

# The Witness

"Be Shall be Witnesses Unto Me." Acts 1:8  
FOR CHRIST AND THE CHURCH

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## BISHOP-SUFFRAGAN OF SOUTH DAKOTA CONSECRATED

The consecration of the Rev. William Proctor Remington as Bishop Suffragan of the Missionary District of South Dakota took place at St. Paul's Church, Minneapolis, Minn., on Thursday morning, Jan. 10, in the presence of a large number of the clergy and laity of the Diocese, and of a congregation which crowded the Church to the limit of its seating capacity. The Very Rev. Edwin B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, S. D., and formerly Rector of St. Clement's Church, St. Paul, celebrated the Holy Communion at 8 o'clock. Morning Prayer was said at 9:30 o'clock by the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis. The service of consecration began at 10:30 o'clock with the processional hymn, "Glorious Things of Thee Are Spoken". The Presiding Bishop of the American Church, the Rt. Rev. Daniel Sylvester Tuttle, D. D., was the celebrant at the service of the Holy Communion, and presided at the office of consecration. The Rt. Rev. John Poyntz Tyler, D. D., Missionary Bishop of North Dakota, read the Epistle, and the Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota, read the Gospel. The Rt. Rev. Charles David Williams, D. D., Bishop of Michigan, was the preacher, taking for his text St. Mark x:42-45: "Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister, and whosoever will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The preacher's treatment of his subject, "The Supremacy of Service", will long be remembered by those whose privilege it was to hear him.

The Rt. Rev. Hugh Latimer Burleson, Missionary Bishop of South Dakota, and the Rt. Rev. Irving Peake Johnson, D. D., Bishop Coadjutor of Colorado, presented the Bishop Suffragan-elect for consecration. The Rt. Rev. Theodore Payne Thurston, D. D., Missionary Bishop of Eastern Oklahoma, and a former Rector of St. Paul's Church, Minneapolis, read the certificate of election. The Rev. Geo. S. Keller, a member of the Standing Committee of the Diocese of Minnesota, read the Evidence of Ordination. The Rev. Alfred G. Pinkham, Secretary of the Standing Committee, read the Testimonial of Bishops, and Mr. Charles B. Lyon, a member of the Standing Committee, read the consent of the Standing Committees. After the Promise of Conformity, the Litany was said by Bishop Burleson.

The Consecrators were Bishops Tuttle, McElwain and Tyler. Bishops Williams, Thurston, Johnson and Burleson took part in the laying on of hands. The attending Presbyters were the Rev. James E. Freeman, D. D., Rector of St. Mark's Church, Minneapolis, and the Rev. Edward M. Cross, Rector of St. John the Evangelist's Church, St. Paul. The Rev. Frederick D. Tyner was the Master of Ceremonies.

Besides Bishop Burleson and Dean Woodruff, there were present at the service from South Dakota, the Rev. Dr. Edward Ashley, General Missionary; the Rev. S. S. Mitchell, Rector of Trinity Church, Watertown, and Editor of the official paper of the District, and the Rev. William Holmes of

the Santee Agency. The Very Rev. H. F. Kloman, Dean of Gethsemane Cathedral, Fargo, N. D., was among other visiting clergymen outside the Diocese of Minnesota.

A bountiful luncheon was served to the guests in the Parish House at the close of the service, followed by a number of after dinner talks. Mr. Lyon introduced the speakers, including Bishops Tuttle, Burleson, Johnson, Williams, McElwain and Thurston, the Rev. Dr. Dewey, pastor of Plymouth Congregational Church, Minneapolis, and Mrs. Remington. The new

## Centennial Celebration of the Organization of the Church in Ohio

January 5th, 1918, marks the century of the organization of the Church in Ohio. It registers also the organization of the first Diocese west of the Alleghany Mountains. It brings to mind the life of the heroic pioneer, Philander Chase, whose faith and missionary enthusiasm organized the Church in Ohio and who later became the first Bishop of this Diocese.

To commemorate this event the two Dioceses in Ohio united in a Centennial service in Trinity Church, Columbus, on Saturday, January 5th, 1918, as the Church in Ohio was organized

## GENERAL BOARD OF MISSIONS Meeting of the Executive Committee

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on January 8, 1918. There was a small representation present, owing, no doubt, to the interrupted transportation facilities.

The Treasurer's report for November and December showed a net decrease over the same months last year of \$24,155. This may be accounted for by the fact that these were the first two months of the year, whereas in 1916 the year closed October 1st. From the domestic field we received

Gratifying news was received from the Bishop of West Virginia that the Diocese would try to get along without the extra \$200 appropriation made for negro work in May of last year. The Board expressed its great appreciation of this act.

Under the authority given it by the Board, the Executive Committee granted an appropriation of \$5,000 from the Undesignated Legacies for St. Mark's Colored School, Birmingham, Alabama; \$1,000 for a new Mission building at Fresno, California, in the district of San Joaquin; and \$3,000 for a Church at Lake Andes, District of South Dakota. A further distribution of the Undesignated Legacies will be taken up at the February meeting of the Board.

A resolution had been received from the Synod of the Province of New England asking the Board to consider basing its apportionment for the Dioceses on their current expenses rather than on gross receipts. The Board has considered many times the desirability of basing the apportionment on current expenses. This has also been considered by the Committees on Apportionment each year ever since the adoption of the apportionment plan. They have always agreed that the apportionment for General Missions should bear a direct relation and proportion to the gross receipts for all purposes in each Diocese. Even should the Board consider it desirable to base the apportionment on current expenses, a serious difficulty would be found in the fact that the Parishes and Missions, and therefore the Dioceses and Districts, make such varying annual reports to their Conventions and include under "current expenses" such different classes of items that it would be unjust and impracticable to attempt, at the present time at least, to base the apportionment to the Dioceses and Districts for General Missions upon "current expenses."

After any standard form of reporting has been recommended by the Commission on Business Methods, and adopted and acted upon by all the Dioceses, it might be possible to make such a change, if then thought best.

The Board continued the arrangement with the Diocese of Washington for the employment of the Rev. David W. Curran as special representative in the Diocese and Province of Washington for another year.

From the foreign field, the resignations of Miss Margaret C. Graves from the Philippines, and the Rev. Edward K. Thurlow from Anking, were received and accepted.

A new pay table and pension scheme for native bible women in the District of Shanghai was adopted.

Bishop Suffragan A. C. Thomson and the Rev. G. F. Rogers of the Diocese of Southern Virginia were present and spoke in behalf of the industrial school and farm for mountain children and homeless boys, desiring an appropriation of \$10,000 to build a power house and heating plant in order to make available new buildings which would increase the accommodations of the school by providing for 120 additional boys. This matter was referred to the next meeting of the Executive Committee for careful consideration.

"The Christian people," says Dean Rousmaniere of the Cathedral of St. Paul, Boston, "who have given towards remedial and preventive agencies for the care of the wounded and suffering in the war, the moral welfare of our own soldiers and sailors, and the support of the Government, must now look still further into the future and plan to maintain and establish schools and Churches which will be centers of spiritual power in the days of reconstruction as in the days of the war."

## Archdeacon Sniffen at Rest

The Ven. Charles J. Sniffen, Archdeacon of the Diocese of Western Massachusetts, and Associate Editor of THE WITNESS, dropped dead at Greenfield, Massachusetts, on Saturday, January 5. He resided at South Lee, Massachusetts, and was making a visitation in connection with his duties as Archdeacon at the time of his death.

He graduated from Yale University and received his Bachelor of Arts degree in 1894, and from Berkeley Divinity School in 1897. He was ordained a Deacon the year he graduated from the Divinity School by Bishop Niles for Bishop John Williams, and was advanced to the Priesthood the following year by Bishop Brewster. His first work in the Ministry was at Holy Trinity Church, Middletown, Connecticut, where he served as Curate for three years, resigning to accept the Rectorship of Grace Church, Carthage, Missouri. From there he removed to Stockbridge, Massachusetts, serving as Curate in St. Paul's Parish for three years. He filled the important office of Archdeacon of Western Massachusetts from 1906 until his death, had been a Deputy to the General Convention since 1910, was a delegate to the Provincial Synod, Province of New England, and Deputy from Western Massachusetts to the Missionary Council.

Some characters are such that they make an immediate impression upon those with whom they come in contact. Such a personality belonged to our fellow Editor and brother Priest, Charles Sniffen, whose sudden death came as a shock to all his friends. Though I had never met him until the time of the St. Louis Convention, when he was present at the initial conference of the Board of Editors of THE WITNESS, I felt immediately drawn to him, and my regard for him soon deepened into deep affection, as we were brought into closer relationship through our duties on this journal. Possessing a remarkable ability for clear and cogent writing, he gained immediately a strong hold upon our readers, who read with enjoyment and profit his weekly columns. As Managing Editor, I pay this simple tribute of affectionate regard to his memory. He will be missed by his more intimate friends, assuredly, but also he leaves a large space vacant in the affections of many readers whom he never saw. May the gentle, enthusiastic, devout soul of Charles Sniffen find congenial employment in the spacious field of eternity.

JOHN C. SAGE, Managing Editor.

Bishop was called upon by the toastmaster, and gave the final touch to a very happy event by his earnest and appropriate response to all that had been said.

A number of letters of congratulation were read from friends of the Bishop. It was a great joy to him and an inspiration to others to have present throughout the service and the luncheon his aged mother, Mrs. Joseph Price Remington of Philadelphia, and his sister, Mrs. Charles Carver, Jr., of Ardmore, Pa. The Bible used in the Office of Consecration was one presented to Mr. and Mrs. Remington on the day of their marriage by Bishop Hall of Vermont. The Bishop's robes and ring were the gift of the Vestry of St. Paul's Church. He was the recipient of a beautifully embroidered chimere from the Altar Guild; of a pectoral cross from Mrs. C. Howard Clark, Jr., of Philadelphia, and a Chaplain's cross from Mr. and Mrs. Harry B. Waite of St. Paul's Parish. The Bishop left on the night following his consecration for Camp McPherson, Atlanta, Ga., to resume his duties in war service as Chaplain of Base Hospital No. 26, the University of Minnesota unit. He expects to see service in France at an early date. On his return, he will take up his work in South Dakota, devoting his time and energies largely to the section of the District known as the Black Hills, when he might very appropriately be named, as he himself expressed the wish that he might be found worthy to be called "The Little Shepherd of the Hills".

in this city a hundred years ago in the house of Dr. Lincoln Goodale.

The Bishop of Ohio, the Bishop and Bishop Coadjutor of Southern Ohio, Clergy and laymen from both Dioceses, and a large congregation united in the service of the Holy Communion of which the Bishop of Ohio was the celebrant. Dr. George F. Smythe, Professor of Homiletics in Bexley Hall, Gambier, delivered a graphic historical address picturing the events which prepared the way for the organization of the Church in the State, and paying high tribute to Connecticut and Pennsylvania for their contributions of men and money to help the missionary work of the Church in these pioneer days.

The music was rendered by the united choirs of the Parishes in Columbus.

After the service, luncheon was served in Trinity Parish House, at which the Bishop of Southern Ohio was the presiding officer. Letters and messages of congratulation were read from the presiding Bishop and many other Bishops throughout the Church. Five minute addresses were made by lay representatives of those Parishes in Ohio which were represented a hundred years ago at the preliminary meeting for organization of the Church. The representative from Trinity Church, Columbus, was the grandson of the representative of this Parish a hundred years ago, and the representative from St. John's, Worthington, was a lineal descendant of the representative of that Parish at the

and acted upon the resignations of Mrs. S. W. Small of North Dakota, Miss Elizabeth Roscoe of Oklahoma, Miss E. D. Whitmore of Tennessee, and Deaconess F. B. Affleck of Utah. Miss Nellie Freeman was appointed in place of Mrs. Small, and Miss Katrina E. Patterson in place of Miss Roscoe. Deaconess Emma J. Smith was appointed, at the request of the Bishop-elect of Salina, for work in that district.

preliminary meeting a century ago. All the addresses were most interesting. The final address was made by Dr. Pierce of Kenyon College.

At the conclusion of the luncheon the Clergy and delegates went to St. John's Church, Worthington, six miles north of Columbus. This Parish was the first Parish of the Church organized west of the Alleghany Mountains in 1804. Philander Chase was the first Rector. He was elected Bishop by the Convention held in this Parish and for many years Worthington was the home of the Bishop of Ohio.

The Centennial service in Worthington was in charge of the Bishop of Southern Ohio, and an historical address was delivered by Mr. Joseph Doyle of Steubenville, who gave a very interesting description of the pioneer days of the Church in this State and the work of the early Missionaries.

With the singing of the Star Spangled Banner and benediction the Centennial celebration came to a fitting conclusion. It will be a day long remembered in this State.



# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS THE CONVERSION OF ST. PAUL JANUARY 25

## THE COLLECT

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

"Ye have not chosen Me, but I have chosen you." Every worker for Jesus Christ should keep this text in mind. Otherwise the thought of being God's messenger would be so overpowering as to make one feel helpless and discouraged in his Christian work. Whenever you are so tempted, remember that St. Paul recovered his balance when he was thus tempted, and wrote, "Who is sufficient for these things?" by finding his answer in "I thank God, through Jesus Christ!"

