingly approved the social service work of the Young Men's Christian Association in the war.

Special plea was made for greater effort in behalf of Diocesan Church extension. It was shown that a number of places in the Diocese are crying out for the Church, but there is woeful lack of means. A special committee was appointed to take the entire matter of Diocesan support under consideration.

The new canon, with slight modifications, relating to business methods in the Church, was adopted.

Chief Justice John B. Winslow was re-appointed Chancellor of the Diocese.

The following were elected on the Standing Committee:

Clerical, the Revs. Holmes Whitmore, Canon H. B. St. George, E. R. Williams and A. H. Lord; lay, Messrs. Herbert N. Laffin, George E. Copeland, W. F. Myers and J. S. Hyde. Deputies to the forthcoming Provincial Synod to meet in Fon du Lac in October: Clerical, the Revs. A. H. Lord, Dean C. N. Lathrop, Archdeacon Maryan and Holmes Whitmore; lay, Messrs. I. L. Nicholson, W. J. Morgan, C. A. Buskirk and C. A. Ocock.

In the evening at the Cathedral a great missionary service was held, but owing to heavy rains the attendance was cut down. The Rev. Holmes Whitmore spoke of his experiences in Alaska during the summer. The Dean of the Cathedral presented his impressions of the missionary work of the Diocese as observed by him on a special trip into the northwestern sections. Archdeacon Maryon brought fresh from the field the lights and shades of the noble struggle on the part of the Mission clergy. The Rt. Rev. E. W. Osborne presented the idea of "Missions" as being the whole idea of the extension of the Church, and therefore the whole field of the Church's endeavor.

Hold fast upon God with one hand, and open wide the other to your neighbor, that is religion; that is the higher goodness. When we stand face to face with one who is taller, it is easy to look up. And, if we are attracted by the expressive feature, the luminous eyes, the winning smile, we cannot help looking up. So, when we make daily companions of those who are spiritually of greater stature than we, perhaps invisible companions they may be, whom we know by their biographies or their writings, we inevitably look up and reverence them, and then we feel our own shortcomings.—Selected.

A weekly social is given in the Parish House of St. Paul's Church, Waco, Texas, for the soldiers at the cantonment near that city.

## St. Matt. vi:24. No Man Can Serve Two Masters

So many, morally speaking, are trying to mix oil with water. Square today, and crooked tomorrow, and yet hoping finally to come out all right. The hope is always in vain. We all serve. But, unfortunately, we all are not servants of the same Master. We can be, if we will. Why not be decided? Christ seeks the first place in our lives. If we will serve Him, then our service is under one Master, and one only. The longer the service the more effective will our lives be. It matters much whom we serve.

Funston, now the Bishop of Boise, and Dr. Thomson, the Suffragan Bishop of Southern Virginia, and two others, have been made Bishops, namely, the Rt. Rev. John Wingfield, Missionary Bishop to California, and the Rt. Rev. F. F. Reese, the Bishop of Georgia, and two others were elected to the Episcopate, namely, the Rev. Dr. Lindsay, who was elected Bishop of Mississippi and all of the Diocese of Easton, and the Rev. Dr. Tidball, who was elected Missionary Bishop of Japan. These last two declined the election.

It is understood that Trinity has secured a new Rector in the person of the Rev. Milton Middleton of Albany, Georgia.

## A Letter to Our Editor-in-Chief from Dean Templeton

Little Rock, Ark., Sept. 7, 1917.  
My Dear Bishop:

I have felt it my patriotic and Christian duty, for some time, to write you expressive of my high appreciation of your editorials in THE WITNESS. I feel you are doing a lasting service for the Church and the country.

It would be a blessing if more of our people would read our Church papers, and especially THE WITNESS, as it is clear, lucid, and forceful on the vital affairs of Church and nation, of the present-day matters.

I would that I might put these editorials in the hands of all my parishioners. Unfortunately, our people do not read our Church papers as they should, and a "readless Church" soon becomes a dead Church.

Again allow me to thank you for these splendid articles from the Editor-in-Chief of THE WITNESS, and praying God's guidance in the future, as in the past, that you may continue your splendid work for the Church, I am,  
Most sincerely,  
R. B. TEMPLETON.

Mexico, but Brooklyn had stronger attractions for him, and he returned. He was always ready and willing to give his services to Archdeacon Webb in the Church Missions, or to any Clergyman needing help.

## Victor Hugo's Vision Of World Peace

A day will come when you, France; you, Russia; you, Italy; you, England; you, Germany—all you nations of the continent—shall, without losing your distinctive qualities, your glorious individuality, blend in a higher unity, and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces blended into France. A day will come when war shall seem as impossible between Paris and London, between Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia.

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon shall be exhibited in our museums, as an instrument of torture, and men shall marvel that such things could be.

Dr. Joseph F. Newton, pastor of the City Temple, London, England, was the guest of honor at banquet given in the spacious crypt of Grace Church, Cedar Rapids, Ia., on the evening of Sept. 18. In an address given on the occasion he related the story of his visit to the British firing lines in Flanders. The Rev. R. J. Campbell, Rector of Grace Church, voiced the kindly feeling of his parishioners for Dr. Newton, and bade him Godspeed, as he is about to leave and resume his work in London.

absolutely loyal. We did not want to go into this war, and we have gone in for no selfish reason.

"We are in it for the sake of humanity, for democracy, for liberty, for freedom, for the rights of small nations, for the freedom of the seas; against all tyranny and oppression, cruelty and barbarism, all that Prussianism, kaiserism and militarism stands for. We are fighting for our rights, for freedom and peace, as well as for that of our allies. We hope and pray that peace may come soon—but only a righteous and honorable peace—a peace that will last for generations to come, if not forever, and that can only come as the result of an absolute and complete victory.

"As loyal Americans we want everyone to know just where we stand. There should be no uncertainty."

Referring to Diocesan matters the Bishop called attention to the fact that while his official duties were becoming more and more burdensome the net spiritual results as far as figures are concerned, were not satisfactory. He stressed the necessity of greater diligence in bringing properly prepared candidates to Confirmation. Then the Diocese suffers for lack of men and means. Several of the clergy have been appointed to chaplaincies in the army. At the same time new fields are opening up and the appeal for the Church is urgent. The problem of ways and means for increasing our Diocesan Mission funds was now before the Diocesan Board of Church Extension.

Following the address the Council organized by re-electing the Rev. Henry Wilmann, Secretary, and Mr. James Daggert, Treasurer. The Rev. W. H. Stone was re-elected Registrar.

In the evening a Church Club banquet was held in the new Plankinton Hotel, and was well attended by clergy and laity. Mr. James Daggert presided. Addresses were made by Bishop Webb the Rev. Morton C. Stone, the Rev. James E. Freeman, D. D., and the Rev. William Dawson. Dr. Freeman, as guest of honor, spoke on



# TO RESIST THE WORLD, THE FLESH AND THE DEVIL, FOLLOW CHRIST WITH PURE HEARTS AND MINDS

BY THE VERY REV. FRANCIS S. WHITE

## EIGHTEENTH SUNDAY AFTER TRINITY THE COLLECT

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

"The world, the flesh and the devil". The Church teaches us that these are our three chief enemies. These enemies have very different ways of leading a man away from God, and because their ways of tempting are so different, we should teach our children their tricks, so that they may be on the lookout for them, just as in pioneer days a man taught his children how to be on the watch against all sorts of subtle enemies, like the Indians, and oftentimes seemingly innocent enemies, like some wild animals, and the poisonous plants. Think first of "the devil and his works". What are the works of the devil which the Lord hates? A wise man, guided by the wisdom of God, said they were "a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren". Notice that these activities are devilish because they tend to promote hatred, distrust and division. If you find yourself tempted to do anything which this list catalogues, fight the temptation. Keep calling on God for His grace, and it will surely be given you, so that you can follow the only God.

"The pomps and vanities of this wicked world." A world is wicked when it leaves out God and any thought of God. Its pomps and vanities are those pleasures in which a thoughtless, Godless world indulges, and which are only temptations when to acquire or enjoy them you have to sacrifice your self-respect and the good opinion of God as he has revealed it. What a help it would be to many families if day by day fathers gathered their own children about them and read to the younger generations what God has to say about the pomps and vanities of this wicked world, especially in the Book of Proverbs. Such readings and talks would not drive all the moths away from the flame, but the remembrance of those household readings would many times save many a youngster from some bad half hours later on in his life, because when the Godless world tempted, he would recall what God says about the results of yielding to those temptations, and he would resist, to the Glory of God and the health of his own soul. Parents, think on this good old household practice, and continue, or revive, or institute it in your homes.

"The sinful lusts of the flesh." The lust of the flesh is a God-given desire which has been perverted or abused through ignorance or deliberately. The unrestrained flesh attacks the soul life through any and all the avenues of the senses. These temptations are most successfully overcome by flight. Very few of us are there whose spiritual lives are not bespotted, because we lingered when we should have fled; and the fire and the straw, even if they have not created a flame, have smouldered away in many a life to a sad conclusion, unless, God be praised, the cooling dews of God's grace have been sought and applied before it was too late.

"That with pure hearts and minds we may follow God." Pure, because no matter how turgid, how soiled, how terrible the past may have been, if we will only come to Jesus and let His blood touch our inmost hearts, by way of the ear in absolution, and by way of the tongue through the Blessed Bread and the Blessed Cup, our sinful bodies can be made clean, and our souls washed, and we can make a new start. Pray for strength to resist temptation, because in every such resistance your heart not only grows stronger, but cleaner, and sweeter. And such a course proves its wonderful value when the days come in which you are learning to say, "None of self and all of Thee".

## THE EPISTLE

I thank my God always on your behalf, for the grace of God which is

given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. I. Cor. 1:4.

The Apostle thanks God always for His grace, which had enriched the Corinthian Church. Yet the Corinthian Church forgot that that grace was given them to be used, and not to boast about, which boasting led to their sin of spiritual pride. But in spite of this sin, they were indeed blessed with many miraculous gifts, or rather with gifts whose results were miraculous. If the gifts to which St. Paul refers in today's Epistle were the gifts which seem to have been confined to the early Church members, this day's Epistle would not have much connection with this day's Collect; but, thank God, there are still gifts given in God's Church, which change men from sinners to saints in ways men can only call miraculous. Bishop Doane, commenting on this point, says: "They, the Corinthians, were enriched in all utterance and in all knowledge; that is, in gifts of prophecy and tongues; and so they came behind in 'no gift'. We are enriched also, for to know Christ and to confess Christ, this knowledge and this utterance is our spiritual gift. Do you know Christ, or do you know about Christ? Have you had any experience of His healing and cleansing? Is the Gospel story history or

given and accepted, 'in the day of our Lord Jesus Christ'."

Thank God if you have used His grace to keep your Baptismal vows. If you have broken those vows, thank God for His mercy in letting you continue to pray for that grace, to confirm and help you, even though you may have fallen, be blameless even unto the end of your life.

## THE GOSPEL

When the Pharisees heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. St. Matt. xxii:34.

The appointed Gospel for the day is simply the exposition in detail of the Collect's thought of "following God with pure hearts and minds". For, in the first place, "to love God with all our heart and soul and mind, and our neighbor as ourself" is to follow God in the sense of imitating our Divine Master. And, in the next place, it is to serve God, because it is to keep the commandments, on which "hang all the law and the prophets", that is, to fulfill the law.

We must live our lives under the laws God has given. A man may be very certain that he gains in the long run, in power, in length of life, in force of brain, by using the Sunday for the end for which God gave it.

The atmosphere of worship, of prayer, of praise and benediction, of lofty and grand truths and interests, is a healthy and refreshing atmosphere to the world-weary brain and heart.

life? Do Christ's words carry conviction? Do you know all His Gospel, or only such parts as happen through force of circumstances to have stuck in your mind? How much time do you give each day to knowing Christ by grafting His words into your life? How can we be enriched without this knowledge? How can we have any words to utter beyond mere platitudes if we ourselves have not given up ourselves to His influence? And what is true of knowing Christ in the words of the Gospel is equally true of knowing Him in the Sacraments of the Gospel.

How many, many of us are still waiting for the coming of our Lord Jesus? In the early Church, they looked for His immediate coming in great glory to judge the quick and dead. Now we know that we can look for that end only as the desired end of all the ages but there is another way. Many of us wait for the coming of Christ into our life, and that is by delaying to take Him into our lives.

"O Jesus, Thou art standing outside the fast closed door, In lowly patience waiting to pass the threshold o'er."

What a coming it is to the soul when we really open our heart-life and let the Lord Jesus come in! That coming is the inner Confirmation, or making steadfast, which helps a man keep his poise when world, or flesh, or devil lure, and lead, and deceive, with intent to destroy. The old hymn, "My soul, be no thy guard", gives very real advice, for no amount of spiritual gifts are going to help if we rely upon their immediate effect, and, trusting in them, forget to be what the Latin calls "circumspect", that is, on guard during all our waking hours.

