

# The Witness

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

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## DIOCESAN COUNCILS

### MISSISSIPPI AND NEW HAMPSHIRE

#### Ninety First Annual Council of the Diocese of Mississippi

The 91st Annual Council of the Diocese of Mississippi met in St. Andrew's Church, Jackson, on Tuesday night at 7 o'clock.

Hitherto the Council has always met in May. This year it was just at the end of the longest continued cold spell the South has known for forty years. In every town in the state the plumbing succumbed and the whole state was on short rations of coal. The Rector of St. Andrew's could secure only a ton to keep the Council warm and he was compelled to pay \$2.00 for the hauling of that ton. In spite of all the difficulties the attendance at the Council was good, though many a familiar face was missed because of enlistments in the army and navy.

Although the present year was only eight months in length a great many of the Parishes and Missions paid assessments and apportionments on a twelve month basis, and the reports of the various financial committees showed substantial balances on hand. It may be of interest to other editors to know that the official organ of the Diocese, THE CHURCH NEWS, paid every obligation and started the new year with a cash balance of considerably over \$100.00. The Council gave a rising vote of thanks to the editor, Rev. Albert Martin, for the way in which he was conducting the paper. The principle elections were as follows:

Standing Committee—Clerical, Rev. William Mercer Green, Jackson, President; Rev. J. Lundy Sykes, Laurel, Secretary; Rev. Albert Martin; Rev. L. W. Rose, Lay, Judge L. Brame; Marcellus Green, Dr. Dubar Rowland, Mr. P. S. Gardiner.

Secretary of the Diocese—Rev. Albert Martin, Yazoo City, Miss.

Treasurer of the Diocese—Mr. I. W. Richardson, Meridian.

Registrar of the Diocese—Rev. Nowell Logan, D. D., Pass Christian. Chancellor—A. M. Pepper, Lexington.

Trustees of the Episcopal Fund and Church Property—Rt. Rev. T. D. Bratton, Jackson; Judge L. Brame, Jackson; Wiley P. Harris, Jackson.

Deans—Of Jackson, Rev. Robt. E. Grubb; of Natchez, Rev. Joseph Keuhle; of Oxford, Rev. F. N. Atkin; of Pass Christian, Rev. Nowell Logan, D. D.; of Columbus, Rev. J. H. Boosey; of the Delta, P. G. Davidson.

The Council found Mississippi in the midst of an experiment which is being watched with great interest. A Diocesan-Wide Campaign for an Every-Member Canvass in the interest of Missions was being started when the Council convened. Three Secretaries of the Board of Missions of New York, Rev. Robt. W. Patton, D. D., Rev. Louis Wood and Rev. R. L. Clarke were, at the request of Bishop Bratton, in the Diocese for one week before the Council, visiting every point that they could reach in the interest of Education for Missions. These Secretaries were present at the Council, where they conducted, each day and night, a meeting of inspiration and information for both the Council and the members of St. Andrew's Parish, which Parish will at once begin its every member canvass. It was the Bishop's idea to have each delegate to the Council take the knowledge and inspiration back to his Parish and to prepare it for what is at once to follow—a Diocesan Wide Every Member Canvass for Missions. At a conference after the Council a committee of Clergymen was appointed to prosecute this work. This committee is known as the Diocesan Missioners for Missions and is composed of Rev. Messrs. H. H. Sneed, Byron Holly, E. A. De Miller, J. Lundy Sykes,

William Mercer Green, Holly W. Wells, Joseph Keuhle, J. W. Fulford, J. H. Boosey, P. G. Davidson, Albert Martin, and G. Gordon Smeade. This committee will cover the entire Diocese in the interest of Missions before Mid-Lent.

This movement brought forth the definite action of the Council concerning a Coadjutor. Purposing to let nothing interfere with the canvass, the Bishop wished to withdraw his request for a Coadjutor, which was definitely made at the last Council. When this became known, the clergy, in a conference, appointed the Rev. Albert Martin to go before the Council with the resolutions, as follows:

That a Bishop Coadjutor should be elected as soon as possible, and to this end the assessments of every Parish and Mission be increased 75 per cent until such time as an Endowment of \$50,000 could be raised, and to place a man in the Diocese to raise the said Endowment, the increased assessment to take care of the salary of the proposed Coadjutor until the Endowment should be raised.

The Council passed these resolutions unanimously, and added another—that the Secretary of the Standing Committee should write the various Bishops and Standing Committees of the Church, asking consent, and stating reasons. This brings the long-delayed matter of the Coadjutor to a definite head. It is hoped that he will be chosen by the end of the year, as Bishop Bratton, although recovered from his recent operation, is far from well, and the Diocese is a widely scattered one, with large territory, and railroad facilities not of the best.