God never turns from any soul born into this world, but He plans that His messages to souls shall come through human agencies, and when a man finally hears those messages he turns around, and that turning around is what we call "conversion", either of the heathen or the sinner. The more complete the turning to God, the more wonderful the conversion; the more complete the conversion, the more wonderful the Missionary. For after all every worker for Jesus is a Missionary. If Jesus first recorded word to a disciple is "Come," His last recorded word is "Go". He only is a Missionary who realizes that he is "sent" by God to work for God. Hence the importance of knowing all that; one can learn from God by experience, directly or indirectly. The Missionary's task is twofold. First, he must himself come to God, and learn from God, what He wants men to know. Then he must go to people and preach what he has been taught, saying in his turn "Come", and then "Go". To be effective Missionaries, we must ourselves first be converted to God. Then you can understand and follow His "teaching" or His "doctrine", and embody that teaching in our daily lives, which is the best kind of Missionary work we can do, but not the only kind. God chose St. Paul to light the Gospel torch and carry it into the world of his day. Men ever since have lighted their torches from his, and so, little by little has God caused His light to shine throughout the world from generation to generation. If the corner where you are is dark, it is because you have failed to brighten it by the testimony of your life and lips. If some other corner is dark, part of the blame lies on those of whom, pray God, you are not one, who have refused to hear a voice—the glorious voice of the Lord—saying "Turn ye, turn ye, why will ye die?"

"Grant that we may show forth our thankfulness." What method do you take of showing the thankfulness for which in this Collect you are taught to pray? Are you content with merely learning the "doctrine" or "teaching" of the Apostles? The prayer says we should follow the teaching; and that teaching, including "come and receive", emphasizes as equally necessary "go and give". What good is the "teaching" doing you if you do not preach it through others, as well as by yourself? And of what possible use is it to preach the "teaching" if you do not follow the "teaching"?

"Having his wonderful conversion in remembrance." Do we meditate often on Paul's conversion? Has there never yet been a day in your life to which you can look back as the day you decided "to run straight"? an expression taken from Carey's book, "Have You Understood Christianity"? "Turn ye! Turn ye! Why will ye die?" This is God's call to you. Humanly speaking, when a man turns in response to this cry he has taken the first step toward becoming a true Missionary, to which business God is calling every one of us every day of our lives.

## THE EPISTLE

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. Acts ix:1.

"Having his wonderful conversion in remembrance." Mother Church thinks it worth while for her children to meditate on and remember this conversion, because, under the inspiration of the Holy Ghost, she has thrice recorded it in Scripture—Acts, chapters ix, xxii and xxvi. And the Apostle refers to it in his letters to Timothy and the Galatians, and the Philippians.

This must be a wonderful story to put into the hands of converts anywhere; because when a person in any part of the world is converted he meets up with three big considerations which are hard to withstand: "Prejudice, Companionship and Social Loss." These things are just as hard for the Hottentot to endure as they are for the prominent social leader in a big town or a small city.

Notice that when one is converted he does two things. First, he recognizes Jesus as "Lord", that is, as **The One** who has the right to dominate his personal life down to the smallest and least important detail, such, for example, as his idle hour conversations. And secondly, he realizes that as a follower of Jesus he must be "up and on".

It is impossible to cover this story in a single article. Meditate on every verse, and you can find precious lessons for your soul. Notice this, however, that Saul's conversion did not do away with the necessity of his being taught the way and the plan of salvation. Just to turn one's back on the old life is not enough. There must be the following of the teaching. "Arise and go into the city, and it shall be told thee what thou must do." Notice, too, that conversion implies acknowledging Jesus as the Son of

God. "No one can say that Jesus is the Christ except God be with him." Notice that immediately Saul knew his lesson, that moment he began to preach it, and the more he preached it the stronger he grew. Conversion does not complete a man's life—it just begins it. Pray often and still more earnestly that you may keep this fact in your remembrance, that after your conversion you have a bounden "duty and responsibility to use the Scriptures provided for you through the Apostles."

## THE GOSPEL

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. St. Matt. xix:27.

"Forsaken all". All what? First, all the old habits, old haunts, old associations that kept your face turned away from God. The converted man begins his life by keeping Jesus ever and always in front of him. When you follow Jesus, however, you must not think that your religious life consists in giving up things. That is hardly worth considering; because in following Jesus, who went about doing good, you will be so occupied in learning from Him, and about Him, and doing things for Him, that just naturally the old habits will slough off, and when you go to the old haunts you will go there with a new light in your eye, and a new light in your face, and most likely some one sitting there in great darkness will in your light see a new light, and through you be himself converted.

The converted man is always a true Missionary, and the true Missionary is perpetually forsaking things for God and for God's cause. The law of the sacrifice shadowed in the daily oblation of the innocent lamb on the Altar shines out gloriously in the sacrificial life of the true Missionary at home and abroad. "Forsook all and followed Him" is the epitaph on the converted man's old life. But it is also the family motto of the New Creation in Christ Jesus. One reason why the Gospel message permeates and penetrates so slowly into the heart life of people and of nations is because "things" bulk big with us, and "spirit" seems vague and unreal. Until we are converted to Jesus Christ's view of life, "houses, brethren, sisters, father, mother, wife, children, lands", seem very real, and "My name's sake" in the last analysis is the only thing that makes all the other things worth while and worth fighting for. The spirit of Jesus is the spirit that sanctifies democracy, and makes democracy safe for the world. To carry this spirit into all the world is the Missionary's aim—the Christian's aim—the Christ's aim—God's aim—the aim He has when He chooses us, and calls us to follow Him. In the regeneration the Gospel message of love will triumph over the legal message of fear. The Missionary appeal is to follow an attractive, helpful, loving revelation of God through Jesus Christ, whereby houses are turned into homes, family life into bits of heaven, lands something more than breeding places for man and beast. And when the need to forsake them arises because "My name's sake" is imperilled or unknown, God's law of recompense will inevitably bring its own reward. Paul's experience convinces the converted man of the truth of this statement.

"The first shall be last and the last shall be first." Many a converted man will tell you that what God looks for in a man is not reputation, but character. Saul had a great reputation before his conversion. When he was converted, his character came to light. "Threatening and slaughter" were gone, and "grace, mercy and peace" were breathed out by him in their stead. F. S. W.

The Houston, Tex., Post says: "Although disturbed by war conditions, progress of unusual character has been made in the religious realm of Houston during 1917, giving some color to the saying that 'Man's extremity is God's opportunity', and that adversity has a tendency to increase spirituality." Trinity Church, that city, recently began the erection of a new Church and Parish House to cost \$80,000.

# COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. aft. Epiph.	II Kings 17:1-23 Prov. 5:1-18	II Peter 3	Isaiah 11	Mark 1:1-15
M.	II Kings 17:24-end	John 4:43-end	9:1-7	Ephesians 1
Tu.	II Chron. 12	5	9:8-16	2
W.	13	2	14	3
Th.	14:1; 15:15	6:1-21	I Sam. 9:15; 10:1	Galatians 1
F.	Eccles. 39:1-10	6:22-end	Jer. 1:1-10	Acts 26:1-29
S.	II Chron. 18:1; 19:3	II Tim. 3:10; 4:8	Ex. 17:1-13	Eph. 6:10-end
Septuagesima S.	23-27; 29-pus Amos 8	John 7:25-end Matt. 19:16-end	II Esdra 7:1-29	Luke 13:1-30

The first lesson in the morning records the fulfillment of the prophecy of captivity contained in last Sunday's lesson, together with the prophetic historian's analysis of the reasons why it came to pass. The King of Assyria was the instrument of the Divine discipline, due to the fact that the children of Israel, though redeemed from Egypt, and enabled to occupy the Promised Land for the purpose of weeding out false religions and planting therein the worship of the true God and the practice of His righteousness, had themselves yielded to their heathen environment. The material fact that the Assyrian was stronger than Israel did not, in the mind of the prophets, explain what happened. The Commission on the Revision of the Lectionary call attention to the value of thus bringing prophecy and fulfillment into juxtaposition: prophecy of captivity last Sunday; captivity this Sunday; and we modestly invite comparison with the way in which prophecy and fulfillment are separated and confused in other Lectionaries.

For the New Testament lesson we have used St. Peter's warning not to treat heedlessly or with mocking contempt the teaching of God's prophets with reference to the final judgment upon this world. St. Peter harks back to the judgment inflicted by the flood, thus endorsing the principle that historical instances of judgment are to be taken as guarantees that God will continue to do what He says through His prophets that He will do. Connection with the Epiphany Season in general is to be found (a) in

the fact that judgment is part and parcel of Divine manifestation, though in the Prayer Book assigned to the fifth and sixth Sundays after the Epiphany, and (b) in the relation of the Church to the Gentile world. The Church today must be true to its mission and serve that world, or itself go into captivity to that world and its sins. Moreover, the very Collect for peace on this Sunday is based upon faith in God's providential ordering of this world in matters both temporal and spiritual, and owes its origin to the "stormy times of Gregory the Great", when "Barbarian invaders were harrying the empire". (Sanders: Message of the Church). Again, the "Bethphany" of the Christ to and through a home life (Gospel for today) receives comment in the analysis of social conditions by Amos and Hosea, used to lead up on week days to this particular Sunday.

In the evening, our Lord's manifestation as Son in Baptism and temptation (following on the boyhood of last Sunday's Gospel) is preceded by Isaiah's prophecy of the Messiah as endowed by and working through the Spirit.

In the week days, the history of the upper Kingdom is concluded by the origin of the Samaritans (Monday), and on Tuesday we go back and pick up the thread of the lower kingdom, which will be carried forward to the Babylonian captivity and beyond.

St. John's Gospel is continued in the morning, and Ephesians read in the evening for the teaching on Missions.

# THE SANCTUARY OF PRAYER

## PRAYER BY BISHOP LAWRENCE

(This Prayer was offered by Bishop Lawrence at the opening of the Constitutional Convention.)

O Almighty God, in whom dwelleth righteousness and truth, who art the only source of Light and Life, pour down upon us, who are met in this solemn assembly to consider the foundations of the government of this Commonwealth, the rich gifts of Thy good spirit.

We praise Thee for the work of our fathers who gave to us a Constitution under which the Commonwealth has increased in strength and virtue. We treasure with gratitude the names of those who in times of peace and of war have given their lives for the State. We name the institutions of justice, learning, mercy, and piety that have risen under the protection of the law and in the atmosphere of civil and religious liberty. We rejoice in the increasing recognition of the rights and privileges of all citizens and of the responsibility of all to uphold the government and to defend the nation.

As we enter upon our work, may we be conscious of the solemn responsibility laid upon us by the people. Save us from all error, ignorance, pride, and prejudice. And of Thy great

mercy direct and prosper all our consultations and actions to the advancement of Thy glory and the safety, honor, and welfare of the people, so that peace and happiness, truth and justice, religion and piety, may be established among us all for generations.

We pray also for the President of the United States, the Governor of this State and all others in authority. Grant to them at this time special gifts of wisdom and understanding, of counsel and strength, that, upholding what is right and following what is true, they may obey Thy Holy Will. Give skill and strength to our Army and Navy.

Bless our land with honorable industry, sound learning and pure manners. Defend our liberties, preserve our unity; save us from lawlessness and violence, from pride and arrogance. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. In time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail.

We now commend ourselves, O Heavenly Father, to Thee, to the establishment of justice and to the service of the people. Send out Thy light. Let Thy truth lead us. Amen. From "The Church Militant."

## Rector of Pennsylvania Parish Dies

The Rev. Arthur Russell Taylor, D. D., Rector of St. John's Church, York, Pa., for the past twelve years, died at the Johns Hopkins Hospital, Baltimore, Md., on Monday, the 7th inst. He was born at St. Albans, Vt., Sept. 22, 1862. He graduated from Lafayette University with the class of 1883, and from Seabury Divinity School in 1890; was ordained a Deacon by Bishop Gilbert in 1889, and advanced to the Priesthood by Bishop Whipple the following year. From 1890 to 1895 he served as Rector of St. John's Church, Mankato, Minn., where he did a notable work, going from there to Trinity Memorial Church, Warren, Pa., where, after a short Rectorship, he resigned to accept a call to his last Parish. He had been a member of the Standing Committee and of the Board of Missions, and a Deputy to the General Convention from the Diocese of Harrisburg.

## His Eye is Not Dim Nor His Natural Force Abated

The Rev. Nowell Logan, D. D., of Trinity Church, Pass Christian, Miss., will celebrate his eighty-first birthday on Sunday, Jan. 27. The Church News states that "Dr. Logan has been identified with the Diocese of Mississippi from early beginnings up to the present date. In spite of his age, he is still active. A few weeks ago we received the Canons revised by him, and re-written where they needed re-writing. Such was the clearness of his writing that the printer told us that there was no trouble in reading it. He is the one man among us who has been engaged exclusively in the up-building of the Church in Mississippi since his ordination. And so we stand in reverence before his life, feeling that we have received a benediction just in knowing him, and loving him for the great, good, gentle man that he is."



Confirmation Instructions

by  
Rt. Rev. Irving P. Johnson,  
Bishop Coadjutor of Colorado.

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INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit."

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preparation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

III

WHAT DO WE BELIEVE?

To be learned—The Apostles' Creed.

Prop. 1.

It is frequently said that a Christian does not need any creed, but surely the Lord abhors a vacuum. A creed is what we believe, and, if we had no creed, we would believe nothing.

But there are two kinds of creeds;—those which deal with opinions and those which deal with facts.

An opinion is of very little value and will not take you anywhere, not even into the next room. It certainly will not take you to Heaven. Besides, mere opinions make people opinionated.

The Christian Religion is not founded upon opinion but upon facts, and these facts are recited for us in the Creed which you have learned.

Prop. 2.

What are these facts? Chiefly facts in the life of Christ. That He was born of the Virgin Mary; that He was crucified and rose from the dead; that He ascended into Heaven where He reigns in power; that He sent the Holy Spirit and founded the Holy Catholic Church; that by this means He gives to us the forgiveness of sins, the resurrection of the body and life everlasting,—gifts that come to us from Christ's life, through His Church, by the action of the Holy Ghost.

Prop. 3.