"God will confirm us to the end." That is, He will continuously strengthen us, if we will rely on Him and co-operate with Him in withstanding temptation. "For," says Bishop Doane, "withstanding temptation through the grace of God, which is given us by Jesus Christ, and by that same grace serving God with pure hearts and minds, we, too, may be 'blameless', not faultless, but for-

There are at least two lessons for us in this day's Gospel. The first is in the way our Lord met the men who knew about God as He was revealed in their Bible, which is our Old Testament, but who refuse to know God as revealed in Jesus. I can do no better here than to quote, as I so often do, the words of Bishop Doane, to whose book "Mosaics", I am indebted for much of the spiritual stimulus which keeps me writing these papers. The Pharisees put to our Lord a difficult question concerning the "how" and the "why" of the law. Bishop Doane says in this connection: "Our Lord first compels the Pharisees to acknowledge that the Messiah was the son of David, and then turns upon them their own accepted Scripture, whose abstract difficulty had not disturbed them at all, namely, that David acknowledged his son after the flesh to be his Lord, and therefore God. The Pharisees could not deny this, for with all its unintelligibility it was part of the Scripture which they accepted and believed. And although it did not satisfy, it set at rest their questionings." "To the man who asks 'how' about some heavenly mystery, the true answer is 'how' about some mystery of earth. And since all men, believing or unbelieving, accept, acknowledge and act upon things which they do not understand, daily and hourly, in common life, the rejection of the Scriptures, the Sacraments, the doctrines of Christianity, because there are difficulties about them, hard sayings, things which cannot be explained, is, by men's own showing, inconsistent, unreasonable, inexcusable."

The other lesson which we should take to ourselves is that to separate our duty to God and our duty to our neighbor is like cutting a gold ring into halves. The whole of any man's duty is to God and to man. It is both religious and moral. Bishop Doane makes what will seem to many a startling statement, namely, that "immoral religion is no whit worse, really, than irreligious morality, because either one is an attempt to make a distinction of 'great' and 'small' among the commandments, which all and equally are part of God's one

# COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	Second Lesson	First Lesson	First Lesson	Second Lesson
18 S. af. Trinity	I Chron. 21:1-17 Jer. 17:5-end	John 17	Ezek. 5	I Tim. 6
M.	I Chron. 21:18-22:4	Luke 1:1-25	Ezek. 22:17-end	Titus 1
Tu.	22:5-end	1:26-38	24	2
W.	I Kings 1:5-31	1:39-56	25	3
Th.	1:32-end	1:57-end	26	II Tim. 1
F.	I Chron. 28:1-13	2:1-20	27	2:1-19
S.	29	2:21-40	28	2:20; 3:9
19 S. af. Trinity	I Kings 3:1-15 Isa. 30:1-21	Matt. 6:19-end	Joshua 23:1-11	3:10; 4-end

The first lesson in the morning is the story of David's taking a census of the people, and his being punished therefor. It is important not only for its moral teachings, but because historically it led to the erection of an Altar on what was afterwards the site on Mount Moriah of the temple. See Monday's lesson, which some may prefer to read on Sunday instead of the other. Both go well with the second lesson, our Lord's High Priestly prayer, uttered for the guidance of His Church and prayed

"On the great world's Altar stairs, That slope through darkness up to God."

David's action aroused the bitter opposition of Joab, as well as the Divine displeasure.

It was probably regarded as the first step toward despotism and militarism—Kaiserism, in a word—and thus alike ungodly and undemocratic. This gives us a connection with the Collect, as it was a yielding to "temptations of the world, the flesh and the devil", and a departure from "following God with pure hearts and minds". (Those interested may consult Geike's "Hours With the Bible"; Stanley, "History of Jewish Church"; Oehler's "Old Testament Theology"; Ellicott's

point that determined the choice of Ecclesiastes 5 for the first lesson: "He that loveth silver shall not be satisfied with silver". The true idea of a king (verse 9) as serving the Lord is a sort of connecting link between David and the Christ.

On the week day lessons, it may be remarked that both Old Testament history and Old Testament prophecy are needed to supplement the New Testament teachings for the Church and for individuals with lessons needed by nations, while especial attention may be called to the fact that the course reading of St. Luke, begun this week, supplements the Sonship of the Christ in the Gospel with the story of His birth as Son.

## Every-Day Religion

By Rev. J. E. Freeman, D. D.

### A MOTHER'S REQUEST

I recently received from a truly patriotic American mother a request to prepare a form of prayer that might be widely used by the men of our army and navy during the present crisis. The mother in question writes that she has a brother already with our first American army on French soil, and a son enlisted and awaiting service. The spirit of her letter is so fine we venture to quote from it: "I have been deeply impressed while witnessing our preparations that as a nation we should mobilize our prayer forces. It is not enough to furnish our boys with excellent equipments, etc.; each American sailor and soldier should have in his pocket, for daily use, a form of prayer for our flag, our country and our troops." She then goes on to indicate that such a widely used form would effect a fine unity among the men, serve to bind them more closely together, and at the same time keep clearly before them the high ideals for which they serve. It would be an impertinence for any one to assume authority for prescribing the form such a prayer would take. Merely as a suggestion to meet the splendid appeal of a loyal American mother, we submit the following:

### A SOLDIER'S PRAYER

Almighty God, the Protector of all who trust in Thee, without Whom nothing is strong, nothing is holy, I commend myself to Thee, in full assurance of Thy love. I would not, in mine own strength, go forth to the day's tasks and duties. Hold Thou me up, and I shall be safe. Make me to acknowledge Thee in all my ways, and do Thou direct my paths. In my present duty, teach me to be loyal to the highest standards and ideals of life. Use me as a means of effecting Thy great purposes. Strengthen my will, purify my heart, give me courage and fidelity in all that may engage my life this day. To my country, do Thou give those things that make for Christian Character. Take from us as a nation everything that savors of pride or selfishness. Give us a vision of the mighty ends for which Thou hast ordained us. Guard and protect those in authority. To our army and navy vouchsafe such a measure of success as may contribute to the happiness and prosperity of all men, and hasten the day when peace shall reign in righteousness and all shall acknowledge Thee their Father and their God. To my loved ones do Thou extend Thy protecting care, and if it be Thy will, unite us all again in loving fellowship of a happy and useful home life. Anew I dedicate myself to Thy Divine service and pledge myself to endure hardness as a good soldier of Jesus Christ. Accept this my morning petition and cleanse me from all my sins, for His sake Who died that men might live, Thy Son, our Saviour and Redeemer, Jesus Christ. Amen.—Courtesy of The Minneapolis Tribune.

"Commentary"; and "Church Pulpit Commentary", Sermon by Preb. Harry Jones.) The Old Testament alternative, Jeremiah's warning against reliance on the flesh, is keyed to the same line of thought.

The second lesson, besides its connection with the first, is also related to the Collect through its unworldliness, but not "other-worldliness", e. g., "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil". Also, there is vital connection with both Epistle and Gospel through this picture of the Divine-human Saviour of the world, the bringer of God's grace (Epistle) and Son of God, not merely son of David (Gospel). Recognition of Him as such is essential to the fulfillment of the law of love and avoidance of such sins as that of David, against which we pray in the Collect.

The evening lesson, continuing St. Paul's Epistles, is especially directed against that particular form of worldliness known as the love of money, a

law". Listen again to Bishop Doane, for he says wise things: "Most men have in reality, though they may not avow it, 'a great commandment of the law'. Laws which it is easy for us to obey, virtues which we are inclined to practice, obedience which comes to us by temperament or constitution—these are our great commandments. What we do not like to do is little and unimportant. So with our vices. Sins to which we are not tempted are great sins, but those which 'easily beset us' are venial and of slight account. There lies danger to each of us in this universal tendency of man. The only defence against it is to realize that God's law is a complete whole—a circle, which is spoiled by the breaking of any least portion of it. And realizing this, interpreting our prayer by the Master's precept, we shall ask God for grace to follow Him in the pathway of complete obedience, with 'pure hearts and minds'." God help us to take these lessons home to our own selves, so that we may the more intelligently seek God's grace to fight our spiritual enemies. F. S. W.



# SOURCES OF POWER IN RELIGIOUS EDUCATION

By the Rev. William Porkess

Religious Education makes its strongest appeals to certain sources. There has not yet been the response looked for, but the appeal must go on, with an ever greater earnestness, until the sources burst forth with that supply of co-operation which will give Religious Education its supreme place in the life and activity of Christian thought. I have been vacationing in the East and chanced to meet a number of people, who, in their conversations, have suggested to me that we must go back and back to the sources of Religious Education. The lack of response that to some extent we have experienced in the past must never be allowed to cool our ardor, but rather quicken the intensity of our appeal. These sources, that never can have substitutes, can be counted on the fingers of one hand, if you include the thumb.

Parents: The mother of three sons opened up a conversation with me the other day about her family. When speaking of her oldest boy, who had just left for a military training camp, there was a look of indescribable concern on her countenance. She said: "I am not nearly as anxious about my boy's safety, should he go to France, as I am about his character while he is in camp, for I understand there are special temptations to immorality." She, in her anxiety, realized without any word on my part that you can't put around a boy's life a fortification against sin with that same readiness and ease as you can clothe him with a military uniform. Had this mother, together with her husband, made any real and continued effort to supply their sons with the invisible fortification of Religious Education—a fortification that is hard to penetrate with all the varied munitions of evil? No, they had not. And the pathos of it was that no other agency, however good, could fully make up for the neglect. Care, with regard to their children's appearance. Intelligence in selecting what School or College they shall attend. Determination that they shall have plenty of life's pleasures. But, O what a colossal blunder, flagrant carelessness with regard to using every persuasive influence, and considerable intelligent interest, that their boys shall have, as an inseparable part of their growth, the fortification of Religious Education. May all mothers and fathers who read these words never allow themselves to be robbed of the spirit of co-operation they should manifest. To withhold this spirit, or to be half-hearted about it, means to handicap those who are dearest. The appeal, then, to parents, as the first source, is where Religious Education's force should be mainly concentrated.

Rectors: Are Rectors making Religious Education the goal of their ministry? Some, yes. But a number almost treat it as an incidental. The children of a Parish soon know whether their Rector sits in the grand stand and looks on, or whether he is ever in the center of activities. We have too many figure-heads, and many a boy will tell you that, if you can get him to talk. And if the boy thinks so, how do the parents feel? They by no means disagree in this respect. There is a place for the sermon, and a conspicuous one, at that. There is a strong argument for pastoral calling. There is an awful demand on time for committee meetings and other engagements. But are we going to allow ourselves to be blinded by any or all of these things? Are we going to see Religious Education de-throned? I asked a prominent Rector of the East a few days ago how much time he spent on his sermons. He said: "Four mornings a week." Then I followed with the question: "How many hours per week do you give to Religious Education, as applied to the children of the Parish?" For a moment he hesitated, and afterwards smiled and replied, "I fear, only a few minutes." He was gracious enough to allow a further cross-examination. This was, my final question: "If you had your life to live again, and you were in the ministry, would you pursue the same methods?" There was no hesitation in answering. He said: "No, I know wherein I have failed, and it is just where every minister should succeed. I have missed it along the lines of Religious Education, and while many people are good enough to praise and have printed my sermons, I am not satisfied—no definite contribution has been made by me to the real and last-

ing growth of the boys and girls of my Parish." Thank you, Doctor. May those of us who hope to have many years ahead sit at your feet, learn, and act courageously and enthusiastically on what we learn. So, Religious Education looks to Rectors, as the second source, in the order of importance.

Teachers: Not until we can get teachers to see the glory of Christian service are we going to have their best. And it is the best we must have, seeing that we seek to present the highest type of education. Not the mere presentation of a subject. Something far more—the unfolding of a Person—Jesus Christ. I can think of Sunday School teachers who have "made good" in the same measure as the most successful of those in other walks of life. And the secret was then, and always will be, that they saw the glory of Christian service. We should never let up in our working for vision. With what eloquence are so many young people speaking to us today, through their Red Cross Activities. Are they in for fun? Are they working just when they feel like it? No, one of the marvels of our age is the spirit "to do" for the "boys". Why is this? They see, as with one eye, the greatest opportunity in the world's history for helping, and the glory of it all captivates them. Why not quicken our endeavors in showing our teachers what it means to fashion one child's mind, if not more, for the holy and the noble? There is nothing that will compare to it. Our task of awakening teachers, who are now, more or less, playing at their work, is difficult, but not impossible. With the awakening, there will be a devotion to and an enthusiasm for

Religious Education that can never be eclipsed by activities in other things. Some of our teachers are excellent. Many can be better. Let us go on appealing to them with the argument that must eventually win—the glory of Christian service.