#### New Hampshire Diocesan Convention

The Convention of the Diocese of New Hampshire met Jan. 15 and 16 in the Parish House of Grace Church, Manchester, the Rev. George R. Hazard, Rector. After a conference on the Church and Prohibition and the Church and Socialism, which was held under the auspices of the Social Service Commission, Rev. Samuel S. Drury, D. D., presiding, the Convention opened its session, the Bishop in the chair, and proceeded with routine business. In the evening a public service was held in the Church to present the Church's responsibilities created by the war, the speakers being the Rev. Arthur W. Stone, U. S. N. Chaplain at the Navy Yard, Charlestown, Mass., and the Rev. Howard K. Bartow, Chaplain at Camp Devens, Ayer, Mass. Chaplain Stone told of the many and varied demands made on a Chaplain's time, and Mr. Bartow's story amply justified the War Commission's system of Voluntary Chaplains.

The second day's session began with a Corporate Celebration of the Holy Communion, Bishop Parker being the celebrant.

The morning session proceeded with elections, the only changes being in the Board of Managers of Diocesan Missions and the list of deputies to the Provincial Synod, the Board of Managers elected being the Rev. Messrs. W. P. Niles, A. M. Dunstan and J. C. Flanders, and Hon. R. J. Peaslee, Messrs. J. A. Williams and H. H. Dudley. The deputies to the Synod are Rev. Messrs. Geo. R. Hazard, C. LeV. Brine, J. S. Littell, D. D., and W. P. Niles, and Hon. R. J. Peaslee, Messrs. E. K. Woodworth, Geo. Cook, M. Doud and W. A. Whitney.

An amendment to the Constitution, limiting membership in the Convention to men, was defeated, and an amendment admitting women, limited in number, was given its first passage, and will come up for ratification next year.

A committee was appointed to de-

viser an equitable system of making apportionments.

The date of the next Convention was put in May, 1919, the weather in January not being conducive to a large attendance.

The question of prohibition having been brought up, after a spirited debate, the following resolutions were adopted:

That the Convention endorses the prohibitory law enacted by the last Legislature, and expresses belief that, in view of our present state of war, all individual opinions should be subordinated to the policy of prohibition, whereby we may strengthen the physical, moral and spiritual power of the State and Nation, and conserve their resources; and that the Convention memorialize the President of the United States to use his discretionary powers to this end.

#### Will They Hold Out?

In one of the magazines I noticed a picture of two soldiers in a trench in France. They were talking and the following is their conversation: "I wonder if they will hold out," said the first. "Who hold out?" questioned the second. "Why, the folks at home, of course," was the immediate reply. That picture and that conversation has come to my mind many times as I have watched the folks at home and their attitude toward the war and toward their soldier boys away in France or training in America.

Will they hold out? Is there any question about their holding out and being brave and strong through any sorrow and any sacrifice? As I look at American men and women, especially those in my own Parish, I confess that I wonder with the boy in the trench, sometimes. For I see that the courage of so many is based on material things, on cheery letters and false hopes and selfish desires. Those cheery letters may become downcast and discouraging, those false hopes may be dashed to pieces, those selfish desires may fade away. Then what will be left to support the anxious one? Only that which should have been the stay and support from the very beginning—a firm faith and trust in God.

"A tower of strength our God doth stand, a shield and sure defender" is as true today as it was centuries ago when the words were written by the sturdy old Christian, Martin Luther. God is our tower of strength, our shield and our defender, for we are fighting a war of righteousness, a war of God against advocates and supporters of selfishness and sin and lust and crime. Then why not turn to God and put our whole trust in Him in this time of worry and anxiety?

Parents and friends often express to me their anxiety about their boys, and I comfort them and help them as much as I can. But the best help I can give them is to try to turn them toward God who is anxious to help and is but waiting to be asked. Are you anxious about one of your dear ones who will go or has gone? Then turn to the Lord, your God, in constant intercession for the ones far away, and He will help far more than any earthly power.

There is one service in our Church at which comfort and help and strength can be gained more than at any other. I have told my people about it many times and yet they will not realize the truth of what I tell them. It is the Early Celebration of the Holy Communion, when in the quiet of the morning hour one may come closest to God through the Blessed Sacrament ordained and instituted by the Saviour himself.

American men and women, you must be strong in this year that is to come. You must hold out as the fathers and mothers of Canada and England and France and Italy have held out, with strength and courage and self-sacrifice. Then come constantly to the source of strength and courage: to God in His House, the Church, where you may join with other Christians in worship and prayer and intercession.

## THE PROVINCIAL SYNOD OF THE SOUTHWEST

The Provincial Synod of the Southwest held its fifth Annual Meeting at St. Paul's Cathedral, Oklahoma City, Jan. 22-24. In connection with this was also held the twenty-fifth anniversary of the Rt. Rev. Francis Keye Brooke's consecration to the Episcopate. The Woman's Auxiliary to the Board of Missions also held three days of meetings and study classes, at which were present Miss Grace Lindley, General Secretary; Miss Withers, in charge of the Junior work, and Miss Biller, Traveling Representative.