We cannot forgive our own sins; we cannot raise our own bodies; we cannot bestow eternal life upon ourselves, for "we are saved by grace and that not of ourselves, it is the gift of God."

Christ helped men by the word of His mouth and the touch of His hand.

So He founded the Holy Catholic Church, which is the means by which, from the Father and the Son and the Holy Ghost, I hope to obtain the forgiveness of sins, the resurrection of the body and life everlasting.

Just as I believe in the laws of this country as interpreted by Congress and by the Courts of this country, so I believe in the Church as an historic body which teaches us what is necessary for our salvation.

So I believe in the Church as the Body of Christ by which He teaches us with His word and touches us with His Grace.

In the Bible we read about Christ, but in the Church "He dwells in us and we dwell in Him."

So we believe in Christ, and we read His word and we live in His Body.

QUESTIONS

1. Divide the Creed into three parts:
  - (a) That which deals with Christ's life.
  - (b) That which deals with the means that He uses.
  - (c) That which deals with the purpose for which He lived.
2. What is the difference between believing in opinions and facts?
3. Name the chief facts in Christ's life as recited in the Creed.
4. What is the Church? Who founded it?
5. How do we determine what the Bible means when there is a difference of opinion about its meaning?
6. Illustrate the idea of the "teaching Church" from the laws of our own land and its courts?
7. By what agency does Christ touch us in the Church?

TEXT

"For I delivered unto you, first of all that which I received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." I Cor. xv:3-4.

READINGS

- I. Corinthians xv:1-5.
- II. St. Peter 1:19-21.

Acts 1:7-8. (The final words of Christ to the Apostles. They were to be witnesses of facts, not inventors of opinions.)

Hebrews xi.

(Note. The Questions and Readings are to be carefully reviewed by the

The Epistle to  
The Ephesians

By B. W. Bonell

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

XXII.

Chapter V., Vs. 1. Be ye therefore followers of God, as dear children.

This verse is connected with the foregoing and the following verses. Since God forgave you in Christ, therefore do you, as children of God and members of Christ, become followers of God as dear children, and walk in love, as Christ loved us.

Sadler: Imitators. Thus our Lord would have us imitate God when He says, "Love your enemies, pray for them that despitefully use you—that ye may be the children of your Father which is in heaven."

Moule: The imitation of God is the true sequel and index of peace with God and life in God.

Gore: God has manifested Himself in Christ under human conditions. He has translated the imaginable God-head into terms of our own well known human nature by the Incarnation of Jesus Christ. For the Christian henceforth in a quite new sense God is imitable. He can become a pattern for actual human life.

Ellicott: Beloved children, referring to the fact of God having loved them. Love must be returned by love, and in love alone can man imitate God.

Sadler: Children almost always endeavor to imitate their parents. Much more ought we to imitate God in this matter of forgiveness, seeing that the only Son of God has loved us to the extent of giving Himself for us.

Vs. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

Ellicott: Walk in love, a continuation of the foregoing precept, and serving to append closely a specification of that in which the imitation of God must consist.

Moule: Hath given Himself for us—as an atoning, pacificatory, satisfactory sacrifice.

Myer: For our behalf, i. e., in order to reconcile us to God.

Sadler: An offering and a sacrifice for us. The former means offerings of any sort; the latter, the offerings of a slain creature, but the two words are often used interchangeably.

Ellicott: St. Paul probably intended a distinction here, viz: that offerings as the more general term relates not only to the death, but to the life of obedience of our Blessed Lord, whereas sacrifice, as the more special, relates more particularly to His atoning death.

Sadler: A sweet smelling savour. This expression first occurs in Gen. viii:21, in connection with the sacrifice of Noah, and it is constantly repeated with reference to the sacrifices of the Law ordained in Exodus and Leviticus. (Ex. xxix:18; Lev. ii:12.)

Meyer: So that it became for Him an odor of fragrance, figurative designation of its acceptableness to God, which was the real anthropopathic basis of the idea of the acceptableness of a sacrifice to God.

Moule: Christ thus sent up, as the result of His work for us, the sacred odor of rest, becoming our peace with God.

Gore: The love of Christ is a love which shows itself in self-sacrifice. In the self-sacrifice of Christ, therefore, we have a clear disclosure both of what God is and of what God will accept from man.

Vs. 3. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.

The Apostle passes from holy love, in which, after the example of Christ, to walk, to unholy love, by which we dishonor Christ and destroy the life of God within us.

Moule: Fornication, a sin lightly regarded by the heathen, but condemned by our Lord. Regarding it, total abstinence is the one precept of the Gospel, and the Divine precept

instructor so that he is familiar with them but the class should be encouraged to work out the answers for themselves. A lecture is not a satisfactory method of imparting knowledge. That which the student works out for himself is his in a sense that is peculiar. Encourage pupils to express themselves, not merely to listen to you.)

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any quantity desired at the nominal price of Ten Cents for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

An Apostle to the Poor  
Dies at Philadelphia

The Rev. Herman Duhring, D. D., well known throughout the Church in this country, died at his home in Philadelphia, Pa., after a prolonged illness, on Dec. 30. Dr. Duhring was born in Philadelphia May 2, 1841, where he spent his boyhood days and received his early education. He was a student at the Virginia Theological School from 1860 to 1861, when that institution was closed until the end of the Civil War. He completed his course at Kenyon College, Gambier, Ohio, received his degree in 1863 and was ordained a Deacon and appointed assistant at Holy Trinity Chapel, Philadelphia. He was advanced to the Priesthood in 1868, and became the Rector of All Saints' Church, where he continued in charge until 1888, when he was elected Rector Emeritus. In 1889 he was elected Superintendent of the Episcopal City Mission, which position he held until the time of his death. He was a member of the General Board of Religious Education, Dean of the Convocation of South Philadelphia, Corresponding Secretary of the Sunday School Association, and had been the Editor of the American Church Sunday School Magazine from 1905 to 1915. The Philadelphia Evening Bulletin, commenting editorially upon his death, under the caption, "An Apostle of the Poor", says:

"For more than fifty years the face of Dr. Herman L. Duhring had been familiar to almost every one in the city. Perhaps no single man was as well known—at least by sight—while his personal ministrations to the poor have exceeded those of possibly any dozen pastors. How far back his career began is recognized by the fact that he was a curate at Holy Trinity when Phillips Brooks was Rector—and there be few who can remember that time.

"Dr. Duhring was a man of God, but also a man among men. He had one of the most difficult of tasks, but he never shrank from it. No man knew better than he the depths of misery among the poor, and none worked harder for their relief. There was no denominationalism nor sectarianism in his work. He sought out those who needed help, and provided for them as best he could with the resources at his command.

"Dr. Duhring was possessed of a gift of humor which saved him from many hours of depression. Among laymen he was esteemed for his vigorous Christianity and plain speaking. He did not hesitate to tell unpleasant truths to religious slackers; he never objected to letting people know that sympathy for the poor should be backed up by money, and many were thus shamed into giving who otherwise were able to keep their generous instincts under perfect control.

"Dr. Duhring retired a few years ago, but his remarkable face—which no one could forget—was familiar until within a few weeks. He loved the city and its people, especially its poorest—and his works do follow him."

Little Rock Cathedral  
is Full of Life

The splendid old Cathedral Parish at Little Rock, Ark., has taken on new life under the Deanship of the Very Rev. Rufus B. Templeton, D. D., who came into the Church from the Methodist ministry, was ordained a Deacon and Priest in 1916 by Bishop Winchester, and became the Dean of the Cathedral in December of that year. Attendance at the various services has greatly increased, and old debts have been canceled. The Cathedral roof has been rebuilt of slate. It is the largest Church roof in the State. The building has been greatly improved in appearance by the extension of the cornice and eaves and the painting of all the woodwork a deep moss green. Several memorials have been placed in the Cathedral, including a silver receiving alms basin, the gift of Mrs. H. K. Cockran, in memory of her late husband, who was for many years a Vestryman and a member of the Cathedral Chapter; two silver alms basins were presented by the Young Churchman's Union; a very handsome eagle lectern, the gift of Mrs. Edmond Urquhart, in memory of her late husband, Mr. Edmond Urquhart. Contracts for the rebuilding of the organ have been let, and work will begin this month. This is to be a memorial to Mrs. Pierce, wife of Bishop Pierce, the first Diocesan Bishop of Arkansas, presented by their daughter, Mrs. Elizabeth Lyman, who has been the organist for over thirty years.

Excellent Work by  
Deaconess Hargreaves

General Leonard Wood, writing to a friend concerning the work done by Deaconess Hargreaves among the Igorots at Basao, in the Bontoc District of the Philippine Islands, says:

"I have personal knowledge of Deaconess Hargreaves' excellent work in the Philippines. She rendered a long, brave and unselfish service, and one which has been of very real value to all who have come under her kindly and intelligent supervision, and her example of courage, self-sacrifice and devotion to duty is something which we can all copy with profit."



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

St. Paul's Church, Mishawaka, Ind., received a Christmas present of \$500 from an anonymous donor.

Bishop Faber dedicated a handsome new pulpit in St. John's Church, Anacosta, Mont., the last Sunday in the old year.

The Church of the Epiphany, Niagara Falls, N. Y., observed the sixtieth anniversary of its organization in the Feast of the Epiphany, Jan. 6.

By the will of the late Mrs. Emma H. West, Trinity Church, Lowville, N. Y., receives \$2,500, to be used for the support of Church services and to keep the property in repair.

Septuagesima Sunday, Jan. 27, is the day set apart to make a drive in every Parish and Mission of the country to raise \$500,000 for the work of the Church War Commission.

Calvary Church, Chicago, was fifty years old Jan. 6. The Rector, the Rev. Henry R. Neely, referred to the event in his morning sermon on that day, and will preach an historical sermon at a later date.

The twenty-fifth anniversary of the death of Phillips Brooks will be observed at Trinity Church, Boston, at 4:30 p. m. on Monday, Jan. 23. The address will be given by the Rev. Dr. Leighton Parks of New York City.

St. Chrysostom's Church, Chicago raised by an every-member canvass \$6,700 for Parish support and \$3,000 for Missions, an increase of over 100 per cent for both Funds. The number of pledges for Missions was doubled. The Rev. Dr. Hutton is the Rector.

The Rev. E. W. Averill, Rector of Trinity Church, Ft. Wayne, Ind., makes the following announcement in his Parish paper: "THE WITNESS is a wide-awake Church paper. Copies are sold in Church after service on Sunday mornings at 3 cents each. Buy one and take it home for your Sunday reading. It is much more worth while than Katzenjamers."

The congregation of Christ Church, Williamsport, Pa., got a new organ in its Christmas stocking. The gift was made possible through the generosity of Mrs. Max L. Mitchell, who offered to complete a fund necessary for the installation of a new organ in memory of her mother, the late Mrs. N. Whitaker of Philadelphia.

One of the examining Chaplains in the Diocese of Western New York writes that within the past year six former Methodist ministers have been accepted in that Diocese as candidates for Holy Orders. They are now all serving as Lay Readers or as Deacons in Parishes or Missions of the Diocese. The Rector writing this note adds that he has been consulted in his present Parish by a Methodist pastor, a Presbyterian pastor and a Roman priest in the same town, all of whom expressed a desire to enter the ministry of the Church.

The midnight service on Christmas Eve in St. John's Church, Ogdensburg, N. Y., was preceded by the singing of the old Christmas carols. The largest number of Communions were made since the midnight service was instituted in the Parish. The offering of the Sunday School was for the relief of Armenian and Syrian children, and for the Diocesan Orphanage at Cooperstown. At the request of the Rector, the Rev. Charles D. White, Bishop Nelson wrote a special Christmas greeting to the men and women of this Parish who are on war service, and a copy was mailed to each one. The Honor Roll has on it the names of sixty men and of two nurses now in France.

At the Church of the Ascension, East Cambridge, Mass., the Rev. Francis L. Beal Rector, a strong and dignified note is added to each service. Immediately after the blessing, the organist plays the National Anthem, with Choir and congregation standing. The recessional hymn in the morning is "America the Beautiful", and in the evening, "Our Father's God, to Thee"—The Church Militant.

The first Christmas service since A. D. 1913 at St. John's Church-on-

the-Hill, Lake Benton, Minn., was held there on the last Festival of the Nativity of our Lord. The Church service was held in the morning, and the children's service in the afternoon at 5:30 o'clock. The Church was beautifully decorated with evergreens and candles. The offering for the Aged and Infirm Clergy Fund was \$6, and the Sunday School Advent offering of \$15 was the largest in the history of the Mission. Seven children were baptized during the Christmas Season. The Annual Meeting of the Mission occurred on the evening of Dec. 31, concluding with a social and watch service. The Rev. Charles W. Baxter, who was recently ordained a Deacon, and is a Senior at Seabury Divinity School, is in charge of the Mission.

The Young Women's Guild of St. Peter's Church, Delaware, Ohio, gave an Annual Church Party at the Parish House the Friday evening following Christmas. Unfortunately, the cold and illness prevented a number from attending, including the Rector and his wife, but enough came to make it a success. It was a war party, simple and old-fashioned, a refreshing change from the many modern social functions—the hours from 7 to 9:30. There was a great lighted Christmas tree in the center of the room. After the President had greeted the guests, the latter marched around the tree twice, singing a Christmas hymn. As they passed a large clothes-basket, each one dropped in one or more packages for our Children's Hospital in Cincinnati. Then followed old-time impromptu charades, very clever and amusing, with Mr. Robert Hills (since then gone into the service) a most efficient manager. Fresh popcorn, in bags, and red apples were on tables, to be enjoyed at any time. Old and young entered into the spirit of the hour. Before leaving, some one played stirring tunes on the piano while the girls danced. St. Peter's is one of the oldest Parishes in the State. It is now under the efficient care of Mr. Berton S. Levering. The Aid and Auxiliary Societies are flourishing, also the Young Woman's Guild and Junior Auxiliary. Patriotism is shown by the number of recruits enlisted from its ranks and the faithful work of the women members for the Red Cross.