Vestrymen: Those who select the Rector should certainly show the same interest in selecting the best things for their Parish. I find, after careful investigation, that quite often our largest Churches spend as many thousands for music as hundreds for Religious Education. And also, rarely in any Vestry meeting is there any serious discussion of the work of the Sunday School. The men who stand next to the Rector in position ought always to strike a right keynote with regard to the Church's "feeder"—the Sunday School. The cry of being "busy men" is beside the mark—it is weak. No man who realizes the honor and responsibility of being a Vestryman can measure up to his important position without becoming tremendously alive to making Religious Education the liveliest factor of the Parish. He ought to know what is being taught in the Sunday School. He ought to be seen there often, if only as a visitor. He ought to insist on plenty of money being invested in this safest of all investments. Whenever the subject is talked about, he should be strong in his advocacy of Religious Education. How many Vestrymen are like empty wells, when they should be wells of springing water. They have a responsible part to play in the biggest thing of the Parish—the highest training of the Parish's children. It matters not how many enterprises consume Vestrymen's time, here is an enterprise that towers above all. May they look up and behold the summit.

Parishioners: The last of our list of sources to which Religious Education makes its appeal is that represented by parishioners. I am now thinking of those who have not the responsibility of being parents. Yet they have a great influence. They do not, significantly, seem to realize that

## What the Church Stands For

1. The Faith, "once for all delivered unto the saints", formulated in the Apostles' and Nicene Creeds, and verified by

2. The Holy Scriptures, which are the canonical books of the Bible, written by inspired writers throughout all ages, addressed to the people of God, and containing all things necessary for salvation.

3. The Church of God, called, in the Creeds, One, Holy, Apostolic, and Catholic; built upon the "Apostles and Prophets, Jesus Christ Himself being the chief cornerstone".

4. The Apostolic Ministry; "it is evident to all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these three orders in Christ's Church—Bishops, Priests and Deacons".

5. The Christian Sacraments, especially those ordained by Christ Himself, Baptism and the Supper of the Lord; these to be administered with those things which Christ ordered.

6. Confirmation at the hands of a Bishop, as Scriptural and Apostolic, and universally used by Christians until the seventeenth century.

This Church denies the claim that the Faith can be added to or taken from by any person or group of persons. Its appeal is to the undivided Church of the first centuries and to the Bible.

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance in all things that of necessity are requisite to the same."

It uses those means of grace which have come down from the first century, prayers, the Sacraments, and the Bible.

The Church is the Divine and visible Society authorized and empowered by Christ Himself to teach His

A well-kept Sunday, perfectly meets the wants of the modern man. It offers him just the rest which he requires. There is no relaxation so complete as that which presents thoughts and interests utterly different from those with which a man is commonly engaged, and the loftier those thoughts and the higher those interests, the better. The jaded faculties never enjoy such perfect rest as when another set of faculties are called into play and exercise, while the tired ones sleep in calm.

Truth and to administer His Sacraments, and is governed by the Bishops, the successors of the Apostles.

The work of the Church is (1) to teach Christ's Truth, (2) to administer Christ's Sacraments. For this it exists, and for no other purpose. For this it received authority and power from Christ, and is guided by God and the Holy Spirit. At first it consisted of the Apostles and the immediate followers of the Lord, called and chosen by Him for the work; to these were added others in the course of time. The test of the true Church of Christ is this: "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers." Acts ii:42.

they might be a vital part of the Parish. Many hide behind the cloak of excuse, when really it is pure selfishness. They are frequent users of the opiate, "lack of qualification". But in material matter, although these same people know very little about the science of investing, they still invest. Excuse is never allowed to be the barrier here. They have closed their eyes to the great fact that the Church is a religious workshop. There is a piece of work for them to do. The learning how to do it follows when the first step, of willingness to serve, has been taken. The parishioner who will not respond to the Church's call for enlistment to definitely labor in some field, he never can have a record. To one day stand before Christ as an idler—why, the thought of it is overwhelming. Many hold back who could make up an effective army in pushing the full claims of Religious Education. Let all parishioners who herein read select a way in which they can get into the push. Our sources do not need to be changed, but simply replenished. Then as Religious Education continues its appeal to parents, rectors, teachers, vestrymen and parishioners, the response will electrify. We shall surround a host of young lives with the invisible fortification against all evil, and in many, many cases the fortification will prove impregnable.

## FOUR APOSTOLIC MARKS Apostles' Doctrine; Fellowship; Breaking of Bread; the Prayers

By Rt. Rev. Irving P. Johnson, D. D.

Two centuries ago man was narrow. It was the golden age of sects. Man cut out from the circle of truth some segment of his fancy, and lived within its contracted lines.

Those only who concurred with his own narrow definitions of life or God or truth were sane.

The historic Church was far too liberal in its broad inclusiveness—all were excluded from the communion of the elect except they would receive the truth as the sect defined and limited it.

And so the Church's unity was destroyed, and in place the attempt was made to substitute the uniformity of the sect.

But the circle of truth was too large for one segment. It had many subdivisions, and so sects were formed, and then these sects divided and subdivided, each one more narrow and intolerant than the other.

What was gained? The right of each man to follow his particular religious fad in company with others exactly of his own pattern.

What was gained? The right of each Church of Jesus Christ was a great brotherhood of those who believed in and loved the Lord Jesus Christ.

But time brings about its nemesis upon all wrong-doing, and it brought about the revulsion of thought from the sect idea.

And now we live in the age of complete revulsion against the sect idea.

Men have awakened to the fact that truth is very wide, and cannot be confined within the lines of the segments that men have arbitrarily set up. But worse yet. Men, never content with moderate reforms, are going from them. They want to destroy the lines of the circle as well, and to promulgate the startling doctrine

So when these modern reactionaries approach the Church and say you must give up some article of the faith or you are narrow and intolerant we reply, "Not so." For these things the Church has always stood; they are not sectarian opinions but the standard of Christian truth from the beginning.

2nd. The Apostles' Fellowship—A fellowship is a union of men in some organization. The family is a fellowship bound together by the legitimate issue of husband and wife begetting children who are knit together in a common family by a common name and common ties. The Nation is merely a larger family, first the family, then the tribe, then the Nation and it has its common authority and bands of fellowship.

So the Church has an apostolic fellowship. To deny it is to deny the Church's right to exist. From the beginning the Bishop has been the Father of the family or that branch of the family to which we belong. The Church must have a Bishop to be a Church just as a family must have a father to be a family and a state must have a governor to be a state.

Those who deny the historic episcopate are obliged by the very nature of things either to do without a Church and have merely a collection of congregations or else to create a Bishop or a Moderator or somebody who shall exercise the Episcopal office. The Church clings to the historic Episcopal because it has depended upon the Episcopate as the nucleus around which the organization gathers.

3rd. The Breaking of Bread—The Sacrament of the Lord's Supper is a matter of His own institution. He gave this "breaking of bread" to the Church as the symbol of unity and the channel of His grace.

To give up this sacrament would be to deny the presence of Christ in ordaining it and to remove from the Church its common bond of fellowship and source of grace.

4th. The Prayers—Prayer is the soul's spiritual power; and common prayer is the conservation of the power, making it our engine for righteousness.

The individual is weak, but the collective prayers of the faithful are strong.

A short study of these four quarters of the circle of truth will show you that the Church jealously guards her unity.

The apostles' doctrine is her unity of faith. The apostles' fellowship her unity of discipline. The breaking of bread, her unity of life. The Prayers, her unity of effort.

In these four quarters there is no barrier between Christian and Christian; but between the Christian and the world. They are not the narrow barriers of exclusiveness, but the four walls of our spiritual home which insure her sacredness, her purity and her peace.

We have no right to sacrifice any of them, for they are the safeguards which have kept the Church from the narrowness of sectarianism and which will, I trust, keep her from the looseness of modern liberalism.

Not that there is no truth outside of the Church—any more than there is no virtue outside of the family, but that the truth within the Church is a sacred deposit which must be forever guarded by the walls of the House, which Christ built and called after His name.

## The Deadly Sins

The deadly sins are those by which God is shut out completely from the consciousness of man. They are these: Pride, anger, covetousness (which is idolatry), lust, gluttony and drunkenness, envy and sloth. These cut a man off from God unless there is repentance. What is meant by calling these mortal sins is that when they are persisted in, and so become a habit, they create an atmosphere in which God cannot be, any more than light can be where there is darkness. It is true that by the grace of God they can be overcome, and the darkness made light, but, while God's grace is freely given, man has to co-operate with this grace and turn to God. Indulgence in these sins produces a character which cannot be happy in the heavenly places, because not fitted therefor any more than a lustful man is happy with pure minded people. But whose fault is it that he is lustful?



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

The new Chapel at Eclipse, S. D., was consecrated on Sunday, Sept. 23.

Trinity Church, Rock Island, Ill., has organized a troop of Boy Scouts.

The War Commission appointed by the Presiding Bishop held its second meeting in New York City on Tuesday last.

The Rev. Drayton R. Blaskie, in his newspaper announcements of Sunday services, calls Emmanuel Church, Hastings, Mich., of which he is Rector, "The Church of a Thousand Welcomes."

St. John's Church Record urges the members of that Parish to subscribe for THE WITNESS, and says: "We expect this weekly Church newspaper to be in every home this year."

The new Parish House of St. Augustine's Church, Iion, N. Y., was formally opened to the parishioners and friends on Saturday evening, Sept. 15. The attendance at the housewarming was large, and all were delighted with the completeness and excellent appointments of the building.

Governor Edge of New Jersey has issued a proclamation designating Sunday, Oct. 7, as "Sunday School Day", says The Leader. He urges the residents of New Jersey to visit personally some Sunday School on that day and try to interest the children among their acquaintance in Sunday School work.

The Rev. Menard Doswell, Jr., who has entered upon his new duties as Rector of St. George's Church, New Orleans, La., is a strong advocate of the Boy Scouts. He says: "I believe that every rector should have a troop of the Scouts in his Parish. Every boy who can should be a member of a troop."

St. Paul's Church, Marion, O., after having been closed for two months, during which time a number of improvements have been made, including the installation of a new pipe organ and the redecorating and remodeling of the interior, was reopened on Sunday, Sept. 30.

THE WITNESS, a Church newspaper, is only one dollar a year, and for that price is given items of interest about the Church in general, as well as instructive information. The Editor-in-Chief is the Rt. Rev. Irving P. Johnson, who has connection with this Parish, one of the brightest men in the Church.—The Rev. H. P. Scratchley, in St. John's Parish Paper, Poultney, Vt.

The Rt. Rev. Dr. Charles P. Anderson, Bishop of Chicago, has accepted an invitation to give an address at the National Convention of the Disciples of Christ, which will be held in Kansas City, Mo., Oct. 24-31. Dr. Robert E. Speer of the Presbyterian Church will also be one of the speakers. An attendance of ten thousand is expected.

"Our nation is spending money", says the Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., "in amounts quite incomprehensible; yet every one admits the profound meaning of the ideal for which the money is being spent. The life of the nation, and of liberty and democracy, is our concern and all we possess is willingly given. So in our religious training. When once we catch the ideal, our material gifts will follow, and unless we are trained to give we have not been taught the essential gift. For the surest way to petrify the human heart is to awaken feeling and give it nothing to do."

Mrs. Biller, widow of the late Bishop of South Dakota, will visit the Diocese of North Dakota next week as a representative of the Board of Missions for the purpose of extending knowledge and awakening a deeper interest in its work, as well as to prepare the way for the Institute Training School which will be held at Fargo Nov. 13-16, writes Mrs. Hancock, President of the Auxiliary, in the North Dakota Sheaf. The purpose of the Institute is to train leaders for Mission study and for Junior work.

A Church School of Religious Instruction will be held for ten weeks in the Cathedral House, Louisville, Ky., beginning Oct. 10. The instructors and subjects taught will be as follows:

The Rev. H. S. Musson, "Religious Pedagogy"; the Rev. R. L. McCready, "The History and Doctrine of the Book of Common Prayer"; the Rev. Roger H. Peters, "The Gospel and the Life of Christ"; Miss Nannie White Winston, "Prayer"; Miss L. L. Robinson, "The Bible in the Prayer Book".

The Rev. Dr. H. J. Mikell, Bishop-elect of Atlanta, was the principal speaker at the opening exercises at the Ward-Belmont School for Girls, Nashville, Tenn. He talked on "The Gift of Sacrifice", and told the story of the sacrifices the American people are now making every day. He said that the gifts the students had, to meet the demand for sacrifice, were beauty, strength and joyousness. "You should make the best of these gifts," he said to the girls, "in order to prepare yourselves for the problems which you will have to face in this new era."

On Monday evening, Sept. 25, a dinner was tendered, in the University Club, to the Rev. Christian M. Young, Rector of St. Thomas' Memorial Church, Oakmont, Pa. He, after twenty-two years of faithful, conspicuous and able service in the Diocese of Pittsburgh, begins his new work as Rector of Trinity Church, Takoma Park, Washington, D. C., on Oct. 1. The following were present at the dinner: The Rt. Rev. the Bishop of the Diocese of Pittsburgh; the Revs. John R. Wightman, D. D., J. H. McIlvaine, D. D., Alexander Vance, D. D., John Dows Hills, D. D., Homer A. Flint, Ph. D., E. H. Ward, D. D., George B. Richards, W. N. Clapp, Edward S. Travers and William Porkess.

On Sunday, Sept. 30, Bishop Whitehead was one of the speakers at the

The Rev. Edward E. L. Eckel entered upon the Rectorship of St. Andrew's, Fort Worth, Texas, Diocese of Dallas, on September 15th, and may be addressed accordingly.

The Rev. John Furrer has resigned St. Luke's Church, Fall River, Mass., and has accepted the Rectorship of Grace Church, Everett, Mass. He will assume his duties on October 1st, his address being 2 Meader Road.

The Rev. P. Burton Peabody has resigned as Rector of St. James' Church, Independence, Iowa, and will assume charge the first of November of an important group of Missions in the Blue Valley section of the Diocese of Kansas.

The Church of the Holy Comforter, Cleburne, Texas, requested the Rector, Rev. H. H. Johnston, to withdraw his resignation. This he has consented to do. He will continue to conduct the Military School that he has carried on with such marked success for the past ten years.

The Rev. Frederick T. Datson, formerly Rector of the Church of the Good Shepherd, Wichita Falls, Texas, assumed charge of the Rectorship of Trinity Church, Fort Worth. During his Rectorship at Wichita Falls a handsome new Church and Rectory were built. Mr. Datson came to this country at the age of sixteen. "I am an Englishman by birth," he says, "and true American by inclination."

Declination by the Rev. William Porkess, Rector of Grace Episcopal Church of a call to Bayonne, N. J., is good news not only to members of his immediate Parish, but to all Pittsburghers who are familiar with his faithful, efficient service to the community at large. The street services conducted in the down town district by Mr. Porkess during the Summer months have exerted a widespread influence for good, but they suggested only one of his varied activities, that are not bounded by the four walls of his Church. It is complimentary to Pittsburgh that other cities should want to get our clergymen.

It is overwork everywhere. There is no real rest night or day. Even our amusements must be intense excitement, new sensations. We burn the candle at both ends. Americans have no Sabbaths—no rest at all. And yet nowhere is Sunday more of an absolute necessity than in the United States. No nation needs the fourth commandment more rigidly enforced than this nation of active, energetic, ambitious, busy people.

## Personals

The Rev. Elmer N. Schmuck of Minneapolis has declined a call to Trinity Church, Rock Island, Ill.

The members of St. Matthias' Parish, Summerton, S. C., have presented their Rector, the Rev. W. M. Walton, with an automobile.

On and after October 4th, Bishop McElwain's address will be The Episcopal Residence, 2642 Portland Avenue, Minneapolis.

The Rev. W. L. Kinsolving, until recently Chaplain of the Officers' Reserve Camp at Ft. Myer, will soon go to the front in the service of the Y. M. C. A.

The Rev. Edward E. Cobbs, for sixteen years Rector of St. James' Church, Montgomery, Ala., has accepted a call to Christ Church, Nashville, Tenn.

The Rev. Jerry Wallace, Deacon in charge of St. Mark's Mission, Pulaski Heights, Little Rock, Ark., married on Sept. 12 Miss Leonora Swilling of that city.

Col. Thomas B. McAdams, a prominent young business man and banker, has been appointed Superintendent of St. Paul's Church School, Richmond, Va.

The Rev. Philip K. Edwards, Rector of All Saints' Church, McAlester, Oklahoma, recently suffered an operation for appendicitis, from which he is slowly recovering.

The Rev. James M. Maxon, who has assumed charge of the Rectorship of St. Mark's Church, Louisville, Ky., will be instituted into the Parish by Bishop Woodcock on Sunday, Oct. 14. Mr. Maxon was formerly principal of Margaret College for Girls at Versailles, Ky.

but we are selfish enough to prefer to keep them here.—Pittsburgh Chronicle-Telegraph.

The Rev. John Sylvanus Haight, who for the past two years has been Dr. Van De Water's assistant at St. Andrew's, Harlem, New York, has been elected Rector of Calvary Church, Bayonne, N. J., in the Diocese of Newark. He has accepted and will begin his new work in November.

## A Soldier's Appeal

Recruit Co. No. 10, Columbus Barracks, Columbus, O., Sept. 18, 1917.

To the Editor of THE WITNESS: Believing it my duty to minister to the boys in the trenches, I resigned my charge some months ago in the Church's Mission field, and after making application for a Chaplaincy, enlisted in the Medical Corps of the Army. I now write to ask the attention of the Church to a most vital matter. Writing from the viewpoint of an enlisted man, the boys whom our country is sending into this war are under fearful temptations, not only from drink, but from the "social evil" as well. A young man who has all his life known only gentle and Christian surroundings believes it his duty to enlist and give his young life for his country, if necessary. Entering the Army, he is immediately shipped to a distant post, far from any one he has ever known before. Here he is thrown with people of all classes, including much of the raffish of our civilization. Unless he holds himself aloof from his fellows, he every moment hears oaths of the most vile character, and the obscene stories. It may be the right thing and the heroic thing thus to ostracize himself, but not many will do it. If he wishes to get away from this into feminine society, being a stranger in a strange land is often enough to cut him from the society of any but street walkers.

Would it be too much, then, for each home Church to keep a list of these who leave its congregation for

the Army, and, classifying them by regiments, send the list, with comments, to the Rector or pastor of some Christian body in the towns to which these commands are ordered. Then let those who receive these letters see to looking up the young men and at least invite them to Church functions. When a command leaves a town, let the minister of that local Church send his list to the Church officials in the town to which his charges are moving. For the recruiting stations, where all is disorganized, could not the Clericus, or in the case of towns where there is no Clericus, the Ministerial Association, appoint a Secretary to go each week and get a list from headquarters of those who have left that week, with their destinations, and distribute these among the ministers, that each Church or denomination may handle its own men?

Thus, those who are trying to live decent lives will be helped by the whole Church, and, if other denominations can be persuaded to co-operate, by the entire body of corporate Christianity. Men are too bashful, often, to present letters, but if looked up will appreciate it greatly. A Chaplain can do much, but often there is no Chaplain at a crucial time in a man's life. If there be a Chaplain, of course anything done should be done only after consultation with him. Men need feminine society, and decent men should not be deprived of decent society, which only the local Parishes can provide.

Many individual Churches already are doing this, but would it not be a good plan for many more to do so? It would cause much trouble, but is the prize to be won too small for the extra work? Human souls against extra clerical work! A letter written by a mother and her Rector, a price too great to pay that her son and his boy may return as pure and clean as he went away. Could only those who read this see as I see the looks of despair on so many of our young soldiers' faces at this loneliness and separation from Christian people, and

R. F. BLACKFORD.

## A Word from the Late Justice Brewer of the Supreme Court

"Because Christianity so blesses and uplifts individuals and nations, it is the duty, as well as the privilege, of those enjoying its benedictions to pass it on to those who as yet know it not. It can reach them only as it is carried to them. It does not flow to the places of need, like water, through the power of gravitation, to the lower level. It is not like the sunlight, which, without man's assistance, circles the world. It must be borne by human hands and hearts. This is the work of Foreign Missions.

"I believe in them because the work not only blesses those to whom the Missions go, but those by whom they are established and supported. The reflex influence on the latter is no small item, and it is universally true that they who are most devoted to the cause of Missions, most interested in the work, give to it the most earnest support, are the finest types of Christian character. 'He that loseth his life for my sake, shall find it.'

"I believe in them not merely because of the reflex influence on individual character, but because of the standing they will give to this republic in the sight of the world. As a citizen, I love my country, and long to see her the recognized leader among the nations. That is possible only as she touches them in the most helpful and uplifting way. Mere display of strength is not sufficient. We may stand in wholesome awe of the prizefighter, but we do not love him. So it is that Foreign Missions are more significant than battleships. The Gospel is better than the 'big stick' for the influence and glory of the republic."

## GRACE CHURCH, TECUMSEH, NEB., SENDS S. O. S.

Grace Church, Tecumseh, Nebraska, needs at least \$500 immediately for much needed repairs, renovation and general "boosting". The little company of the faithful here are doing their best, but they MUST be helped. A Layman of the Presbyterian Church living here, and with intimate knowledge of our work, has started the fund with \$200. The prospects of the Church were never brighter. We can put up a great fight if YOU will send us the ammunition. Will you "do your bit"? He that giveth to the poor lendeth to the Lord. If you are satisfied with the security, lay down the cash. Bishop Arthur L. Williams is our reference. Send checks for any amount to the Vicar, the Rev. C. Edwin Brown, P. O. 365, Tecumseh, Neb.

## The Protestant Episcopal Theological Seminary in Virginia

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The love that loves the possible, yet unborn, in any fellow creature is God-like.—J. Chappell.



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## AD CLERUM

In traveling through certain parts of rural England, I was tremendously impressed with the extreme neatness of even the humblest cottages.

One of the neatest and coziest places in the little village where I stopped was the Alms House, consisting of several small cottages of artistic design and the grounds well laid out with flower beds, hedges, and the like.

The rural Churches were old, some of them very old, but all scrupulously clean and neat.

I could not help contrasting this neatness with so much of disorder and barrenness that I had seen in many villages in the western part of the United States.

It does not cost much money, merely a little effort, to make even the humblest House of God clean and neat. It is not beneath the dignity of a priest to make it his business to work on the lawn of the Church. It is good, healthy exercise, and would be an excellent tonic to put in an hour or so each day on this job, and the results would be more satisfactory than several sermons. Weeds and rank grass around the Church are signs of a slovenly faith.

Paint, too, is not expensive, and a little skill in fixing up things that are broken could be acquired with much addition to one's self-respect, instead of a loss of dignity. Any one who is a disciple of the Carpenter would rejoice to see one of His ministers busy around God's House. I had rather be a workman in the House of the Lord than to dwell in the habitations of slovenliness.

Next enter the sacristy. Ought it to be a receptacle for junk? When one enters a sacristy and finds it cluttered up with old Sunday School papers, oil cans, jugs, bottles and other features of a junk shop, one wonders where a priest who is about to celebrate gets the proper meditative suggestions for the service that he is about to perform.

Better, a thousand times better, don a pair of overalls and clean up the mess than to go from such squalor to the Lord's Altar.

And then the Sanctuary itself. This is built for edification. But what edification can there be in soiled linen and dirty walls?

Just the other day a priest told me of the conglomeration of things that he found in a cupboard under the Altar. It made me think of the image of Dagon, from which the rats issued when disturbed.

Of what value is it to emphasize that Christ is present as a guest in a sanctuary that speaks louder than words of His absence. Of course, the ideal system requires that these matters be attended to by a Sexton and an Altar Guild, but where these cannot be had, or are inefficient, it is not beneath the priest's dignity to do a little manual labor amid holy things.

I can remember as a young man being a guest in the home of a minister (not one of our clergy) and being impressed with the waste of time which characterized his day. For the time it turned me against the vocation.

The whole day was spent in puttering,—a lack of system in it all. Instead of a morning devoted to study and meditation, the hours were spent in a lengthy trip to the postoffice, a desultory reading of papers, a dreamy conversation about ordinary things, an inefficient dabbling in household affairs, some complaining about things, etc.

Nor was the afternoon more profitably spent. A perfunctory call or two, but the whole day without order, system or efficiency.

How could a week thus spent make a man to be a leader of men?

The ministry has the reputation of being inefficient. It is no worse than other professions. It is only a small percentage of any business in which men succeed. But the ministry ought to have a large percentage of efficiency, for we serve the Lord Christ.

Of course, the minister is his own timekeeper, his own boss, and his salary seems to be a fixed quantity independent of whether he does a day's work or not. As a matter of fact it is more of a fixed quantity than he realizes, just because he wastes so much time; and that fixed quantity is the minimum upon which he and his family can possibly live.

Moreover, unless a man keeps busy, he finds himself brooding over his condition, finding fault with the members of his flock, complaining at his lot.

The idle man, or the man who putters over little things, gets a little view of life, and fills it full of petty complaints. There is nothing that makes a man more querulous than to have no definite work in which he is interested. He soon becomes an I. W. W. in the ranks of those who labor in the vineyard. Everything and everybody is wrong because he himself does not love work or folks, and he does not love them because he approaches them in a confused and disorderly fashion.