### West Texas Notes

Two Camp Chaplains are now at work in San Antonio, the Rev. Lee W. Heaton and the Rev. Dwight Cameron. Chaplain is working at Kelly Field, the aviation camp. His salary is being paid by the Church of the Transfiguration, New York City, where he served as Curate. With the clergy of the city co-operating, a distinct advance is being made in caring for approximately the 125,000 soldiers in and near San Antonio.

A Service Flag has recently been dedicated in St. Mark's Church, San Antonio, with eighty stars on it, two of which are in gold, for men who have given their lives for their country.

On Wednesday, Jan. 2, a luncheon was tendered to Gen. J. W. Ruckman by all of the clergy of the various religious bodies in the city, as a testimonial to his vigorous and high-minded stand on vice conditions in San Antonio. Bishop Capers presided, and addresses of appreciation were made by clergy representing the different religious bodies.

Announcement has been made of the San Antonio Training School for Teachers, which will be held in the Parish House of St. Mark's Church. The courses will extend over a period of fifteen weeks, and will include "Child Study and Pedagogy," with Miss Edna McNeil as instructor; "The Christian Year," with the Rev. Leonard B. Richards as instructor, and "Christian Missions" with the Rev. W. B. Stevens, Ph. D., as instructor.

San Antonio Church people deeply regret the departure of the Rev. R. Y. Barber, City Missionary, who has left to take charge of Grace Church, Chanute, Kansas. Mr. Barber has done most effective work as City Missionary, and has also had charge of St. John's Church, St. Philip's Colored congregation, and has been Chaplain of the Southwestern Asylum for the Insane.

### Personal Mention

Governor Brumbaugh of Pennsylvania has appointed the Rev. H. C. Stone of Philadelphia, founder of the Stonemen's Fellowship, a Chaplain to the Pennsylvania troops in France.

Bishop Brent's election as Bishop of Western New York has been confirmed by a majority of the Bishops and Standing Committees of the American Church.

Mrs. Harold Peabody, daughter of Bishop Lawrence of Massachusetts, is Chairman of the New England Committee of the War Work Council of the Young Women's Christian Association.

The Rev. Henry M. Saville resigned as Rector of the Church of the Ascension, Waltham, Mass., the first of this month, and is now Curate at Trinity Church, Waterbury, Conn.

The Rev. W. H. Frost, formerly Rector of St. James' Church, Fremont, Neb., for eleven years, assumed charge of St. Andrew's Church, Milwaukee, Wis., on the Feast of the Epiphany.

The Rev. Herman R. Page, son of Bishop Page of Spokane, has been appointed a Chaplain by the War Commission of that District, and probably will be located at Camp Lewis, Wash.

The Rev. Edward L. Roland, Rector of St. Paul's Church, Minneapolis, has resigned and accepted a call to St. Bartholomew's Church, Chicago. He expects to assume charge of his new work the 1st of February. The Rev. Edward H. Eckel, assistant to the Rev. Edward M. Cross of St. John the Evangelist's Church, St. Paul, will succeed the Rev. Mr. Roland as Rector of St. Paul's Church.

From a Missionary Priest of the Paulist Order of the Roman Catholic Church to Rector of one of the largest Episcopal Churches in the city is the record of the Rev. William Thomas Walsh, says the New York Herald. He came to the Church some time since, and was Rector of St. Mary's Church until his recent resignation to become Rector of St. Luke's Church. He will have the privilege of living in the residence of Alexander Hamilton. This is now the Rectory, and the Colonial structure adjoins the Church.

### The Anglican and Eastern Association Meeting

The following is the program of the Annual Meeting of the Anglican and Eastern Association for, promoting intercommunion between the Anglican and Eastern Orthodox Churches, which will be held in New York City and Brooklyn next Sunday, Jan. 20, and Monday, Jan. 21:

#### Sunday

3:30 p. m., Trinity Church, New York City: Evensong, procession, and sermon by the Rt. Rev. Dr. Edward M. Parker, Bishop of New Hampshire.

8 p. m., Church of the Redeemer, Brooklyn: Special service in the interest of the Association, Bishop Parker, President, presiding. Addresses by members of the Anglican and Orthodox Churches.

#### Monday

10:30 a. m., Church of the Redeemer, Brooklyn. Celebration of the Holy Communion.

11 a. m., meeting of the Association for conference. Topic: "Mutual Relations of the Anglican and Orthodox Churches During and After the War", led by the Rev. G. W. Hodges, D. D., and the Right Hon. Solon Stylien I. Vlasto, Exarch General of the Greek Orthodox Church.

3 p. m., a meeting for the Church of the Redeemer and the general public. Addresses by the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; the Rev. Arthur W. Jenks, professor of Ecclesiastical History, General Theological Seminary; Dr. V. R. Savich of Serbia; the Rev. Sabastian Dabovitch, Archimandrite of the Serbian Church in America; the Rev. Dr. Kallimachos; the Rev. Peter Kohanik of Scranton, Pa., and the Rev. Charles V. Brine of Portsmouth, N. H.

8 p. m., evening service at the Greek Church of the Evangelismos (Annunciation). Addresses by Fr. Nicholas Lazaris and the Rt. Rev. Dr. James H. Darlington, Bishop of Harrisburg, Vice Presidents of the Association. The offering at this service will be for the War Relief of the countries represented in the Union.

## BISHOP LAWRENCE SPEAKS PLAIN WORDS

### Protection for Our Protectors Demanded

At the recent dinner given by the Episcopalian Club in Boston the Bishop of Massachusetts made a notable address, one too, which deserves the widest publicity. In these days when every effort should be made to conserve every ounce of manhood for the winning of the war Bishop Lawrence's words become, as the "Church Militant" puts it, "a stirring challenge." Added weight is given this utterance coming from one whose sanity and judgment the whole Church has ample testimony of. Bishop Lawrence said: "This is an Army and Navy dinner: the subject of the evening is 'Making an American Soldier.'"

Impelled by the warnings of history, by the disastrous conditions in some of the armies of Europe and by the dangers that our boys and men are already meeting in France, I shall speak of one cause which unless the whole force of military discipline, medical science and practice and of public opinion be brought into action, will be the unmaking of scores of thousands of American soldiers.

Two years ago a friend of mine in Canada was told by a man in high authority that if the people of Canada knew the disastrous conditions of certain bodies of Canadian troops caused by venereal diseases, enlistments would be sharply checked; and official reports have proved that he had good reason to say so. The same conditions, however, have struck every army with ominous results.

First let me say with the strongest emphasis that I believe that the soldiers and sailors of this country are on the whole superior to the average of the men of the country in soundness of physique and character. I know also that the President, the Secretaries of War and the Navy and the Surgical and Medical Departments of the Army and Navy are alive to the dangers and ready to meet them effectively at least in this country, if they have the support of the whole military organization and of public opinion. Eternal vigilance, however, must be the watchword.

Moral questions are involved, of course: questions of purity, of family integrity, of the sacredness of womanhood and of childhood, chivalry and honor. These, however, are not my concern tonight; nor are they at this time the first concern of the masses of our people who are building up the army; the vital question is that of keeping our men fit to fight and so win the war.

Before tackling the problem we are met by certain silent or outspoken objections. Men tell us that "War has always brought these conditions: camp followers have always been with the army and prostitutes have always stood at the dock. It is the way with soldiers and sailors: you cannot stop it and indeed a certain amount of drink and women make the best fighters." Without question recklessness in morals and in battle do go together in some men. But when any man assumes as a general proposition that drink and loose women make an army better fighters, more capable of endurance, less liable to disease and more subject to discipline, he knows that he is standing for a notion that military experience, medical science and common sense have demolished. The loose living swashbuckler as an effective soldier has gone by the board. The old militarists who stand for loose women and drink in military service are going fast under the hammering of facts, of medical science, of the best modern military experience, and the alert, clear-headed, self-disciplined, clean-lived young officers of their generation.

Again, we are told that loose conditions exist in our cities and towns and we can not expect better things in the Army and Navy. Of course they exist, and, I believe, to a worse extent than our people think. An artificial prudishness keeps the facts from publicity. I believe that the time has come when the people should know the facts, not in sensational headlines, but as plain facts; facts are more searching, persistent and effective in the long run than scare headlines.

Granted that conditions are bad in towns and cities; we can stand a good deal of wastage in times of peace. But we are at war, and worse than wastage of food and money is wastage of life, of men and women, and of men and boys upon whose equipment and support we are spending billions of dollars. Must we now begin to lay out millions of dollars for hospitals in which to lay their diseased and rot-

ting bodies because we have neglected to safeguard them?

Is it a question of morals? Yes. Of pity? Yes; it is just now a question of wastage of money, of men, of the winning or the loss of a battle through the enfeebled condition of the soldiers. "But our boys and men are of good stuff; they are not of the kind to weaken," says the optimistic patriot. So are the Canadians and Australians of good stuff but they have fallen by the tens of thousands. The conditions of war in France are hard and dangerous; the men are away from home, conventionalities are forgotten, discipline is severe, demanding relaxation; morale drops through physical and nervous exhaustion. Who of us dare to say that he might not fall?

May I give you certain figures from the Surgeon-General's office of the conditions of the Army from 1911-1913?

The percentage of syphilis among white enlisted men (negroes are worse) is estimated at 16.08 per cent; that is, one recruit out of every six was syphilitic; and the average is rather better than that of the young male population from which the Army is recruited.

From 2 to 5 per cent of the commissioned personnel of the Army are infected with syphilis when they enter the service; and the tendency is towards an increase of percentage in the years of service.

What an enormous wastage in money and men; for a sick man not only leaves his place in the ranks empty and requires hospitals; he also requires the services of a valuable man as nurse.

Conditions have, I believe, improved in our regular army in the last two years; and the alertness of the Medical Departments must bring greater improvement, if supported by military authority and public opinion.

I have the official reports of 32 camps including 750,000 men, and while the figures vary greatly according to the camps, they are on the whole reasonably hopeful, showing that the authorities are handling the situation probably more effectively than ever before. The conditions of two years ago on the Mexican border are a nightmare as compared with the present. In certain parts of the country the prohibition of liquor gives great support to good administration. There are, however, scores of small camps, of bodies of sailor boys; hundreds, sometimes thousands of them in cities and towns where discipline and protection are more difficult; and I know from official reports that because of these conditions and sometimes of loose discipline due to old Naval and Army traditions, the conditions are not what the people of our cities would allow if they knew the facts. For you must remember that in dealing with hundreds and thousands of men we are dealing even as available records go with diseased men not by hundreds but by thousands and tens of thousands.

The great body of our soldiers and sailors of our new Army and Navy are straight and clean; a small fraction are low in their standards and bad in their morals. A larger fraction are easily led into trouble through loneliness or foolishness.

On the other hand there are in our communities a certain number of professionally loose women, and an appallingly large number of girls from fourteen to twenty years of age, who, attracted by the uniform and the romance, emotionally stirred by the unwonted excitement, either yield to or throw themselves at the young men.

This is war, and it is one of the dangers and sometimes one of the horrors of war that emotions, both bad and good, are pitched to a high power. We all feel it. The greatest danger is with this last great class, the girls of our villages, towns and cities; for when these four groups, loose men and loose women, a large proportion of whom are diseased, nice boys and foolish, innocent girls, associate in questionable or dangerous ways, it is only a question of a short time when they have so mingled that disease passes from one to another; and then follows the horror of the most terrifying and wasting diseases going through the innocent houses of the country.

This is no fiction; every doctor can tell you a story. I can give you official reports of this thing going on right here in Boston and its vicinity and in certain cities around Camp Devens.

(Continued on Page Eight)



## The Witness

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## EDITORIAL

There is one aspect of this war that very little has been said about, and that is about the limitations of military training, which aforesaid limitations may be seen most graphically in a Prussian officer.

As Chesterton well said, "No use asking who started the war, that is, if you ever encountered a Prussian military officer."

Well, on the other hand, a Prussian military officer is a very capable fighter. He is the embodiment of military ideals, if war is the chief duty of man.

In truth, military training, like studying for the Ministry, has two very different results. It is capable of producing both the greatest heroes and also the most consummate asses that the world has ever known.

In other words, there is no ass as egregious (whatever that may mean, but we believe it is the usual adjective that goes with this noun) as a military ass.

We are all familiar with the curious freaks that the Divinity School Nursery can turn out. We have seen the perfectly ladylike and hopelessly incompetent captains of human souls, to whom sin is a purely academic abstraction, and salvation a rigidly official sanctity, and heaven the abode of the anaemically orthodox.

But a Divinity student has no such temptations to be the darling of a castle as has a military officer.

Suppose a Divinity student was trained that he must not carry his laundry through the streets, but should hail the first layman that he met and order him to do it.

Supposing no layman could approach him without standing in rapt attention as though he were gazing upon one of the elect.

Supposing every time he issued an order it would mean thirty days in jail to disobey it, what kind of Ministers would our Divinity students become?

Manifestly the man who could disassociate all this from his person and attach it all to his office would become a saint, and the man who took a personal satisfaction in it would become a fool, and that is not the worst of it—the congregation that would have to suffer the fool would not be apt to do it gladly.

So there is a similarity, only the military officer can do more immediate harm, and we feel that there should be an official fool killer in every division, who should be assigned to deliver boys from the stupid follies and criminal blindness of the military ass, who has been ordained to high office.

It is true that men cannot and ought not to discriminate between these kinds during war. The private must obey, respect and follow his officer, but the government should do its bit for the boys at the front by weeding out pompous two-by-fours from the official caste, thus making the office of a military officer more honorable and the life of an ordinary private more endurable, during the war.

You are all familiar with the withering scorn which a stiff and mechanical priest can manifest if you fail to render some official respect. You will find the same thing exactly in a military officer, and yet there are thousands of both priests and officers that are entirely human and command respect not merely because it is their right, but because it is our privilege to bestow it. If the human worth is there, neither ordination nor a commission can destroy it. If it is not there, if the man be a cad at heart, the distinction merely advertises the meanness.

It takes grace to receive distinction; for three thousand years ago it was true that "man being in honor hath no understanding, but may be compared to the beasts that perish." And it is still true.

One of the objections to religion is the creation of the priestly caste. It is no worse than the tendencies of war to create a military caste.

The fault after all is our poor, silly human nature that plays the fool more often in prosperity than it does in adversity.

And there are modest priests as there are humble officers, and no soldier of Christ nor of the republic should falter in his service, because he happens to serve under one who lacks common sense.

There are two great tests of life, the one to receive honor without making a fool of yourself; and the other to serve under a fool without losing your loyalty and your sense.

## The Church Will Respond to Any Call

In a recent address before the Episcopalian Club of Massachusetts, Bishop Lawrence stated that at a meeting of the Church War Commission, "doubt was expressed as to whether we could get the strongest and most influential men in the Church to go into the camps. I said: 'I believe that the Church will respond to any call that we choose to make. Will you give me a chance? They said, 'Yes.' The next day I spoke to the Diocesan Convention of New York. I told them what we had in mind and what we were trying to do at Camp Devans, and I said: 'If there is any Parish in the Diocese of Massachusetts, or any Rector, I don't care how big or how important, if the War Commission calls upon that Rector to go into any camp and to take his place, —if that Rector is not willing to go, and if that Parish will not send him with the utmost cordiality, I would scorch that Rector and that Parish so they would never forget it!' Having said that, we went to lunch. (Laughter.) I put my eye on three of the strongest men in the city of New York, and I thought I would test it out. In five minutes I was able to notify our Commission that three men—Dr. Manning, the Rector of Trinity Church, Theodore Sedgwick of Calvary Church, Milo Gates of the Church of the Transfiguration—three men strong in themselves and strong in their position, were at their command and they would go to Camp Yaphank right away. (Applause.) In three days I received a telegram from Dr. Manning saying that his Vestry had given him leave of absence for three months, and on the first of December he went to Camp Yaphank. (Applause.) The point is, he is the Rector of the greatest Parish in the United States, of this Church, and that a man with that position and responsibility should go into the camp, with no sense of condescension, but with a sense of pride that he has been called upon to do it, will have its influence not only in Camp Yaphank, but throughout the camps of the country.

## War's Effects Not All Bad

That the war's effects on social and religious conditions are not all bad is strongly brought out in the following illuminating editorial, which appeared in the Boston Transcript:

A statement by Commissioner Woods of New York City indicates, so far as it goes, that the effect of the war upon crime is very much as one would expect it to be. There has been in New York a steady diminution in the number of homicides and of felonious and simple assaults, but at the same time an increase in the number of thefts committed. The war removes from our communities many men who in times of peace are inspired by the effects of alcohol to commit crimes of violence. These men, as soldiers, are subjected to a rigid discipline, and the peace of the community is thus enhanced in a considerable degree. This is one cause of the diminution of homicides and assaults. Another is the emotional effect upon all classes of the service and sacrifice of the war. From one cause or the other, or from both, the number of homicides of all grades in New York City, in the last six months, fell to eighty-two, from ninety-two in the preceding half year. But under the pressure of scarcity, larceny increased in the same period, rising to 78 per cent of all the offences committed.

Statistics furnished by a number of Canadian cities show that all crime has steadily decreased in that country since the beginning of the war, and the British record is the same. But the emotional effect of the war, already strong in both of those countries, has hardly begun to tell upon the American people. We see the larger crimes diminishing, but it is Commissioner Wood's opinion that the greatly increased value of various commodities, such as silks, copper, brass and foodstuffs, has, at least in New York, by increasing the temptation to steal, proved too much for whatever emotional effect the war may as yet have had in the opposite direction.

At the same time that war has lessened the unsocial impulse toward homicide and assault, it has greatly stimulated the social impulse by leading many thousands of men to marry. The Episcopal Church report for 1917 shows an increase of 1500 marriages over 1916, and it is estimated that in this country war marriages have exceeded 50,000 in number. These war marriages, which in virtually every case are marriages of love, marriages

of the ideal, are a distinct contribution to public morality. But while this tendency is noted, it may be questioned what the effect upon public morality and order will be of the war scarcity of shepherds of the religious flocks. The Clergy have been drawn off by thousands, not only into army Chaplainships, and thus sent away from their charges, but into other forms of effort in connection with the war. Many pulpits have been left vacant, and in the case of many thousands more which have not been vacated the ordinary parochial activities of the Clergy have been diverted to the performance of special war tasks. But has the moral guardianship of the community been relaxed as a consequence of this tendency? We do not think so. The general zeal has been stimulated, making every good man and woman in some sense a shepherd. If there are fewer professional shepherds, there is less shepherding to be done. The moral tone of the entire community, including that of the men of God themselves, has been improved by the spiritual exaltation due to the war. This influence will last long—will indeed last forever.

The universal effect of the drawing off of clergy, doctors, engineers, teachers, nurses and workers of every sort into the war has been to stimulate endeavor, and the sense of responsibility, on the part of those who remain. Has anyone heard the canting observation, "Let George do it," since our war with Germany began? It is no longer a case of putting off upon somebody else the thing to be done. Rather, the prevailing disposition is to go out of one's way to take up the relinquished task of another. Out of this disposition, this quickened conscience of service, a great harvest of future accomplishment will be reaped.

## Attendance of Men Increased 700 Per Cent

An unusually successful every-member canvass has just been completed in St. Paul's Parish, Maumee, Diocese of Ohio, the Rev. William S. Banks, Rector. It was inaugurated by a splendidly attended men's dinner, at which the Rev. George Gunnell, Jr., of Trinity Church, Toledo, Ohio, made the address of the evening. The financial results show an increase in Parish support of 294 per cent and for benevolences 237 per cent. This, however, is the least of the gain. The attendance of men at the services has grown over 700 per cent; a large class of men are receiving instruction for Confirmation; a men's Bible Class has been formed; a Fellowship Club of fifty charter members has been organized; a Parish House is about to be erected; and the entire congregation has awakened to new vision and enthusiasm. Since this Church, with its 131 communicants, in a town of three thousand inhabitants, is a fair specimen of the average Parish, such results are surely possible in the numerous similar congregations which comprise so large a portion of the Church in this country.

## General Haig Writes to a Mississippi Rector

The Rev. Dr. W. S. Simpson-Atmore, Rector of Trinity Church, Hattiesburg, Miss., and Civilian Chaplain at Camp Shelby, received an autograph letter from Field Marshal Haig, written under date of Dec. 14, at the General Headquarters of the British armies in France, in which the famous General says: "The ties that bind our two nations together are becoming closer every day, and now that American divisions are beginning to arrive in Europe, we look forward with even greater confidence than ever to the realization of our common hopes."

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## CONSECRATION SERMON

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Acts xx:21  
I.

You are receiving today an office which in our eyes has tremendous potential power, and in the eyes of most of our contemporaries is a piece of solemn foolishness. The average Christian today, like the Bolsheviks of Russia, deems all external authority as foolishness and his own internal opinions as infallible.

You are going forth into a district where not one in a hundred of a presumably Christian population has either belief or interest in your office, and where even those who pay an outward respect thereto are not much moved by any expression of authority that you may utter. We are like a small body of constitutionalists, who are clinging to the remains of constitutional ecclesiastical authority, where the bulk of the people are either imperialists endeavoring to restore a discredited absolute power, or else are factionalists intent on setting up their own cabal—which, when it has gained a momentary control, has been as absolute and more unreasonable than the power which it helped to dethrone.

As usual, the small body which calls for the restoration of constitutional authority is acceptable to neither partisan, and is viewed with contempt by both. Yet in secular history it has been the winning party. It won out in England after the rule of the tyrants had been superseded by the awful misrule of the saints, who, having beheaded tyranny, so befuddled democracy that it, too, lost its head.

It won out in France, after the guillotine had disposed of tyrants and their own follies had extinguished patriots.

It will win out in the Kingdom of Heaven when the stupid follies of a religious proletariat have finally exceeded the selfish blunders of a selfish hierarchy. It took the world 18 centuries to replace the tyranny of the Caesars with a real constitutional government—only to find that the Caesars were still fighting for their privileges, and the uneducated peasant was playing into his hands. The Kaiser and the Bolsheviks are still the enemies of constitutional government in the State, as are the Pope and the sects in the Church.

So "bonds and afflictions" await you—"the bonds" of having your hands tied by the parsimony of your own flock, and the "affliction" of seeing imperialists and anarchists well financed and heavily armed by the zealots that support them.

"But none of these things move me, neither count I my life dear unto myself."

For like these overseers in Ephesus whom St. Paul was sending forth, you are confronted with the results of the conditions of which he warns them. "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock", and any one who has read the history of Bishops from their earliest days until now realize that a large percentage of the shepherds have been greedy wolves. "Also of yourselves shall men arise, speaking perverse things, to draw disciples after them", which is exactly what the reaction against greedy wolves has been.

The Church has indeed suffered, first from the shepherds who have been wolves, and secondly from sheep who have been made bitter and perverse by the fleeing. To keep one's head and one's heart requires a head that is not easily turned and a heart that is not easily soured.

### II.

Now, to meet the situation demands the wisdom of the serpent, or, in modern phrase, "common sense". How are you going to meet the situation? Do you think that you are going to bind up the Church's wounds by affecting the regalia of a discredited royalty, on the one hand, or trying to satisfy the insatiable demands of the never satisfied anarchists, on the other?

We have only two traditions of the Episcopate to guide us, and I believe they are both bad, the English and the Italian, and with this further limitation on our part, that while we have

the same spiritual offices as the Lord Bishop of London or the Cardinal Bishop of Rome, we have behind us neither the secular power of the one nor the ecclesiastical authority of the other. Manifestly habits which might be tolerated by my Lord Bishop of the Court of St. James or St. Peter (that is, habits that belong to that world in which the Gentiles seek the pre-eminence) have no place in our modest entourage as Bishops of the Protestant Episcopal Church. When a man who really rules some one puts on the livery of his authority, he may inspire some sentiments of awe; when a man who rules no one puts them on, he arouses sentiments of ridicule.

It is a part of diplomacy that we make not the office which we hold ridiculous. Men may hold us in contempt for our lofty aims; let us see to it that they do not laugh at us for our foolish pretensions. It would seem that unusual symbols of authority, whether those of the street or of the sanctuary, had better be omitted in the interests of diplomacy, for we are living among republicans who have dethroned their tyrant. We shall win neither their respect nor their co-operation by restoring unnecessarily the signs of all authority that is indissolubly associated with cruelty and greed. We can afford to discard the trappings of royalty if we ever wish to win the suffrages of a reunited people. Of course I do not presume to draw the line of demarcation, but common sense must determine the fitness of our garb and manner. I am very sure that the mere fact that a thing is Roman or Anglican does not mean that it will be in good taste in an American environment.

If this Church is ever to win its way into the heads and hearts of Christian people it will be because it will have demonstrated that which the constitutionalists must ever demonstrate, that the greatest freedom and the most effective liberty are attained by a system which, while clinging to traditional authority, is responsive to changing needs. The weakness of such a constitutional party always lies in the fact that part of the constituency is half imperialists and another is nearly all Bolsheviks—while a very small number are loyal to the principle for which we stand, and the only principle which could ever win out in the effective unifying of Christendom. In this way the full joy of one's ministry is not that one has been popular, nor that one has had a transient numerical success, but rather that one has done some building that is not hay and stubble.

But to build a Church of granite is a very different thing from throwing up a straw stack, and requires patience and industry—especially if most of the stones of which your temple is to be constructed crumble in bad weather, and will cleave only along the lines of invincible prejudice.

In this building there are some things that you cannot forget (1st) that you are to "testify the Gospel of the grace of Christ", not to manufacture a panacea for all human ills. Your foundations are laid. It is the nature of the problem that you cannot relay them. You are pledged to bear witness to the doctrines of this Church, which are embodied in Holy Scriptures and in the ancient formularies of the Church.

As to the facts of the Christian Faith, you are bound to be a witness, which means that you will testify to those facts. For one to deny these facts while clad in the livery of the Church, and receiving emoluments therefrom, is to lack a perception of what is honest—is to regard the Bible and your own signed statements as scraps of paper—is to undermine the very constitution of the organization in which you have been entrusted to hold high office. It was the last warning of Christ to His Apostles that they should be witnesses of the faith, not manufacturers of a cult.

(2nd) It is required of stewards that a man be found faithful. You are to be an example of Apostolic simplicity in your life, in your teaching, your contracts, your appointments. There is just one thing to do, and that is to do as you say, even if it is to your hindrance. To prate about the rights of your office when you are evading its responsibilities is to commit the error of those who wear the purple. There are no rights with which Christ ever invested men that did not carry with them the responsibilities—

and the only charter of your rights is your sense of your responsibility. Now this responsibility is to be found in Christ's life, simplicity rather than pomposity; truthfulness rather than evasion; courage rather than timidity; kindness rather than officiousness; sympathy rather than conventional authority. To avoid ostentation in manner, not to be known as belonging to a class, whether it be capital or labor, because the rich will fail you because of their meanness, and the laborer because of his envy. We are to proclaim the Gospel of common blood, of common prayer, of common interest—and we cannot be common if we belong to a class.