There are three things that a priest should do. He should be a man of prayer, and should devote a certain part of each morning to his morning office. We always found it an excellent discipline to say Morning Prayer each morning in either church or study at 9 a. m., and to announce it.

It may be no one will come, but even if they don't, they know that their priest is praying for them at that hour. At least he is busy in the King's business.

This gives one a definite time to go into his study—where he finds his second task. Nor should he encourage interruptions there, either from within his household or without. We do not believe in the practice of absolutely forbidding interruption. It may make you wise, but hard. The priest's ear should ever be open to the needs of men, but he should discourage purely social calls, or those of petty business which can wait for their proper time.

Having spent his morning in his study, let him take a generous noon, setting out upon his rounds at about 2:30, when people are ready to receive him, for to know men is his third task.

I think that it is an excellent rule to make at least five calls a day, on the sick, on strangers, on parents, on stragglers, on all sorts and conditions of folk. Then by six o'clock you have learned something, you have been busy and you may or may not have done somebody good. But you yourself have been benefited, for you have been in touch with God and books and men, and you haven't dawdled away the day in the silly delusion that sheep must come to the shepherd and that the dignity of the priestly life has been furthered by your insulation from your flock.

A priest is to be a man of God, a man of learning and a lover of mankind, and you can be none of these by absent treatment or by refilling your pipe when you have already smoked enough.

To aspire faithfully to these three ends will cure you of that depression and tired feeling.

## THE STORY OF THE CHRISTIAN CHURCH

### HENRY AND HILDEBRAND

It is a curious fact that the Roman Church acquired its peculiar marks from a period which was characterized by neither piety nor learning.

The Cultus of the Virgin and the Saints, the use of relics, the practice of compulsory confession, the enforced celibacy of the clergy, the Papal supremacy as distinguished from his primacy, the College of Cardinals, the use of indulgences, are all products of the ages that darkened Europe from Augustine and the Fall of Rome to Dante and the Revival of Learning. An age that was brutally ignorant and viciously impious.

Hildebrand was the flower that budded as this season approached its fall. Able, narrow, unprincipled in his methods, vindictive in his aims and satisfied with himself, yet not without his virtues. He was an influential member of the curia when the College of Cardinals was organized, and was the power behind the throne in several administrations before he himself ascended the Papal throne.

The "Dictatus Papae," which we published last week, showed that he aimed to make the Papacy a power in Europe so overwhelming that even to question its infallibility was to incur its bitter hostility. And from the days when the Papacy had been saved from itself by the Otto's (about 1000 A. D.) to the day when Hildebrand passed away in exile (1085) the Popes were able men, united in a common purpose.

On the other hand, the opponent of Gregory in this famous mediaeval battle was nothing but a boy in the hand of regents, when he inherited the imperial throne and began that battle as to whether the emperor himself should be a vassal of the Pope, a pale moon to this rising sun.

The tutors of Henry IV were two German Prince-Bishops (Adelbert and Hameo) who alternated, one in ruining his morals and the other in stiffening his discipline. These Prince-Bishops of the Rhine were no friends of the Papal claims which aimed at their own proud offices as well as the emperor's sovereignty.

Henry grew up a combination of loose morals and vigorous action. But he had a difficult road to travel. He could depend in his struggle with the Papacy upon the great German Bishops and the smaller barons of his realm, but the federation of the empire was seriously threatened by those princes who viewed the imperial power as jealously as the Archbishops viewed the Papal claims.

The controversy centered upon the question of investiture. Should the emperor bestow the ring and staff upon the great Bishops who held one-fourth of the empire's wealth, or should they receive their office solely from the Roman Pontiff? It was a struggle for princely power between Pope and emperor in which the rights of the matter were lost sight of in the benefits that would ensue.

If the Pope could command these Bishops without Imperial sanction, then Rome would have an empire within the empire, and could thwart the emperor at every turn. Should the emperor have this right of investiture then he could prevent a Papal Cabal within his realm. The issue was fought not upon its merits, but in accordance with the genius of politics by personal abuse. Emperor and Pope each accused the other of awful crimes.

Finally a German Synod, acting at the Imperial desire, excommunicated the Pope, and the Pope replied by deposing the emperor and absolving his subjects from their allegiance.

At this point the great lords of Henry's domain turned upon their feudal vows and repudiated the emperor because he was under the ban of the Church. It was an excuse for unloading vexatious feudal obligations. If these great lords could depose the emperor, they could elect their own creature to hold the title but not enforce the toll.

Henry suddenly finds himself powerless. Pope Gregory starts to convene a Synod in the heart of Germany which shall finish the deposition of the emperor. Henry starts to intercept the Pope, make confession of his sins and receive the Papal absolution.

So Henry waits outside in the snow for several days while Gregory schemes inside the castle.

But there is no help for it. As the Vicar of Christ, he cannot refuse to receive a penitent, and so, outflanked by Henry, he gives a grudging absolution, which he is shortly to withdraw. But for the time being Henry has saved his crown.

Then begins the fight again.

The Pope summons curious allies in the battle. You will remember that beside the question of investiture, there was the matter of clerical celibacy as a part of the Papal program. At Milan, the clergy were married. They were the best educated and most respectable clergy of a very disreputable ecclesiastical era. But they stood in the way of the Papal program. At Milan there was a sect known as the Pataria. They, like our modern Christian Scientists, believed that matter was evil, Sacraments unholy, and marriage merely licensed lust. The married clergy of Milan were their natural enemy, but these same Milan clergy were friends of Henry in the struggle against Papal power. So Pope Gregory forms an alliance with these heretics to enforce celibacy on the clergy of Milan.

Another ally turns up in the Norman cattle thieves of Italy, who, having previously assaulted Rome, were induced to be captured by their captive, and, receiving absolution for their outlawry, became the vassals of the Pope.

A third ally was found in the Countess Matilda of Tuscany, rich, masculine and pious, who devoted her great wealth and power to the Papal cause.

The struggle lasted during Gregory's lifetime, and was marked by a rival Emperor set up by the Pope, and a rival Pope set up by the Emperor.

Gregory died in exile. Henry dragged out a wretched existence, doomed to see his son join the ranks of his enemies. He died with the question still unsettled, and passed on to his rebellious son the controversy, which that son in turn found could not be settled by his Papal friends without his own extinction.

So it was not until the Diet of Worms (1122) that a compromise was reached on the question of investiture, by which the Pope bestowed the ring and staff, but the prelate thus invested could not take the office until he had done homage on his knees before the Emperor.

## Items from Trinity Cathedral, Cleveland

The deepest sympathy is extended to Mrs. H. P. Almon Abbott in the death of her cousin, Edward Revere Osler, 2nd Lieut. Royal Field Artillery of England, who was recently killed in action in France. Lieut. Osler was the only son of Sir William Osler, the distinguished physician, and Lady Revere Osler, formerly of Boston and Philadelphia.

The Diocesan Conference of the Woman's Auxilliary of Ohio has been revived for the purpose of the Diocesan and Parochial officers meeting together to formulate plans, hoping to bring about more united effort and engendering enthusiasm for the coming season. These Conferences will be held periodically. The first one was held Sept. 20th at Trinity Cathedral House. More than a hundred officers were present, representing the different Parishes of the Diocese. Luncheon was served at noon, after which the meeting was held. Mrs. Frances Knapp, Diocesan President of the Woman's Auxilliary, presided. Mrs. Knapp spoke very enthusiastically on the devotional plans and prayer life of the Auxilliary. Papers were read by other Diocesan officers, followed by a social hour.

The preacher at the Cathedral on Sunday last was the Rt. Rev. J. A. Richardson, D. D., D. C. L., Lord Bishop of Fredericton. Bishop Richard, although one of the youngest Bishops in the whole Anglican communion, is known far beyond the Canadian Church as a very strong and practical preacher. He was greeted by a very large congregation at the morning and afternoon service.

Dean Abbott, who recently sailed to France to do evangelistic work under the auspices of the Y. M. C. A. of Canada, has written Mrs. Abbott from shipboard: "Most of us are heavy-hearted over this business of leaving home and work and dear ones for an extraordinary experience. We have some two thousand souls aboard and every one is cheerful to the degree of artificiality." Dean Abbott will be commissioned a Captain in the Canadian army upon his arrival in London.



## CHURCH EXTENSION OUT- SIDE THE LIMELIGHT

McCALL, IDAHO

### Extracts From a Letter

McCall is a little village of about 250 population, with a rich surrounding country, which is now being settled up. It lies in the great southern Idaho forest, on the edge of the Payette Lake, and at an elevation of 5,021 feet, and at the end of a branch line of the O. S. L., the depot of which is called Lakeport.

The Episcopal Church was built about two and a half years ago, but until February this year only occasional services have been held. From Feb. 1st regular services have been held, and in March we opened a public library and reading room, through the kindness of the members of the Church Periodical Club, which has proved a great blessing to the community and added greatly to our standing.

The Winters are severe. We have an average of six feet of snow packed down on the level, and a few miles north of here it reached a depth of twenty feet last winter. The coldest day last year was 48 below, and for two or three weeks at a time we were completely cut off from outside communication, owing to the canyons through which the road runs being blocked.

My district extends over 100 miles, and points north of here must be reached by stage, snowshoes, etc. I am forming a Sunday School 51 miles away in a mining camp, which I shall have to make this winter on snowshoes. There are children in this camp eight and ten years of age who have never attended a Sunday School, and who have yet to see their first train.

In McCall, we have a Ladies' Guild, composed of women of all denominations, there being only two Episcopalian families living here.

I have baptized 18 young people since March, married a number of couples and taken four funerals, the latter all taking place in the dead of winter, and under most trying circumstances. On one occasion we were detained for over an hour at the grave-side while the grave was being finished, and we stood around in a blinding snow storm, a solid bank of snow eight feet high surrounding us.

All horses making a trip in winter have to be snow shod, and it is an interesting sight to see them leaving for the upper country with snow shoes on their feet. The shoes are made of square blocks of wood or iron, and are fastened to the feet with straps. At first, it seems impossible that they could walk at all, but they soon get used to them, and make good time. If this were not done, they would often sink four to five feet in the snow, and be killed by their own gallant efforts to get on their feet.

Last fall I had charge of New Meadows and McCall, and made a trip of fourteen miles every Sunday, holding a morning service in New Meadows and evening service here. The trip had to be made with a team, and it was exceptionally hard, often taking from noon until 7 p. m., just in time for the evening service. New Meadows is to be served from Wesser in future, as there is a railroad connecting the two towns, but from here it must be made by rig or on foot.

This is a truly missionary section, and one has to hold an instruction service all the time; that is to say, announce the various pages, tell the congregation when and how to join in, kneel, stand or sit. Until a year ago, no regular services of any kind were held here, and it is hard to get the people who have been so long without to take an active interest in Church affairs. This winter we lose 44 individuals from our congregation. Many are going out in order to get work for the winter; others are going out to educate their children, our school being a very poor affair.

Just a little story, and I have done: Last winter a young lady came out here in order to get used to the climate, as she had applied for a position in Alaska. After a few weeks she told me that she had decided to refuse the appointment, as she could never get used to such weather, it having snowed for nearly a month without stopping, and she concluded she had had all the "Alaska" she wanted.

### THE WORK OF THE CHURCH AT ST. ALBAN'S SUSSEX, WISCONSIN

#### Part of a Letter

Sussex, the village in which St. Alban's Church is located, is in the central portion of the County of Waukesha, and is situated about twenty-five miles due west of the city of Milwaukee. Though the village is quite old (as villages in Wisconsin go), it has never been incorporated, and with the hamlet of Templeton, which it joins so closely that no one knows where one begins and the other ends, it receives its local civil government from the town of Lisbon. The two places combined have barely three hundred inhabitants. There are general stores in each hamlet, the usual country blacksmith shop, a hardware store and the meat shops. Three railroads touch the villages, but no pretense is made to furnish them any train services of convenience. Its main industry is farming, the early tillage of the soil now rapidly being abandoned for the more profitable business of dairying. The soil is a rich clay, the general contour of the land being a combination of broad meadows and low-lying hills. A tourist passing through casually would see nothing of note, and doubtless would not linger. If he did, he would find himself in a country marked by strong English tendencies, mingled with later German traits. The only point of interest in the village would be the old Parish Church of St. Alban's.

The history of Sussex is really the history of St. Alban's, particularly so in the earlier years. The town of Lisbon was settled mostly by English immigrants from the County of Sussex, England. Foremost in time and influence was the family of Weavers,

dance in this vicinity, and is patterned after St. Alban's Church, Peasmarsh Parish, England, from which it took its name. Later, a dignified tower was added, and a bell placed in it, and several quaint memorial windows were installed, which are still in excellent condition, and constitute one of the charms of the edifice. In later years, a Guild Hall was built and presented to the congregation by one of the descendants of the original Weavers.