(3rd) Your business is not to divide men's earthly inheritance, but to inspire men's lives to be just and merciful, to be fair and unprejudiced, to be true and pure—just as a University is founded not to deal with politics, nor municipalities, nor with classes, but with truth. So the Church, if it attempts many tasks, will fail in all, but if this one thing it does, to preach Christ and Him crucified to men—then those who have done this thing will not be ashamed of the results.

There are those who would persuade you to undertake many things; but one thing is needful and that one thing is to go into your work determined not to let men minister unto you, but to minister unto them in the things that Christ proclaims to a world that hates Him and His Gospel, and is at enmity with you—and it makes no difference how the world takes it. "None of these things move me, neither count I my reputation dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify to the Gospel of the grace of God."

A Bishop is a Missionary rather than a potentate; his responsibility is to go to men with the word and touch of Christ—the word of His mouth, the touch of His hand—rather than to impress men with the dignity of his office. It is a stupid interpretation of the life of Christ—whether it be English or Italian—that would persuade a man that he reaches the highest expression of his Episcopate by being impressive in manner or in dress. A Bishop, like any other man, reaches the pinnacle of his glory when he suffers little children to come unto him, and when he does his full duty to the least of his brethren. There is no better task than to know your sheep, to feed them, to bind up their wounds, and to keep them in the green pastures, beside the waters of life, where the wolf will not devour them and the hireling will not fleece.

It is a monotonous task, for the sheep are silly and the shepherds are notably eccentric, and you, like the rest of us, are a sinful man, entrusted with a Divine task. In trying to be a Bishop, never forget that you are just a man—so prone to be a fool, and so entirely dependent upon the grace of God.

## Christmas and New Year's Services at Council Bluffs, Iowa

In St. Paul's Church, Council Bluffs, Iowa, the Rev. Wilford Ernest Mann, Rector, on the Sunday evening preceding Christmas Day, a Mystery Play was given depicting scenes connected with the birth of Christ, prominent men and women of the Parish taking the various parts. Correct and beautiful costumes, rented for the occasion, added greatly to the impressiveness of the play. Many were turned away from the Church, unable to find even standing room. The reverent attitude and silence observed by the great congregation throughout the evening was especially notable, as many in attendance were not familiar with Church customs. At the midnight Christmas Eve service a larger number of Communion were made than at any other service in the history of the Parish.

New Year's Day was also observed in a special manner. At 9 a. m. there was Divine Service in the Church, with an appropriate sermon by the Rector. From 10 a. m. to 1 p. m. the Rector and his wife called upon the aged and sick in the Parish, leaving flowers and speaking words of cheer. A generous parishioner loaned them his car, which enabled them to make twenty-three calls. From 2:30 to 6 p. m. the Rector and his family kept open house to their parishioners and friends. During the entire time there was a constant stream of callers to and from the Rectory. The day proved so thoroughly enjoyable that it will be made an annual custom.

## WHAT SEEMS TO BE THE MATTER WITH THE EPISCOPAL CHURCH IN AMERICA?

DEAN WALTER S. POND, CHICAGO

My reasons for selecting this topic are the following:

Although we call America a Christian nation, yet out of our hundred million of inhabitants about 45,000,000, only, are enrolled in the various Christian Churches. Of that 45,000,000 probably 60 per cent would not pass for real helpful Christians in any sense whatsoever. In other words, although we have had the best of Christian influences in the United States we are today face to face with the issue that about 10 per cent of our population are really consecrated men and women working for the extension of the Kingdom.

Another reason why I feel constrained to take this subject, is because in the past two years, as Episcopal City Missionary in Chicago, I have gone into a dozen or so different kinds of Eleemosynary and penal institutions, month by month, and in those places I have been able to see the results of our feeble efforts to make Christians. The Churches that I have been in and out of in the past five years have been half empty, or if they have been filled at all they have been overwhelmingly filled with women. All the jails that I have been in and out of, in the past five years, have been overwhelmingly filled with men and boys. And while I speak mostly from the point of view of our institutions here in Chicago, still I have visited institutions not only in the East but in the West, too. In other words, American Christianity by a fair test is a failure. And yet Christ himself, when he empowered his disciples, said that "not even the gates of hell should prevail against their good work." Therefore, I believe a fair man will have to conceive that if the Christian forces in America are bent on making this land a Christian land, we have not succeeded so far, and that we will have to change our methods if we are going to be successful even in the future.

I take the liberty of making a diagnosis of the ailments of American Christianity after handling literally thousands of down-and-out Episcopalians as well as Baptists and Methodists and Roman Catholics, whom we have not only seen growing out of our work at our Cathedral Church, but also those cases that have come under our attention at our Home of Incurables, at our Insane Asylum, at our Poor House, at our Homes for Aged, at our Orphanages, and at our Jails and Reform Schools. And I say with a great deal of shame that most of the human wrecks that I have handled have been men who were once started the Christian way and who would still want to be catalogued as Christians. In the past five years, I remember of only two or three cases of men who were sincere unbelievers. Therefore, it is not so much anti-Christian people as it is unconverted followers of Christ that are the public burdens and those who withstand Christ in this day. And I say that from my point of view, there are these following difficulties (amongst other pronounced tendencies) or ailments that are complicating the Church's fight for righteousness in America today:

The Christian Church in the United States seems to have taken on an attitude that gives her a reputation for a cold heart, whether she has that kind of a heart or no. In those days when Christ walked the earth both society and state affairs and religion were so cold that men took Christ, with persecution, because He was sympathetic towards them as they bore their terrible burdens. In this day and generation, with few exceptions, Church authorities will not speak out against the rottenness in politics and in the business world, and in the Church itself, because some of those on whom the Church has to depend for its existence are those very ones who are part and parcel of this system of rottenness. The masses suffer as a result of the condition. They know that the conditions can be remedied. They take their Gospel literally and they know that Christ ought to be what He said He was if their conditions are ever going to be remedied. Inasmuch as Christ left His Church to continue His work, suffering men expect the Church, even if she cannot remedy the existing evils immediately, to at least be active in showing evidences that she, the Church, is willing to make the effort to do the best she can to remedy matters. I do not care if it is not the business of the Church to do the work of a charitable organization, or a settlement, or a clothing

store, or a grocery store, or of an employment agency, or of the public hospitals, etc. If Church members, especially the suffering Church members, cannot get what they have to have at once from these public organizations that are founded to help them out in their hour of need, then I say, in such an emergency, it is the business of the Church of God to be a good Samaritan, at least to give immediate care to the fallen-by-the-wayside. Take the Church's attitude regarding the labor question. One-half of the laboring world is being demoralized because of short hours, and at the same time a percentage about equal to another half is being worked to death with long hours. The laboring man is not only suffering but the wives and children of these men are being worried to death or starved by the system. Impartial decisions have been rendered that it is more profitable to run our business with consideration of the laboring man. Unrestricted child labor is far more expensive to society than restricted child labor, yet some Churchmen (who are employers) will not be informed on the relationship of unrestricted child labor to our Health Bills and our Crime Bills and our undertaker's accounts.

The problem of intemperance may be considered not as a question of men's habits but rather as a more serious question that the best authorities have rated as a national disease. Diseases cannot be stamped out by pleading state's or citizen's rights in the matter of personal liberty, but rather by stringent legislation. Victims of this terrible disease turn to the followers of the Master. They find that in certain cases the Clergy, as well as the laity—and please remember in certain cases that these indifferent Church members are often prominent in affairs—not only are indifferent regarding the real issue but are actually "blind leaders of the blind," inasmuch as these prominent Churchmen are spreading this contagious disease.

(To be continued.)

## POEMS Worth Preserving

### SPINNING

(Helen Hunt Jackson, best known as the author of "Ramona," was born in Amherst, Massachusetts, 1831, and died in San Francisco, 1885.)

Like a blind spinner in the sun,  
I tread my days;  
I know that all the threads will run  
Appointed ways;  
I know each day will bring its task.  
And being blind, no more I ask.

I do not know the use or name  
Of that I spin;  
I only know that some one came,  
And laid within  
My hand the thread, and said, "Since  
you  
Are blind, but one thing you can do."

Sometimes the threads so rough and  
fast  
And tangled fly,  
I know wild storms are sweeping past,  
And fear that I  
Shall fall; but dare not try to find  
A safer place, since I am blind.

I know not why, but I am sure  
That tint and place,  
In some great fabric to endure  
Past time and race,  
My threads will have; so from the  
first,  
Though blind, I never felt accurst.

I think perhaps this trust has sprung  
From one short word  
Said over me when I was young,—  
So young, I heard  
It, knowing not that God's name signed  
My brow, and sealed me His, though  
blind.

But whether this be seal or sign  
Within, without,  
It matters not. The bond Divine  
I never doubt.  
I know He set me here, and still  
And glad, and blind, I wait His will.

But listen, listen, day by day,  
To hear their tread  
Who bear the finished web away,  
And cut the thread,  
And bring God's message in the sun,  
"Thou poor blind spinner, work is  
done."

Helen Hunt Jackson.



## ROUND ABOUT THE PARISH

A Series of Articles by

**GEORGE P. ATWATER**

Rector, Church of Our Saviour, Akron, Ohio

### XIII THE DAY'S WORK

(What does the parson do during the week? He must write his sermon, of course. Perhaps you would like to follow him through one day. Let it be understood that he has many pleasant experiences, many happy points of contact with his people, many messages that encourage and inspire. These you may infer from the other parts of this record.)

But with a vast number of difficulties that confront him, you are perhaps not aware. May he write of them with a good nature and with a keen sense of the humor of it all. It is all part of the day's work.

Should this report prompt you to hesitate to bring any real trouble or need or inquiry to the parson, even over the telephone, you do injustice to his devotion to his work and his desire to help you.)

#### Part I

The Minister came early to his study one Tuesday morning after a Monday spent on a little fishing trip. He had a good week before him and a mind refreshed from his Sunday labors. By the way, it is not Sunday's labors that make the Minister feel on Monday like a dismantled battleship, but it is the preparation for Sunday's labors during the preceding week, under conditions that would torment the ordinary business man into the conviction that he was suffering from an attack of psychasthenia.

The week's work for the Minister was as follows:

A sermon to prepare.  
A lecture on Jerusalem for a study class.

A paper for the Ministers' meeting. Thirty or forty letters to write.  
Ten organizations to meet and direct.

One wedding to attend.  
Church leaflet to write, guide through the printing office and send out.

Sunday School lessons to arrange for the following quarter.

Forty calls to make.

Let it go at that. It was to be only a moderately busy week of ten hours a day.

Bright and early on Tuesday morning he steps into his study and thinks of the good day he will have for his sermon and lecture. Hardly had he concentrated his mind upon his sermon when his faithful telephone began its tuneful lay.

7:10 a. m.—Brrrrrrrr.  
("Oh, that telephone!" thought the Minister, "it has awakened early.")

Minister.—"Yes?"

Telephone.—"Is this Mr. Blank?"

Minister.—"Yes."

Telephone.—"This is Charlie Wiggins. Is there a meeting to-night?"

(There has been a meeting of the boys on Tuesday nights for seven months. One Tuesday the Minister failed to be there, and for the next three months Charlie Wiggins began his Tuesdays by calling up the Minister to make sure that he need not come two blocks in the evening only to be disappointed.)

Minister.—"Yes, Charlie, meeting as usual."

Telephone.—"I didn't know. Good-bye."

—7:20 a. m.—Brrrrrrrr.

Telephone.—"Hello, is this Mr. Blank? This is Mr. Jones. I tried to get you all day yesterday." (Resentfully.)

Minister.—"I was out of town yesterday, Mr. Jones."

Telephone.—"I want to tell you that you have been elected on the board of trustees of the Municipal Lodging House Society. There will be a meeting of the Trustees this afternoon at two o'clock, at——Hall. Can you be present?"

Minister.—"This is an unexpected honor, Mr. Jones, and I am not sure that my duties will permit me either to accept the appointment or be present at the meeting. I know nothing of your work."

Telephone.—"We are about to raise funds to build a lodging house and it is the duty of the Clergy to support every social work. I am sure that you will not feel like declining to aid in this project. Moreover, you have been elected on the Finance Committee."

(This began to be serious. Why do people expect the Clergy who already have more than their share of financial

difficulties to become financial agents for organizations?)

Telephone.—(Taking the Minister's moment of silent reflection for consent), "We wish to have a good report this afternoon and we wish you would see the following persons during the morning and ask their help. You can get it if any one can."

(Mr. Jones then reads a list of ten of the richest and most besought men in town. They were men whose friendship or friendly acquaintance the Minister would not dare betray by an appeal for funds for any promiscuous venture, and only with great reluctance for any well established and useful charity.)

Minister.—"No, I cannot do that but I will go to your meeting."

(It seems the only possible way to head off any premature announcement of his interest in the undertaking. At the same time it will permit some investigation of the real worth of the project.)

Telephone.—"Thank you, at two o'clock."

7:25 a. m.—Brrrrrrrr.

Telephone.—"Is this the Reverend?"

(There it goes again—the everlasting misuse of the word reverend.)

Telephone.—"This is the Niagara Coal Co. Will the church be open today?"

Minister.—"I believe not."

Telephone.—"We are going to send up a load of coal at 10 o'clock. Will you be there?"

Minister.—"Do you expect me to put it in?"

(This retort cost the Church five dollars, as the hearer lived near and usually sent this amount to the Church Treasurer at Christmas. He omitted this attention the following Christmas.)

Telephone (gruffly).—"We can't get the coal in unless the church is open."

Minister.—"O yes, you can."

(Long explanation follows as to driveway and coal chute.)

7:30 a. m.—Brrrrrrrr.

Telephone.—"Hello, this is the Evening Advertiser. Did you see in last night's paper a despatch saying that some Ministers in New York will have moving picture shows in their Churches?"

Minister.—"Yes, I noticed the item."

Telephone.—"We wish to get an expression from our Clergy on the subject. What do you think of it?"

Minister (not being desirous of ignoring the paper that had been obliging on many an occasion).—"Why, I think it is all right, if they want to substitute entertainment for religion, otherwise not."

Telephone.—"That's just what we believe. Thank you."

(When the interview appears it is something like this: "Rev. Mr. Blank approves of the idea. He says that we ought to have more entertainment in our churches. People who work hard during the week should have something to amuse them on Sundays. Religion has its place in the churches, of course, but in the failure of religion to attract the masses entertainment makes a good substitute.")

(To be continued.)

### The War's Spiritual Interpretation

By Bishop Charles D. Williams

Let us give our people, if possible, the spiritual interpretation of this great tragedy. Let us discern in it the hand of God and trace the lines of His Providence therein. They are there, that hand and Providence of God, becoming more and more visible as the tragedy deepens.

When the war began, I, for one, despaired of civilization, social progress and religion itself. It seemed to me as if the clock had been set back for years, if not for centuries; as if all the promising movements of reform and progress with which the world was then teeming were checked indefinitely.

But as I see it now, God is working His purposes out faster and more surely than they could have been attained in our poor human ways. Every goal of which the servants of the ideal have dreamed seems nearer and more certain by reason of this awful tragedy. Russia has become a democracy, though yet stumbling and wondering

at her new task of self-government. Democracy in all other nations has received a definite and mighty impulse to expansion and progress. And there can be no end to this struggle until democracy in some form is established in Germany and the last vestige of irresponsible government is swept from the earth. The peoples of the world will no longer suffer autocrats by divine right to determine their destinies and send their sons to the shambles for the attainment of dynastic ambitions. Every movement towards social progress and reform has been stimulated. The age of greedy and selfish individualism is closing. The new era of co-operation for the common good is dawning in every nation and among all the nations. A new and better world is being born out of these universal travail pangs.

This awful baptism of blood is regenerating the nations. England has shaken off her sordid commercialism and her internal strife and is inspired by a new passion for international righteousness, a new consecration to justice, humanity and world-wide peace. France, once esteemed the garrulous, frivolous, if not morally corrupt people, has risen to a sublime height of silent endurance and heroism. She says less, does more and stands higher than any people on earth today. And America, threatened if not dying with an apoplexy of wealth and luxury, may be saved by this awful blood-letting. America, divided by the greeds of her individualism, may be welded into unity in the fires of this terrible experience and learn the new world spirit of co-operation for the common weal.

### The War Deepens the Religious Spirit

SO SAYS A FRENCH CHAPLAIN

A French Army Chaplain who was called to the colors as a soldier for clerical duty at the outbreak of the war but who asked to be sent to the front as Chaplain because, as he says, "I wanted to get into the real war and give some personal help to my compatriots," has just finished a six months' tour of the United States and is preparing to rejoin his division "somewhere in France" next month. He is the Abbe Patrice Flynn, "an Irish name," he remarked jocularly, "but I am a true Frenchman, as I was born in Paris, and for several years before the war was Pastor of a parish at Suresnes, a few miles from Paris."

Chaplain Flynn in the course of a very interesting interview in the N. Y. Times speaks of religious conditions at the front as follows:

"Another thing that the war is doing for France," the Abbe Flynn continued, "is a vital deepening of the religious spirit among all classes of people and a broadening of the truth that, although our religious beliefs may be different, we are all the children of the same God. Most of the French soldiers are Catholics and the majority of Chaplains are of that faith, but there are many Protestant Chaplains, and every army corps has one Jewish rabbi. And I am glad to say that there is a delightful fellow-feeling among these three faiths. Regardless of personal belief, the Chaplains all help one another in emergencies."

"Let me tell you an interesting story occurred on one of the battlefields. A Catholic Priest was giving the last rites to a dying soldier when a shell burst overhead and killed the Priest. A Jewish Rabbi saw it. Running up, he took the cross from the dead Chaplain and pressed it tenderly to the lips of the soldier. Instead of wearing a cross as their insignia, the Jewish Chaplains wear a representation of the Books of the Law. We are all trying to do our bit as we know it for the cause of humanity. Let me give you one more story. At Verdun a Catholic and a Protestant Chaplain were forced to seek shelter one night in an abandoned hut. A shell came through, made a great hole in the floor, and exploded in the cellar. Neither man was hurt, but the yawning hole was between them. The Protestant Chaplain reached out his hand across the hole to the Catholic Priest and said with a smile:

"Well, brother, isn't it a good thing that we were separated by some little differences at this time?"

"France and America will know each other better after the war, and the deep cementing of a friendly spirit that has existed between the two countries for so many years will be one more of the national blessings which we will realize more truly when peace and the recognition of personal rights come to the fighting countries."



### THE LITTLE MAIDS FROM CROCUS TOWN

Crocus Town must be a delightful place indeed, if the pretty maids who make their home there are any indication. That reminds me of a story I heard about them, and which I wish to tell to you.

One day all the little maids who live in Crocus Town made up their minds to go on a little journey to another town not far distant. As they wished to look attractive, they dressed themselves up in their prettiest gowns. There were purple gowns striped with white, blue gowns, white gowns, and gowns of orange hue. Never did maids look sweeter and fresher than they as they started on their journey.

They tripped along gaily and blithely, and soon reached the city where they intended to visit, but found that they could not pass beyond the walls. The gates of this city are frozen up all Winter, and the people who live there never open them until the Spring comes and melts away the ice and snow.

The little maids were quite impatient, so they began to knock upon the gates with little sharp raps. I think they must have hurt their tiny knuckles, they knock so hard. But no answer came. The gate papa did not seem to hear them, or he heard them and did not wish to open his gates so early. Then all these little maids from Crocus Town began to call out in their sweet voices, and implore the watchman to let them in out of the cold.

They said: "We are cold, Warder, and we are in our bare feet. For little maids we have come quite a long journey, and we are tired and faint and hungry. Please, please, dear Warder, let us in." He must have had a very hard heart indeed to resist such an appeal, so the gates began to swing back, with many a creak and crack. Just as they were a little way open, one little Crocus maid slipped through, crying, "Where is Spring, dear watchman, where, oh, where is Spring?" And the watchman put on his sweetest smile, and bowed and said: "The Spring? Why, the Spring, dear maid, is you."

### Training Camps for Christians

By Rev. William B. Kinkaid, Los Angeles

I suppose that there is no longer any question in the minds of true men about the principles which are at stake in the world war. When the war was a vague and distant and unreal thing, which we thought of perhaps as an unpleasant incident happening six or seven thousand miles away, and of which we read as we might read the history of wars long past, with a quickening of our pulse at the bravery of the warriors and with an outgoing of our sympathy for those who died and those who suffered, but with little feeling of actual personal concern in it—when this was so, there may have been some confusion in our minds. But since it has come knocking at our own doors, summoning our own young men to take their places in the ranks and summoning us to do our part at home, the imminence of the peril has clarified our vision, and we are able to see what it is all about. We ought to have seen it long ago. It should have been evident that the magnificent spirit shown on the one side could have arisen only from the knowledge that the war was for something far greater than even home and country, noble and inspiring as those ideals are—that it was God's war, and that the men were inspired by that assurance to superhuman effort and endurance. And it should have been evident from the bestiality and frightfulness on the other side that the forces there, through mad rulers or through national insanity, were fighting on the side of the devil. But thank God, however slow we were in comprehending it, we are at last coming to a realization of the truth. We are at last learning where we stand, and are beginning to see the vision.

### THE WORLD WAR A SPIRITUAL CONFLICT

The war in which we are engaged I believe is in its essence a spiritual war. Let slackers and cowards and socialists unworthy of the name rant as they will about its being a struggle for a mercantile supremacy or a battle of puppets with the strings pulled by Wall Street and the other money markets of the world. It is not now, if it ever was, a war for material things; it is a war for an ideal, an ideal which is part of our Christian heritage and the defense of which is our Christian duty. I am firmly convinced that the war could never have happened if all Christians had been true to their profession and had walked consistently with their high calling. If we had done that, long before this enduring peace would have flowed like a river through the world and war would have been impossible. And because we have failed, the war is

upon us as the inevitable result of our sins. But it is more than a punishment; it is a cleansing and a healing penance by means of which we may if we will correct the results of our sins of the past and escape the frightful thing into which those sins were about to plunge us and to which we had almost condemned the generations of our children—a world without God, worshipping the false gods of material prosperity and pleasure and selfishness. Salvation through sacrifice and suffering—that is what it is—the salvation of the world from our sins and the penalty of our sins, a wrestling from the devil and from his domination of a world upon which he was fast tightening his grip. A holy war, a spiritual combat, God's fight.

### ARMY TRAINING CAMPS

My mind had been working along toward these conclusions for some time when it was my privilege to pay a visit to the Reserve Officer's Training Camp at the Presidio, in San Francisco.

It was that visit, I think, which served to crystallize the ideas which had been somewhat fluid and unformed on the subject of the relation of the Church to the war. No one could, I think, fail to be affected by what was to be found there. There were fifteen hundred young men from all the walks of life almost; business men, lawyers, college professors, and students, men who had lucrative positions in the world and had been to a large extent their own masters. They had given it all up and had presented themselves for training in the art of war. They had given up a great deal of money, almost all of their personal luxuries and a great many of the ordinary comforts and conveniences of life, all their former interests and amusements, all their time, and above all their own wills. From 5:30 in the morning when the bugle sounded to awaken them until 9:30 at night when they must all be in bed, every hour of their day was arranged for them. And the tasks to which they were assigned were not always pleasant. Men who had never had to do a thing for themselves had to make their own beds and pick up their own clothes; they were assigned to "kitchen police" duty, and for three days at a time had to scrub kitchen floors and peel potatoes and empty garbage. You are all more or less familiar with the routine of life at one of these camps, so that it is unnecessary for me to enlarge on the details. The point is that these men, accustomed to lives of comparative ease and to regulating their own time and doing what seemed good to themselves, to having opinions of their own and the privilege of expressing them and living in accordance with them, had given up every bit of freedom which was theirs and submitted to the rule and direction of the will of another. And for what? It was in order that they might be trained to take their part in a conflict which their consciences told them was right, and failure to engage in which they would consider a disgrace.

(To be continued.)



## Isaiah's Message to Our Own Age

By Rev. Carroll Lund Bates

A quality that has been many times noted in the Bible is its perpetual modernity. It speaks to each age in its own language, and to every individual in his own tongue. More than this, it takes its place as a monitor beside the age or beside the individual, and speaks in the tones and words of one possessed of an intimate knowledge of circumstances.

In no case is this more observable than in the utterances of Isaiah. One feels, as he reads this prophet, that he is not listening to a voice of long ago, but that he reads the words of one well informed upon present day issues. Instead of in Jerusalem, this man might well be in New York. Instead of dealing with Judah, Israel, Egypt, Assyria, he seems to be dealing with England, America, France, Germany, Turkey.

Of course this perpetual modernity of the Bible, though passing strange upon its face, finds partial explanation in the fact that moral principles, like God, remain the same, and that the moral obliquities of humanity repeat themselves.

Let us, by a process of not at all difficult thought, then, translate the message of Isaiah into the terms in which it speaks to the present hour.

This prophet comes upon the scene of action at the close of a period of national and material prosperity. The end of the reign of Uzziah marked a high water line in Judah's history. The young prophet himself seems to have first been an optimistic and somewhat narrow Jewish patriot, fired with the feeling that Judah only was God's chosen nation, and that Judah alone was fit to rule (Chap. ii:15).

Judah's material prosperity, however, bore fruit in moral laxity, in soft self-indulgence, and in pride. People and monarch alike mocked God by worship without righteousness. Finally Uzziah exhibited, in his own person, the spirit of the age, in that he arrogantly usurped the office of the Priesthood, and attempted to offer incense in the Temple, whereupon he is smitten with leprosy. When, subsequently, Ahaz came to the throne, the weakness that the self-indulgence of a prosperous age engendered became apparent, while the first faint mutterings of the invasion of Assyria were heard. Assyria meant savagery. It was a nation that knew no such word as right or mercy. It was a nation that looked at treaties as "scraps of paper". Isaiah xxxiii:8 needs no translation into modern terms. It sounds startlingly modern as it stands: "He hath broken the covenant, he hath despised the cities, he regardeth no man."

It was "in the year that Uzziah died" that Isaiah had his call (Chap. vi). He saw "the Lord high and lifted up". He saw what symbolized to him the majesty of offended righteousness. He heard angelic voices proclaiming God as holy, and there came to him the consciousness of the unrighteousness, and therefore the weakness, of those he represented. "Woe is me! for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips."

Thus Isaiah becomes an example of a soul that by persistency in faith through dark times, sees God finally through the fog, and he rises from his prayer and reverie prepared to declare the moral issue in the terms of his own hour.

He first becomes the uncompromising censor of his age. His first chapters are inked with indignation at his times, because that, while his nation has had particular opportunity to know God, it has ignored God, and even defied God.

Scathingly he rebukes his age, its licentious indulgence and vanity (Chap. iii:16, etc.), its social indulgences (vs. 15). From being an optimistic patriot, he bids fair to become a pessimist (ii:22). "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

But this mood of pessimism passes. Isaiah mounts the next step of his staircase as a seer by the new discovery that the Jews do not monopolize God's love, but that God's love finds its objective in a world made to be the Kingdom of God. It is under the spell of this discovery that Isaiah's optimism returns. His optimism is now no narrow optimism. It is an optimistic vision not of Israel reigning for itself, but of Israel the servant—of Israel willing to suffer for the gathering of the Gentiles into the Kingdom of God. Whether the first part of the second part of the proph-

ecy are by separate authors is apart from the purpose of our present study. The whole book is, at any rate, a unit, and it sweeps on to the splendid outlining of Israel charged with a new conception of national mission. The Israel of Isaiah's new conception is not a nation seeking, under the special protection of God, a selfish national prestige. Isaiah's own spiritual rebirth is marked by a rebirth of his idea of patriotism. His new idea is that Israel shall be willing to suffer. Let the Assyrian come. Let him afflict. By his afflictions Israel shall be redeemed. A redeemed remnant shall be saved. Around this remnant, as a nucleus, the Kingdom of God of all nations shall form.