Primarily, St. Alban's was the center of the community. The old church, with God's acre about it, was centrally located for the convenience of the worshippers around it. The settlers, being all of English descent, looked to the Church for all religious ministrations. As some of them grew aged, and wished to retire from the tilling of the earth, they purchased land near the church and built their dwellings in which to pass their old age. In this way the village of Sussex grew, having its origin primarily in the Church. Unfortunately, from the Church's viewpoint, a certain loss resulted from this, mainly because many of the early settlers, in disposing of their farms, sold them to German immigrants, until now the community which was formerly loyal Church of England people, is largely honeycombed with German Lutherans, who seem, in the older generations at least, entirely out of reach of any influence of the Church. In this way, a formerly strong Parish has been weakened, until it lacks nearly two-thirds of its former strength. The present congregation is widely scattered, so much so that the extent of the Parish is about two hundred square miles. A radius of ten miles would not take in some of its communicants. Under such conditions, it may be seen that the congregations are not large, weather conditions combining with distance to influence attendance at the services. Much interest, however, is shown, and nearly every family reaches the Church once a month, and manages to keep in touch with its activities.

We have a Woman's Auxiliary, a

As it is necessary for a pilot to look ahead and decide which way he shall take, so should each person look ahead and decide which way he will take, what sort of a life he means to lead. Shall it not be the manly, Christian life?

three brothers of which settled in this vicinity, and eventually caused the establishment of their old faith in this new land. Through their efforts, the Rev. Lemuel Hull of Milwaukee held services in their homes every month, the first service being held in 1840. The following year, Dr. Adams, James Lloyd Breck and John Henry Hobart located at Waukesha (then Prairieville), walked the eleven miles through the wilderness and held occasional services. In 1842, they moved to Nashotah, where the "School of the Prophets" was established, and Dr. Adams became nominally in charge of the work at Lisbon. The congregation was formally organized into a Parish on October 2, 1842 by Bishop Kemper, the service being held in the barn of one of the Weaver brothers, the seats consisting of hewn planks resting on logs, and the Choir occupying the hay-mow above the cow stable. A box covered with a cloth served as an Altar, and a rude reading desk was improvised. There were five baptized and five confirmed. The service lasted from 10 o'clock in the morning until 4 in the afternoon.

A year later, an acre of ground was given by one of the Weavers for a churchyard, and a small frame building was erected thereon, which was first opened for services by Dr. Breck on Whitsunday, 1844. No bell was to be had, so the worshippers were called by a huge triangle, whose notes could be heard quite a distance. At first the music was furnished by an orchestra—violin, viol, flute and clarinet. Later, a small melodeon owned by one of the Rectors was pressed into service. This Rector received the munificent sum of \$1 a week salary! The Treasurer reports the total receipts for 1849 at \$15.21! The record adds: "Money was scarce". A few years later, a few acres of ground were bought and a small Rectory built.

The present stone church was erected in 1864, and consecrated two years later. It is constructed of the durable limestone found in abun-

Junior Auxiliary, a Choir Guild that fosters the social activities of the Parish, and a small but efficient Sunday School. The great problem is the religious education of the young people, many of whom cannot attend Sunday School, on account of living so far away. Some get their first real religious study at the time of their Confirmation.

The field is a strategic one and holds a bright outlook. There are several small towns and villages near, some having Church buildings, and an Associate Mission is a hopeful dream of the future.

### "Others"

Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray,  
My prayer shall be for—  
Others.

Help me, in all the work I do,  
To ever be sincere and true,  
And know that all I do for you  
Must needs be done for—  
Others.

Let "Self" be crucified and slain,  
And buried deep; and all in vain  
May efforts be to raise again,  
Unless to live for—  
Others.

And when my work on earth is done,  
And my new work in heaven's begun,  
May I forget the crown I've won,  
While thinking still of—  
Others.

Others, Lord, yes, others;  
Let this my motto be:  
Help me to live for others,  
That I may live like Thee.

Christ lived, and died, and rose again,  
That all men might be brothers;  
Thus to the world He made it plain—  
This was His motto—  
"Others!"

—C. D. Meigs.

## 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.)

### X

Verse 7: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Moule: A minister. That is, a worker or a helper. The word implies activity and subordination.

Blunt: When St. Paul was made a minister he was endowed with a supernatural ministerial gift, whereby the effectual working or energy, of Divine power was used for his ministerial work as well as his ordinary human ability.

Sadler: The gifts of grace. This gift was to fulfill the apostleship to which God called him, i. e., that to the Gentiles and this grace was mighty in accordance with the effectual working of God's power shown in the conversion of individual souls, the building up of Churches, the exercise of discipline, and the overthrow of adversaries.

Olehausen: Effectual working. The mention of the power of God is founded on the circumstance that St. Paul sees in his change of heart, from a foe to a friend of Christ, an act of omnipotence.

Verse 8: Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Wordsworth: St. Paul represents his own littleness and lowliness of estate as the reason why he was chosen by God's grace to be the Apostle to the Gentiles, who were regarded by the Jews as outcasts from God.

St. Jerome: Least of all saints. St. Paul had learned to be humble. Humility is the path to honor.

Chrysostom: This is not necessarily the Apostles, but all the Christians—

holy ones, those who were called to be saints.

Harless: St. Paul felt the deeply humbling consciousness of having persecuted Christ, which inextinguishable in him, so often accompanied his recalling of the grace of the Apostolic office vouchsafed to him (I Cor. xv:9).

Wordsworth: Unsearchable riches. Riches which could not be discovered by any process of human investigation, unsearchable and immeasurable. Though beyond all power of searching yet we are to search and investigate these riches. Their being beyond our reach is no reason why we should not go as far as we can in tracking them out.

Ellicott: These riches are exhaustless in nature, extent, and application.

Verse 9: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Ellicott: To make all men. The Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten.

The fellowship of the mystery. The arrangement, regulation of the mystery (the union of Jews and Gentiles in Christ) which had secretly existed in the primal counsels of God, but now was revealed to the heavenly powers by means of the Church.

Moule: The dispensation of the mystery is in effect the world-wide distribution through the stewards of God of the news and the blessings of the full Gospel so long held in reserve.

Ellicott: From the beginning of the world, i. e., since the ages of the world began. The counsel itself was formed before the ages, but the concealment of it, dated from the commencement of the ages, when intelligent beings, from whom it could be concealed, were called into existence.

Chrysostom: The concealment was from even the angels.

Gore: What is disclosed is no afterthought of God. It is an eternal purpose; and it is all of a piece with the original idea of creation. Redemption in fact interprets to angels and

men what God's purpose in creation originally was.

Moule: Hid in God. God is the great treasury of unknown blessings.

Verse 10: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

Jerome: The cross of Christ was not only a blessing to us, but even to the angels themselves, and it revealed to them a mystery which they did not know before.

Ellicott: Principalities and powers. The reference is to good angels here, the idea of evil angels being excluded by the general tenor of the passage. Evil angels more naturally recognized, good angels, the wisdom of God.

By the Church. The Church, the community of believers in Christ, was the means by which these ministering spirits were to behold and contemplate God's wisdom. That the holy angels are capable of a specific increase in knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible. Compare I Peter i:2.

Jerome: Let us not imagine that the Church is only the depository of faith. She is also a treasury of knowledge and wisdom for others.

Chrysostom: Thou, O Paul, enlightenest angels and archangels. Yes; the mystery had been hidden in God; but it is now revealed by the ministry of the Church.

Wordsworth: Mysterious and marvellous privilege of the Church to be as a speculum to minister light to angels. How exalted is the notion thus afforded of the dignity of the Holy Scriptures, which are the luminaries of the Church. She is the Golden Candlestick. But God's Word is the Light which is poured into Her, and streams forth through Her to the whole world (Rev. i:12). Hence, as the Ark, which enshrined the Law, was the Throne of God, sitting between the cherubim in the Holy of Holies, as the Triune God is revealed as enthroned in the Heavenly Church on the Fourfold Gospel, the Evangelical Cherubim (revealing in their several faces the Fourfold character of Christ Himself); and as worshiped by them, leading the chorus of Universal Praise to the ever Blessed Trinity.

Eadie: The Church teaches the angelic hosts. They have seen much of God's working. They have been delighted with the solution of many a problem and the development of many a mystery. But in the proclamation of the Gospel to the Gentiles, with its strange preparations; various agencies and stupendous effects—involving the organization and extension of Judaism, the Incarnation and the Atonement, the manger and the cross, the spread of the Greek language and the triumph of the Roman arms, these "principalities and powers in heavenly places" behold with rapture other and brighter phases of a wisdom which had often dazzled them by its profound versatility, and surprised and entranced them by the infinite fullness of the love which prompts it, and of the power which itself directs and controls. The events that have transpired in the Church on earth are the means of augmenting the information of those pure and exalted beings who encircle the throne of God (I Tim. iii:6; I Pet. i:12).

Wordsworth: The manifold wisdom. God's wisdom is infinite in variety, richness, and beauty; and adapting itself to all the needs of man, in every age; and of every creature in the world.

Meyer: The Church of the Redeemed is therefore as it were, the mirror by means of which the wisdom of God exhibits itself to the angels. The Church is thus for them—the angels, as regards the manifold wisdom of God, the central fact of revelation.

Jesus Christ, in all years, all centuries, all millenniums, remaineth the same—the same today as in all life's yesterdays. He is more abiding, more constant than the stars above us—stars upon which our remotest ancestry gazed. They change; He never changes. What a glorious character this! What a possession in the hours when the years are slipping, slipping away! Christ, the all-wise, all-pitying, the all-compassionate, the all-powerful, and eternally the same! The poor, baffled spirits, soured during the years just passed by a thousand experiences of discouragement, the lacerated hearts from whose core of love dear ones have been torn, the morning hopes and early ideals receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible, One who can more than meet the clamant needs of all life's pain, One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.



# FORTY-SEVEN THOUSAND CON- TRIBUTORS GIVE \$8,700,000 TO THE PENSION FUND

## Report of Monell Sayer, Secretary of the Initial Reserve Church Pension Fund Raised Under the Leadership of Bishop Lawrence

THE CHURCH PENSION FUND  
14 Wall Street, New York

September 24, 1917.

Mr. J. P. Morgan,  
Treasurer the Church Pension Fund.  
Dear Sir: I have the honor to transmit herewith an informal summary, as of September 1, 1917, of the records of this office concerning the Initial Reserve of the Church Pension Fund, raised under the leadership of Bishop Lawrence during the twelve months preceding March 1, 1917. Correspondence with the Treasurers of hundreds of Diocesan and Parochial Committees made it necessary to keep the books open until June, and it seemed advisable to make this statement public in the fall rather than during the summer season.

I presume that when at the end of the first fiscal year of the administration of the pension system, our books are audited by certified public accountants, you will desire to have the entire record concerning the Initial Reserve included. Contributions have not entirely ceased being received at this date.

### SUMMARY OF INITIAL RESERVE FUND

September 1, 1917

Amount pledged	\$6,693,268.76
(Of which there has been paid \$3,144,945.43))	
Cash contributions	2,019,610.41
Total pledges and cash	\$8,712,879.17

Total number of contributions	47,173
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### DISTRIBUTION BY DIOCESES

Province of New England—	Number of Contributors	Amount
Maine	255	\$ 26,412.01
New Hampshire	228	16,700.31
Vermont	133	9,725.90
Massachusetts	3,289	646,538.08
Western Massachusetts	516	67,585.46
Rhode Island	425	134,092.76
Connecticut	1,363	321,713.93
Total	6,209	\$1,222,768.45

Province of New York—	Number of Contributors	Amount
New York	2,537	\$2,131,592.33
Long Island	769	351,967.30
Albany	632	189,645.16
Central New York	923	91,157.63
Western New York	1,826	222,767.07
Newark	1,571	218,451.12
New Jersey	516	175,711.41
Porto Rico	3	62.52
Total	8,827	\$3,381,354.54

Province of Washington—	Number of Contributors	Amount
Pennsylvania	1,637	\$1,105,296.19
Harrisburg	1,233	57,243.67
Bethlehem	889	125,359.43
Pittsburgh	988	220,145.21
Erie	533	41,851.30
Delaware	129	74,367.27
Maryland	1,033	152,303.66
Easton	194	8,276.45
Washington	819	117,592.20
Virginia	1,163	140,603.97
Southern Virginia	1,279	72,895.12
Total	9,902	\$2,115,934.47

Diocese of West Virginia—	479	\$ 62,615.39
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Province of Seawance—	Number of Contributors	Amount
Alabama	358	\$ 15,988.25
North Carolina	558	23,197.71
East Carolina	962	31,124.20
South Carolina	998	20,510.42
Georgia	543	33,874.51
Atlanta	218	13,888.79
Florida	310	15,839.89
Mississippi	760	32,484.60
Louisiana	634	33,227.22
Tennessee	443	25,166.41
Kentucky	541	25,065.62
Lexington	286	14,973.12
Asheville	233	11,526.41
Southern Florida	159	9,611.84
Total	6,958	\$ 306,478.99

Province of the Mid-West—	Number of Contributors	Amount
Ohio	342	\$ 256,499.02
Southern Ohio	717	343,072.85
Michigan City	12	8,035.09
Indianapolis	441	13,864.88
Chicago	2,630	224,193.95
Quincy	36	7,779.85
Springfield	341	10,849.53
Michigan	1,294	170,697.75
Western Michigan	48	26,639.22
Marquette	239	10,307.95
Fond du Lac	83	7,661.49
Milwaukee	417	23,325.68
Total	6,595	\$1,102,927.26

Province of the Northwest—	Number of Contributors	Amount
Minnesota	583	\$ 80,923.74
Duluth	139	11,272.33

Iowa	1,274	23,789.66
*Nebraska	17	168.67
Colorado	565	25,738.79
Montana	305	15,466.53
Western Nebraska	27	1,019.24
Western Colorado	8	71.50
South Dakota	77	3,409.96
North Dakota	246	3,527.75
Wyoming	34	7,559.72
Total	3,275	\$ 172,947.89

Province of the Southwest—	Number of Contributors	Amount
Missouri	42	\$ 9,196.86
West Missouri	296	16,432.45
Arkansas	91	2,094.96
Texas	369	33,409.21
Dallas	147	6,417.30
Kansas	153	4,089.22
West Texas	161	5,286.27
North Texas	8	44.10
Salina	72	1,790.26
Oklahoma	60	1,771.55
Eastern Oklahoma	163	7,256.62
New Mexico	146	4,052.80
Total	1,708	\$ 91,841.60

Province of the Pacific—	Number of Contributors	Amount
Olympia	262	\$ 15,158.85
Oregon	276	9,945.12
Sacramento	64	1,437.62
California	523	94,566.35
Los Angeles	1,502	117,514.62
Idaho	32	802.50
Arizona	31	1,081.80
Utah	83	2,165.28
Spokane	137	3,751.61
Eastern Oregon	13	626.20
Nevada	26	2,249.83
San Joaquin	246	4,976.93
Alaska	19	1,230.50
Honolulu	1	100.00
Philippine Islands	1	100.00
Total	3,215	\$ 255,607.21

Mexico	2	\$ 140.00
Panama Canal Zone	2	21.00
Cuba	2	10.37
West Africa	1	25.00
Dioceses not designated	7	207.00

### DISTRIBUTION ACCORDING TO AMOUNTS CONTRIBUTED

Amount of Contributions	Number of Contributions	Amount
\$324,744.87 (The Carnegie Corporation)	1	\$ 324,744.87
250,000.00	2	500,000.00
100,000.00	9	900,000.00
50,000.00	12	600,000.00
25,000.00	29	725,000.00
20,000.00	7	140,000.00
15,000.00	3	45,000.00
12,000.00 to \$12,999.99	4	49,032.65
10,000.00	54	540,000.00
8,000.00	1	8,000.00
7,000.00 to \$7,999.99	5	37,002.20
6,000.00 to 6,999.99	4	24,540.20
5,000.00 to 5,999.99	221	1,105,955.00
4,000.00 to 4,999.99	11	45,382.72
3,000.00 to 3,999.99	37	114,486.68
2,000.00 to 2,999.99	149	346,778.60
1,000.00 to 1,999.99	764	801,238.44
750.00 to 999.99	66	52,341.15
500.00 to 749.99	1,135	581,003.56
400.00 to 499.99	85	35,928.73
300.00 to 399.99	271	84,707.70
200.00 to 299.99	1,601	369,141.69
100.00 to 199.99	4,728	490,344.54
Below \$100	37,974	792,200.44
Total	47,173	\$8,712,879.17

The number of contributions means the names of individuals on the books; besides these an innumerable company made gifts through offerings in the Churches.

To these figures might properly be added \$115,000 contributed beforehand by six individuals in the Dioceses of New York and Massachusetts, specifically for expenses. The expenses during the raising of the Initial Reserve were thus 1 3/10 per cent of the money raised, which might properly be increased by a certain part of the administrative expenses during the first fiscal year; but this would not bring the ratio of cost up to two per cent.

(Signed) MONELL SAYRE,

Secretary, the Church Pension Fund.

\*These figures are confined to definite pledges or cash payments actually received by the Church Pension Fund. Diocesan authorities may have further information not yet transmitted.

## The Moral Safe- guards of Our Sol- diers and Sailors

By the Rt. Rev. John N. McCormick,  
Bishop of Western Michigan

Mr. Steadwell's article in the July-August number of "The Light" on "Prostitution and Our Fighting Forces", read in connection with the article by Dr. Hall in the same number, entitled "Military Efficiency and Clean Living", presents an illuminating and arousing statement of what we all feel to be a vital issue. The public opinion and the public conscience of America demand protection and prevention. We cannot be entirely satisfied with venereal prophylaxis, nor with medical aid following infection. We cannot be so satisfied, because we believe that the problem is social and moral, as well as physical. It is not enough to safeguard the body while the mind is becoming polluted, the moral sense debased, and the ethical values of society disregarded and disrupted.

As to the ravages of venereal diseases upon the body, we have abundant testimony from the nations at war. It has been stated that 40 per cent of the men invalided home to a certain country were invalided through venereal disease. Another example is that of two regiments recruited at the same time, one of which, after its training, took part in one of the most sanguinary battles of the war, while the other remained in the training camp. The result was that the number of men in the regiment remaining in the training camp, disqualified by venereal disease, was greater than the number of casualties suffered by the other regiment in battle.

As to conditions among our own troops at previous times, the reader may be referred to an article in "Social Hygiene" for April by Dr. M. J. Exner, entitled, "The Army on the Mexican Border". This article describes, with an appalling clearness, the conditions surrounding many of the camps, and also the conditions accompanying the regular troops in the advance into Mexico. The splendid results obtained in the New York

Division, under Major General Ryan, show what may be accomplished; but other examples, especially when the troops were in the mobilization camps, show the terrible results, when individual commanders do not make or enforce protective measures. The well authenticated reports of the conditions, both at the camp and on the border, are not pleasant for Americans to read or to hear.

Now our problem is raised almost to the "nth" power.

In dealing with the Naval Training Stations, the Officers' Reserve Camps and the sixteen great cantonments, we are dealing with hundreds of thousands of young men who are quite literally the flower of our manhood. If the war continues they will be passing through the camps not only by the hundred thousand, but by the million. It is not strange, then, viewed from the angle of the experience of other countries; from that of our own experience in the recent past, and from that of the immense possibilities of the present and of the future, that the whole country is alive and alert on this vital and fearful subject. We know that war is havoc and that war is hell. We know that it is almost always moral havoc and moral hell, as well as military havoc and military hell. So far as her motives and her ideals are concerned, America goes into this war clean-handed and clean-hearted. In many ways, as, for example, with the Red Cross and War Relief, she has already set a singular example of self-sacrifice and nobility of purpose. Surely in this paramount problem of protecting her own womanhood and the manhood and womanhood of other nations she will not lower her standard.

It is reassuring to know that the facts are recognized by those in authority, and that protection zones, as regards both liquor and prostitution, will be established around the camps. The recently expressed determination of the Secretary of War to see that the best conditions possible are obtained is very comforting and hopeful. The resolutions of the General Medical Board of the Committee of National Defense quoted in the last issue of "The Light" are most gratifying. The appointment of the Commission on Training Camp Activities, the organization through the Chaplains and the Y. M. C. A. of recreational, moral and social opportunities, and above all, the radical change in public opinion and in official policy, will surely act together as a tremendous incentive toward good. We must not, however, release our vigilance for a moment.

Above all, we must build up in the individual man and woman—and this means practically, in our army of youth, in the individual boy and girl—an individual sense of righteousness, responsibility and self-restraint. The boys of the new army and navy are hardly more than adolescents. They are away from home. The exciting and unusual conditions of war time lead to restlessness and recklessness. There is also most important work for the Young Woman's Christian Association, the Girls' Friendly Society, and other organizations of women, in building up a strong reserve of self-respect and self-control among the girls and women of the land, who must be taught, for their own sake and the sake of the men, to resist the hysteria of war time. There is practical and constructive work for us all, especially in the neighborhood of the camps, in providing recreational and social opportunities that will give a normal and healthy outlet to the perfectly normal and healthy impulses of youth, for fun, entertainment, conversation, and "keeping company". The inspirations, inhibitions and incentives of religion must be invited and supplied.

As for commercialized vice, it must be fought tooth and nail. The civil authorities in the neighborhood of the camps must be encouraged and stimulated to constant vigilance and efficiency. Here the private initiative of citizens will probably be needed throughout the duration of the war. In this matter, as in all others, eternal vigilance will be the price of liberty; but it will be a price worth paying.

Grace Church, Pittsburgh, has been closed for the month of September for the purpose of carrying out a somewhat extensive scheme of remodeling and decorating. During the Sundays of that month the Rector, the Rev. William Porkess, has been the visiting preacher at the following Churches: Redeemer, Pittsburgh; St. Stephen's, Wilkinsburg; Christ, Pittsburgh; Nativity, Crafton; St. Andrew's, Pittsburgh; Ascension, Pittsburgh, and St. Peter's, Pittsburgh.



## A CHAPLAIN'S WORK IN ROYAL NAVY

By Rev. W. J. Carey, Author of "Have You Understood Christianity?"

It is a pleasure to write for American readers for reasons which are too obvious to labor. Mr. Balfour is not the only Englishman who feels pride and joy that the English speaking world is allied in a cause than which there could be no nobler. And if at the editor's request I write a little article on a Chaplain's work in the navy, it is a task which I fulfill with the utmost readiness and goodwill. But I must warn you that I have never known the navy in peace time; what its life and conditions are then I do not know: I only write as one who has spent just three years in the navy under conditions of war, who has seen navy life in dockyard, in harbor, at sea and in action, and has grown to love the seafarer as a human being who has his faults, but is emphatically a man to admire and love.

My first experience was in an old ship with a veteran crew: what a fine crew I hardly realized at first. For they were real old-time sailors, trained in sailing vessels and not mere men of machinery. For religious purposes I had little or no plant. The place for Communion was a small study, the rest of the services we had on deck or, when it was wet, in the fore-castle mess deck. It was not at all ecclesiastical, yet anybody might have been proud to talk to that congregation of seasoned men. They knew little of sacraments or of the devotional life (how could they, living as sailors must do, in herds amid constant noise?), yet they were an excellent audience, sympathetic and responsive. We used to make a good deal of a voluntary Sunday evening service on deck; sometimes we would get two or three hundred men. I left them with regret, and they continued loyal to the end, sending me five pounds "to buy something for my East End Church." I hadn't got an East End Church, but I was none the less touched by their kindness, and the Altar cover at Pusey House Chapel bears an inscription which will last, I hope, a hundred years recording that it was given by the men of H. M. S. Mars.

My next ship was very different. It was the latest and best battleship commissioned at the time. My Captain met me with a cheery "Well, Padre, I'm going to give you a Church," and I was given a space which held a hundred men, which was always quiet, and which was used as a Church and nothing else.

Of the blessing and help of this Church I can only say that I would to God that every ship had its own little Church. It simply makes the whole difference. I don't know what you are doing for your navy over there on the other side, but if you want to give your sailors a chance of real religion, give them a Church in every sizeable ship. It makes a quiet place for prayer, a hallowed place for Communion and devotional services, it gives the Chaplain a proper center for his spiritual work. I simply cannot tell you the difference it makes: it strengthens the religion on board five-fold at least. If you love your sailors try and get this done for them.

My day's work was largely as follows: On Sundays there was a Eucharist at 7:30 a. m., with a Parade Service at about 10 a. m. This was followed by another Eucharist. In the evening we had voluntary Evensong in Church with a rough and ready talk; I suppose we got 80 to 100 then. Afterwards ten or a dozen men would come to my cabin to smoke and chat, and one had a good opportunity of understanding their mind and point of view. On weekdays we had a daily Eucharist at 7:30 a. m. I was very keen on that as I tried to think that a few of us (acting as representatives of all) dedicated the whole ship's company daily to Almighty God. Then at 9:15 we had daily prayers. Everybody who was free came to this: I think it is impressive and good. Perhaps it may not be of much benefit to individuals, but it is a fine thing that a great service should acknowledge God publicly day by day. Then I taught boys during the morning and tried to form their characters on the basis of religion. The afternoon was free except for isolated classes, and we often went ashore for exercise when possible. After tea there were letters to censor, and the sick boy and prisoners (if any) to visit; and it is possible to stroll about among the men or receive them in your cabin.