Out of this reverie of the prophet chapters 52 and 53 take form. These are the picture of the Suffering Servant, but also, perhaps even consciously in the prophet's own mind, the long expected Messiah, who shall follow also the true and new discovered principle, who shall serve by a sacrificial service, and should "see out of the travail of his soul and be satisfied".

The message of Isaiah to the present age is easy to discern. America has passed through an era of great material prosperity, and its optimism has been narrow. Our prosperity has given us abundant means for self-indulgence. We have repeated in American life every sin that Isaiah rebukes. The sin which Isaiah's first chapter rebukes, and which in his mind seems to comprehend the rest, namely the offering of "vain oblations", the trust in worship without righteousness has been an American sin. Our Church-going has been conventional, much of it has been in the spirit of smug sectarian self-satisfaction.

Isaiah's Assyria is, of course, for us Pan Germanism's lust for world empire. Had Isaiah been here to paint Germany for us today, he could have done no better than he has done in his word picture of this cruel, lustful empire, knowing no mercy, and yet, in his estimation, a hammer to be used for the purposes of God.

One has but to read the ringing message of President Wilson to the lately assembled Congress to realize that the American citizen is speaking here, not as the old but the new Isaiah—as the Isaiah who has been reborn himself, and whose patriotism has been reborn.

America is filled with these new Isaiahs now. With the consciousness of the sins—the sins of selfishness that rich and poor have been guilty of alike—with the threat of this Twentieth Century Assyria sounding in our ears, with this mocker challenging us that she will force the materialism with which we ourselves have trifled upon us, and fetter us with it—out of all has come a great rebirth. Truly President Wilson's message is a re-script of Isaiah's splendid pledge of faith. "Let Assyria come on," said Isaiah. "Let her do her worst. At the most she can only be the hammer of God to bring the accomplishment of the purpose of God more near. And that purpose is that by Israel's suffering service a Kingdom of God shall be moulded out of all the nations." And President Wilson, merely voicing the thought of millions of Americans, says similarly, Let Germany strut and boast and kill and do her uttermost. America offers her back to the stripes as the suffering servant of God. America now discerns that her smug and narrow patriotism was wrong. We will go through suffering service to the accomplishment of what God is designing to do thereby. And this is what He is designing to do, and will do—He will build up by America's travail the great worth while Kingdom of God, the federation in a covenant of perpetual peace of the free nations of the world.

## Bishop Lawrence Speaks Plain Words

(Continued from Page Four)

and it would be going on many times multiplied if it were not for the vigilance of those in authority in Nation, State and Municipality. Public opinion is so sensitive on these questions, sometimes so hysterical, that it is difficult to arouse and yet not alarm. Secrecy always breeds suspicion and exaggeration. I believe that the best corrective of hysteria is reliable publicity and that it is the duty of the medical profession to give the facts. Until they do, others must speak.

These few plain statements I want to make. In meeting present conditions a strong public opinion is needed to stimulate and support the strong arm of the law. The people have a right to demand of the authorities of the Army and Navy such dis-

cipline in and about the camps as will give reasonable protection to the men and boys.

The State, City and surrounding communities are in duty bound to join together in support of the military discipline and the protection of men and women. If any citizen has criticism, complaint or suggestion, let him send it to the Committee on Public Safety at the State House, which is on the job and can be trusted.

The people of the communities in all their relations, civic, religious, educational, social, moral, and charitable, are in duty bound to get together, to sink differences, social prejudices, personal ambitions, and to plan and work for the welfare of the whole community, military, naval, and domestic.

Only one class do I single out for special notice. The mother of every girl in this country should ask herself, "Am I doing everything by my example, my housekeeping and my sympathy with the best interests of my girl to give her the strongest safeguards of character and honor? Am I watching her days and evenings with cordial sympathy and leading her towards interests that will fill her thoughts and life? Let the father of every boy see to it that he is the advisor and leader of his son. In this country the camps may be reasonably protected; and the men may by military discipline, self-discipline and public sentiment be held up to American standards. To use Secretary Baker's words, let us "gird them with an invisible and spiritual armor."

When, however, they reach the shores of France and England, they must leave behind great protective forces; they have cut loose from home and public opinion, they are each only one of a great mass; a mass of material forces. They are in countries of other standards; in the trenches, where the physical and nervous powers weaken, and in the reaction of rest, where the outworks of character are endangered. The awful experiences of some of the Colonial troops give us solemn warning. How to meet the vice conditions in Europe is one of the most baffling problems with which our military and sanitary authorities have to deal. They need the strong and intelligent support of the whole people. The Nation which has drafted her boys and men to give their lives for her is in all honor bound to use every possible means for their protection. As one of the noblest women in this State said at a public hearing to Governor McCall, "I have gladly sent my only boy to the front and am ready to have him give limb or life for the country, but I can never forgive the country if through its neglect he be sent home disabled by preventable disease."

God protect our boys and men across the seas. May the memories and traditions of home and mother and wife defend them! Herein is the glory of our faith. Behind discipline, and public opinion and all outward defences stands character; character, self-disciplined, purer, truer, stronger because founded deep in the character of Him who had such confidence in men that He could trust them with freedom. Even in the most saturated atmosphere war zone, the soldier whose life is really hidden in Christ, really so, may be free from discipline and at the same time stand pure and true.

January 1st, 1918 marks the fiftieth anniversary of the beginning of St. Augustine's School, Raleigh, N. C. The Rev. J. Brinton Smith, D. D. (who has been Secretary of the Freedman's Bureau of the Board of Missions), in co-operation with Bishop Atkinson of North Carolina, inaugurated the work in 1863.

In 1865, 97 per cent of the Negro race was illiterate. In 50 years the illiteracy has been reduced to 30 per cent, a marvelous growth, perhaps unparalleled in the history of the education of the world.

The work of the Church among the Colored people of the South waits on the rowing spirit of co-operation among the people of the whole country. The people of the South are gradually awakening to their great responsibility. Mission studies of this problem are being made by young men in the Southern Colleges. Studies in Social Service and in Missionary Extension are showing the people of the Fourth Province the tremendous problems that lie at their door. When they awake to the necessity of action, their work will be supported by the Church people of the whole country, and the Bishops of the South, the leaders of the work, will have the whole Church back of them. "A Record of Fifty Years", an interesting pamphlet showing the work of the School's graduates, has recently been published, and will be sent by the School to any one interested.

## "Fall in! March!" Into Church They Went

BEING THE EXPERIENCE OF A BROTHERHOOD OF ST. ANDREW CAMP SECRETARY AT CAMP MORRISON, VIRGINIA

On the Sunday afternoon before Christmas two men were approaching the Immanuel Mission at Morrison, Virginia, adjacent to Camp Morrison. The first was a clergyman, the Rev. Henry G. Lane, Rector of St. Paul's Church, Newport News. Beside him walked William J. McConnell, Camp Secretary for the Army and Navy Department of the Brotherhood of St. Andrew.

The Rev. Mr. Lane is a busy man. He has his own Parish to care for, and in addition spends many hours at the camp. Early every Sunday morning he goes to Camp Hill to conduct a service for the soldiers. Returning to the city, he officiates at the morning service in St. Paul's. Then, at 3:30 o'clock, he is again at Camp Morrison. The camp is a good eight miles north of Newport News.

McConnell, the Brotherhood Secretary, is of St. John's Parish, Cynwyd, Pa. He is a candidate for Holy Orders. In October he began his work at the Ambulance Corps camp in Allentown. Later he was transferred to Camp Devins, Ayer, Mass. He is giving six months to army work.

As the Rector and the Camp Secretary neared the Mission, they beheld a squad of soldiers approaching from the opposite direction. They were about to conduct a service in the Mission, and the Camp Secretary was to deliver the address. Naturally, he was interested in having a good congregation.

"Are they coming to the service?" he asked his companion.

"I believe so," the clergyman replied. "Some will attend. Perhaps all; I cannot say."

Whereupon Mr. McConnell decided to help things along a little. As the troopers came within hearing distance, he raised his voice and hailed them. "Just a moment, boys," he shouted. "We are about to commence our service. We would like to have you come in and join us."

The enlisted men hesitated. Some grinned. All looked toward their leader, a young lieutenant, who sized up the situation and acted with military precision.

"Fall in!" he snapped, "Left face! Forward! March."

And as the Clergyman and the Camp Secretary gazed on in astonishment, the column of men, marching by twos, filed into the little Chapel.

It was a strange and impressive sight on that cold December afternoon—the small country Church and the khaki-clad men filing in through the entrance, led by their lieutenant. The Sabbath quiet lay over the rural district, a vast expanse of fields and trees were in view, with here and there a country homestead. Beyond, lay the great camp.

Hurrying into the Chapel, the Rev. Mr. Lane and Mr. McConnell vested, and the service began.

But McConnell took the liberty of changing the text. Photographed indelibly upon his brain was the vision of that khaki file passing up the path into the Church; and as he opened the Bible to the 122nd Psalm, he read a verse which shall ever after have a new meaning to him.

Thirty privates and two lieutenants sat in the pews, with several civilians, men and women, in the rear of the Chapel. It was an appreciative congregation, and Mr. McConnell preached as he never preached before; for his text was: "I was glad when they said, We will go into the House of the Lord."

Just as the last fiscal year was closing and the final records were being made, a gentleman walked into the Treasurer's office and asked for a short extension of time for his particular Diocese which was still far short of meeting its apportionment for General Missions. The extension was granted. A few days later he returned with twenty thousand dollars in various bonds as security and asked that his Diocese be credited with having come that much nearer its apportionment.

Then he started out to collect his twenty thousand dollars. He believed in Missions seriously enough to give both time and effort to the work of helping others to recognize their responsibility. If unable to make others see their opportunity, he was willing to forfeit that portion of the securities equivalent to that part of twenty thousand dollars he was unable to collect.

## Persistent Rector Wins Chance to Fight for His Country

After having been three times rejected for military service because of physical disability, the Rev. Louis A. Parker, Rector of St. Ambrose's Church, Chicago Heights, Ill., has resigned, says the Chicago Heights Signal, to join the forces of Uncle Sam in the war against autocracy. His resignation took effect on the Feast of the Epiphany.

"The Rev. Mr. Parker first sought to join the Officers' Training Camp last June. He was rejected. He appealed from the decision of the examining officers, was re-examined and again rejected. This Fall he made a third unsuccessful attempt. Determined to fight for his country, he for the fourth time made application for a post, either as a member of the Signal Corps or as a Chaplain, this time with a promise of success. The Rev. Mr. Parker came to Chicago Heights about four months ago. His painstaking application to duty and zealous endeavors soon made their force felt, and St. Ambrose's has steadily grown in numbers and strength under his guidance. His many friends in Chicago Heights regret his departure, but wish him Godspeed in his patriotic enterprise. He will be succeeded at St. Ambrose's by the Rev. George Dudley Barr, formerly Senior Curate at St. Peter's Church, Chicago."

## How Chaplain Bartow Wins Men

The Rev. Arthur J. Gammack, who served for two months as a voluntary Chaplain at Camp Devins, in the course of an address given before the Episcopalian Club of Massachusetts, said: "Since I left that camp another man has taken my place—a man whose name I repeat with respect and affection. I refer to the Rev. Howard K. Bartow. He should have been here this evening. I said to him: 'Bartow, aren't you coming?' He said: 'No; I can't spare the time.' That man, fine in feeling, aristocratic even in his face, is living the life of the common soldiers. He stands in line with his aluminum plate and cup and receives his food in the common way. He is loyal in trying to help out the work of the Regimental Chaplains. He told me that he had spoken with at least a thousand men, and not one of those men had rebuffed him when speaking on the subject of religion." The Rev. Mr. Bartow is a Chaplain of the Y. M. C. A.

## A New Rector for St. Luke's, Pawtucket, R. I.

A congregation that taxed the capacity of St. Luke's Church, on Weedon Street, Pawtucket, heard the new Rector, the Rev. Arthur J. Watson, deliver his first sermon. After declaring that "The best thing you can say about a man is that he is awake, awake to the best possibilities of life", he said in part:

"It was once believed that there were races of people without the instinct of worship, but as knowledge advanced that theory is abandoned. The Kaffirs of Africa, the Bushmen of Australia, the head-hunting Dyaks of Borneo, types of wildest men, all have been found to be the worshipers of something. Man will worship God, or gold, or a totem pole.

"It is just as natural for a man to worship his Creator as for a plant to grow towards the light. The spiritual organization of man contemplates worship, just as certainly as his physical organism contemplates exercise and his mental organism thought. There is also an instinctive sense of the beautiful, as of worship. Here, then, are two primitive impulses, that to represent the beautiful, which leads to art, and that to worship, which leads to God."

In conclusion, he said: "How many there are in every community without the gifts and graces which make men great, whose names are radiant with a glory that cannot die, because they learned the secret of soul-power, whose lives of self-denial prompted them to social service for the good of the race, to a love of the beautiful more than life."

The man who makes God and religion supreme finds that a spirit of harmony has descended on his life. Culture and conscience, home and business, joy and pain, love and sorrow, life and death, swing into line, find their place, and move forward to the life that is life indeed.—Alexander Connell.