At 8:30 p. m. we had daily Evensong in Church and then more cen-

soring of letters. I used to find that perhaps eight to fifteen men would come to Evensong. After ten there would be conversation and smoking in the ward room with officers or in the gun room with midshipmen, and then a last visit to Church. Here you would find a succession of people coming in quietly to pray. Midshipmen in pajamas, officers, stokers, seamen; all glad of the quiet and thankful for the religious atmosphere which made prayer seem natural and right. And so to bed.

Is there any secret of a Chaplain's influence? I think there are at least three prime necessities. First, it is almost essential that he should have a Church. It gives a background to his teachings which nothing else can give. Without it his teaching has to be so largely intellectual; it is so hard to teach Communion unless there is an Altar always there: it is so hard to recommend prayer unless there is a quiet place for praying. Besides, a Church gives an atmosphere to the whole ship. Yes, anything to have a Church, I say.

Then secondly, the Chaplain must know his message. He must know why he himself believes both intellectually and by experience. Experience alone gives certainty, but reasoning gives probability and the Chaplain should be versed in both. I always teach that religion is made probable by the examination of the average man's psychological outfit (which includes instructive belief in God, goodness, and immortality) it is buttressed by the historical evidences of God's revelation to man (through the events and persons of the Old Testament and the historical events of the life, claims, death, Resurrection and power of Christ), and made certain by experience, viz.: that Christianity when tried leads to a peace and power and light otherwise unknown.

From this basis of the credibility of the Christian religion you work on to the Church and the faith even down to details.

And thirdly, the Chaplain must love his men. He is not on board as an officer nor a judge, but as a servant of Christ and a lover of men. He will be wise if at first he is content just to try and know and understand them. They have much to teach him. And he will find that along with the same what childish faults of somewhat primitive people there is so much to admire and to love. There is a loyalty and a courage and an affectionateness which elicits from him nothing less than love in return. Therefore, they will be his children; to rebuke sometimes, to teach, to persuade, but always to love. If the Chaplain is a man of prayer and a proper human being as well I do not think that he will ever complain of a lack of response.

So may God bless our sailors and yours, too, and send them Chaplains who love them, and by love draw them to God.

WALTER J. CAREY,  
Chaplain R. N.

### A Little Sermon From the Pews

By Stephen H. Smith, Treasurer of the Diocese of Newark

It is a fact beyond dispute that the larger number of people in our congregations are women, and it is also a fact that when the Rector wants something done he always calls upon the women to do it, because he has so few men who take a real interest in Church work. In some instances, he has not a single man on whom he may depend.

Men are not taking the interest that they should take in the Church. We need only to take almost any Vestry and analyze its composition to find this out. Vestrymen, as a rule, are not the religious or spiritual leaders they should be. Perhaps the answer to this is that there are not enough spiritually minded men to fill our Vestries. If this is true, the condition can be overcome in time, if our Rectors will work to that end, and our congregations would have many more men than at present.

Let the Rector pay a little more attention to the men of the Parish by occasionally visiting them in their homes, thus showing that the Church has an interest in them.

We are told that we should not go to Church for the Rector, but to worship, praise and pray. In short, that

we should go to God's House there to meet and commune with God. This is true, but after many years of seeming neglect by God's ministers, a feeling has grown among men that the Church is for their wives, mothers and sisters. This idea took root when we were very young men, because our Rectors never seemed to be interested in the male portion of the family, and the result is that men have come to believe that the Church is not interested in them.

Now, there are many things that a man thinks of and knows that his Rector should know of, but how are we to tell him, when we see him in chancel or pulpit only on Sundays? Go to him? Yes, we may do that; but when one goes the result is not so satisfactory as when questions arise and can be discussed in the man's own home, where he is more at ease and freer.

We would all like to know our Rectors better, and have them know us better, but we cannot do this by giving him a handshake on Sundays; and there are thousands of men who do not get even as far as the Sunday handshake, for they do not know the Rector even by sight.

There perhaps never was a time when men were thinking of serious things as they are today. There is a reaching out after the real things of life, and they need guides. They need the friendship of the ministry to direct and counsel them. Many a youth would be saved to the Church if at the critical period of his life, between 16 and 20 years of age, his Rector showed a real interest in him.

The writer, in many years' experience, never had but one Rector who called when he was at home, and although these calls were made some twenty-five years ago, he looks back to them with real pleasure. Many things were talked of, and the result was certainly profitable. That Rector kept his men, because he showed the Church's interest in them.

First, then, if I were a Rector, I would cultivate my men.

There is a woeful lack of knowledge among the Laity regarding Church teaching and doctrine. Most of our people do not open their Prayer Books except at services on Sundays, and do not know what is in them. As an example, take the Sacrament of Baptism. Who of you who read these lines can clearly state your Baptismal vows? How few know that if one wishes to be baptized by immersion he may, according to the Prayer Book.

Again, take the Sacrament of the Holy Communion. Go into almost any of our Churches and note how many people leave immediately after the prayer for Christ's Church Militant, thus leaving in the midst of the service, and not only missing the vital part, but disturbing those who remain. In Church congregations in China this procedure is looked upon as a heathen act. There are many things that the average Churchman does not know. Let, then, the Rector have classes to teach them what the Church stands for, and let this teaching be given to the children in the Church School.

People want that which the Church has to give, and they will accept it when they know that the Church wants them, and if I were a Rector, I would let them know it through the medium of my personal interest, and through the interest of the available men of the congregation.

Every Rector should, when possible, avail himself of the work of the Brotherhood of St. Andrew. He should have a Chapter, even if it consisted of but two members. Set them to making calls on every man connected with the congregation, the husbands of the women of the Parish, the fathers of the children in the Church School, the young men who have outgrown the School, but who never or rarely come to a Church service, and the result would be surprising.

In short, put every available man to work.

### Presbyterian Pastor Candidate for Holy Orders

The Rushville, Ill., Times states that the Rev. A. E. Saunders, who has been serving the Presbyterian Church in that city as supply pastor for several months, has given notice to the Church officials of his intention to close his work there at an early date, with the purpose of becoming a candidate for Holy Orders in the Episcopal Church.

### Provincial Synod Notes

#### PROVINCE OF SEWANEE

The Synod of the Province of Sevanee will meet in Charleston, S. C., on Nov. 13, 14 and 15. In addition to the reports of the Executive Committees on Missions, Social Service and Education, and the special committees on Mill Work, Mountain Work, and Deaf Mute Commission, there will be discussions on such subjects as "The Best Method to Pursue in Order to Improve the Moral and Spiritual condition of our soldiers and sailors"; "The Church and the Flag"; "Moral and Spiritual Preparedness"; "The Mission of the Church in the World's Present Crisis"; "The Special Need of Christian Education at This Time in the History of the World"; "The Spiritual Foundations of Democracy".

#### PROVINCE OF THE MID-WEST

The Synod of the Province of the Mid-West of the Episcopal Church, officially representing all Episcopal Churches in the States of Ohio, Indiana, Illinois, Wisconsin and Michigan, will meet in Fond du Lac, Wis., Oct. 9, 10 and 11. It is expected that fifteen Bishops, forty-eight priests and forty-eight prominent laymen will be present, representing the twelve Dioceses in these States. The Synod will open with a celebration of the Holy Eucharist, at which the President of the Synod, the Rt. Rev. Dr. Leonard, Bishop of Ohio, will be the celebrant.

The Synod will be in session three days. The first day is devoted to a discussion of Missionary work, particularly Church extension in the Middle-West; the second day is devoted to a consideration of problems connected with Religious Education, and on the third day plans will be made for the closer relationship of the Church to national, social and economic forces emerging in the great war.

### MEETING OF STANDING COMMITTEE OF DIOCESE OF MICHIGAN

At a meeting of the Standing Committee of the Diocese of Western Michigan, held very recently, the Rev. G. P. T. Sargent of Grand Rapids was made President pro tem. during the absence of the Very Rev. Francis S. White, President, who is engaged in Army Y. M. C. A. work at Camp McArthur, Waco, Texas.

The Standing Committee, appreciating the honor conferred upon the Diocese by the War Commission in selecting Bishop McCormick to represent the American Church in the war zone, promptly granted the Bishop's request for a leave of absence of six months, more or less. The Committee has been constituted the ecclesiastical authority by the Bishop, and it will be the aim of the Committee to meet its responsibility in such a way as not to add to the great burden which Bishop McCormick has so faithfully and patriotically assumed. His problems abroad must not be increased by Diocesan worries, in the prevention of which the Committee will be most zealous.

All matters to come before the Standing Committee should, as heretofore, be addressed to Charles E. Hooker, M. D., Secretary, Metz Building, Grand Rapids, Mich.

### Convocation of Morganton, N. C.

The Fall meeting of the Convocation of Morganton, Missionary District of Asheville, was held at the Valle Crucis School and Mission, of which Rev. Floyd W. Tomkins, Jr., is in charge, August 28th to 30th. The meeting was notable for the attendance, fourteen of the seventeen Clergy and twenty-one Lay delegates being present. This is the largest number attending a meeting since the organization of the Convocation.

Committees were appointed from the Woman's Auxiliary to suggest a uniform program for the ensuing year, and to arrange for a greater participation in the final week of the Pilgrimage of Prayer.

The papers of the Rev. Messrs. Stroup and Tomkins were discussed at length, but no action could be taken.

The children's service, as conducted by the Rev. F. D. Lobbell, was suggestive of methods helpful to others of the Clergy.

Most of those attending the meeting were strangers to Valle Crucis, and the first hand knowledge of what the Church has accomplished, and is accomplishing, in helping the mountain girls, through the Valle Crucis School, gained during the three days' stay there, and visits to surrounding Missions, has been a great inspiration.

### A Big Task But Not Impossible

The task undertaken by the U. S. Food Administration is certainly big enough to fire the imagination. Think of attempting to reach persuasively into twenty million kitchens, or, to put it another way, into every household in a nation of a hundred and ten million people. That is one stupendous proposition that is actually and seriously made. Think of doing this in an intensive drive of six days! That also is not only proposed, but being arranged for in most systematic and thorough fashion. To accomplish the placing of a Food Conservation home pledge card in every family, the State Food Administrator, working in close co-operation with the U. S. Food Administration, will use every available means. With this enrollment campaign in charge of the State Food Administrators, the Churches have nothing to do except in the way of inspiration, and of endorsement. The enrollment drive is to begin on the morning of October 22.

Sunday, the 21st, will be in a sense Food Conservation Day in all the Churches and synagogues of the country, if they respond to the patriotic call made upon them. To all congregations the claims of food conservation will be presented and the home pledge card program described so the people will know what is coming, and be ready to respond. It will also be made known on that day that the weekly report cards will be distributed so that every family in every Church and synagogue and congregation may be prepared to begin record keeping on the following Sunday, the 28th. For, as this implies, there are two distinct things in mind.

First, the plan is to enroll as members of the United States Food Administration every housewife or woman in charge of a family. To all members a house card will be given, to hang in a front window, so that every passerby may know where that family stands on a patriotic issue. This enrollment is to be made by the government.

Second, to the Churches has been committed the task of placing the weekly report cards in every household connected with Church and congregation, so that when the returns are made, the Food Administration may have accurate data, covering three months, as to the actual extent to which the conservation has been carried. To make this work possible, it is proposed that every Church and synagogue have a live committee that will look after the distribution and collection of the weekly report cards, hunt up the slackers, and make the three months' report program a success. In Churches where the pastors can best look after such matters, of course they would be the agents. But that the religious bodies of America will not fail to put their part of this big job through, is the confident belief of the Food Administration.

Impracticable and impossible, says the ready critic. But there is nothing impracticable and impossible about it, if once we get our people to see the necessity and significance of this simple plan. For it is simple. Its size alone makes it seem appalling. Here is a chance for every individual to do a real war bit. The housewife or head of the household will perhaps make out the report, but every member of the family will have part in making the record. When it is made plain to the boys and girls that a wheatless or meatless or wasteless meal helps just that much to win the war, that will be a spur to patriotism. Meals will have a new zest, and the marvel will be that it was not realized before how amazingly good and tasty cornmeal mush and Pohnny cakes and bran muffins are; how much more taste there is to oatmeal when the sugar is left off; and a pinch of salt put on; and how much better one feels when he has eaten fish instead of red meat because he wants that meat to go to the soldiers who are fighting his battles.

A big job, yes; but this is a big country engaged in a big war and with a big part of the world depending upon it for food. The Food Administration was created to do a big job, which is wholly in the interest of the people. It cannot be done without their help, and this they will give in the spirit of '76. As promoters of this big job the Churches will not be found wanting.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

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