The business sessions of the Synod were presided over by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D. D., who, in his usual delightfully unique and interesting way, added much zest to the proceedings. The attendance was very good, especially so in view of the unpleasant weather, making travel unpleasant and in some cases impossible. After the first day, however, the weather moderated considerably.

The first day's conference was on the subject of Religious Education. Leader, the Rev. B. T. Kemmerer of St. Louis, whose topic was "A Diocesan Board of Religious Education in Action". Mr. Kemmerer was very interesting. As his topic brought out the entire program of the Synod was designed, to wit: Religious Education, and growing out from this, Social Service and Missions. The Rev. John S. Bunting of St. Louis led on the subject: "Religious Education, the Foundation of Parish Organization". He was followed by the Rt. Rev. James Wise, D. D., Bishop of Kansas, who presented a very illuminative account and report of the General Board of Religious Education to the Province.

The following Provincial Board of Religious Education was later elected: Rt. Rev. James Wise, Chairman; Rev. W. P. Witzell, Rev. John D. Bunting, Rev. Charles Hely-Maloney, Prof. A. E. Crawford, C. B. Howard and J. B. Campbell.

The special service in the evening was the commemoration of Bishop Brooke's twenty-fifth anniversary as Bishop of the Missionary District of Oklahoma, and the Rev. Edward H. Eckel, former Provincial Secretary, now resident at Fort Worth, Texas.

At luncheon the following day the commemoration event was continued, at which the following addressed the gathering on the long and faithful years of service of Bishop Brooke: The Presiding Bishop, Mayor Overholser of Oklahoma City, Judge C. B. Ames, representing the city Chamber of Commerce; Rev. Phil C. Baird, Ph. D., representing the ministers of the city; Hon. W. H. M. B. Trudgeon, Junior Warden of the Cathedral. Many and earnest were the tributes paid to Bishop Brooke. Dean Bate of the Cathedral presided in his usual easy and pleasing manner. He presented to the Bishop, on behalf of the ladies of the Cathedral, a beautiful silver centre basket and two silver candlesticks. On one of the latter was inscribed "1893" and on the other "1918". On the centre basket was inscribed: "Bishop and Mrs. F. K. Brooke, twenty-five years of work together, 1893-1918". The Dean also presented, on behalf of the Cathedral Men's Club, a handsome study standard lamp. Bishop Brooke, in a very few words, responded feelingly to these many tributes of affection.

In addition to the above tributes and gifts, it was announced that several of the Parishes and Missions within Bishop Brooke's jurisdiction had made contributions to what will be known as the "Bishop Brooke Room" at All Saints' Hospital, McAlester, Okla. It was also announced that Ed. Guthrie and Shawnee had

removed all existing Parish debts in commemoration of the Bishop's anniversary. The Presiding Bishop, as in other instances, added the climax to this occasion. After a few words of tribute to the Bishop of Oklahoma, he announced that the sum of \$5 had been given by friends in Missouri to help equip the Bishop Brooke Room at the Hospital. Then, in his inimitable and quaint way, "telescoped" with his hands and exclaimed: "Wait! Wait! I overlooked another five in front of that first five. It should read '\$55'." Yet this was not right—he found another five; then he found another five, till finally he announced that friends in Missouri had given \$5,555 towards the Bishop Brooke's Room at the Hospital.

The second day's program was Social Service. In view of the absence of Miss Maude Miner of New York, who was selected to speak on "Protective Work for Girls in Camp Cities", the program was considerably changed from that scheduled. The Rev. J. H. Lever of St. Louis spoke on the vice problem in St. Louis, and told of local efforts to meet the problem. The Rev. R. D. Putney of St. Louis spoke of probation work among boys.

The Rt. Rev. Frederick B. Howden, Bishop of New Mexico, reported on the training camp situation in this Province. He pointed out that within the Southwest Province there were 500,000 men being trained for army work. This, he said, was 50 per cent of the total men under training throughout the country. For these men there are only ninety-seven regular Army Chaplains, and of these only sixteen are of the Episcopal Church, adding that we also had seven voluntary Chaplains and three Brotherhood workers. He said the need for quick action was imperative, and in this argument he was well and ably supported by the Rt. Rev. W. T. Capers, Bishop of West Texas, who spoke eloquently of the need for immediate relief of the situation. Bearing on this subject, the following resolution was adopted: "That a committee be appointed to take under advisement the steps necessary to provide immediate and efficient equipment for the Army work in this Province, in connection with the War Commission." The substance of the resolution and report were sent to the War Commission by wire, carrying the signatures of Bishops Kinsolving, Howden and Capers.

The following is the newly elected Social Service Commission: Rt. Rev. S. C. Partridge, D. D., Bishop of West Missouri; Rt. Rev. J. C. Sage, D. D., Bishop of Salina; Rev. J. H. Lever, Rev. R. N. Spencer, Dr. J. C. Johnson, H. C. Williams, Mrs. H. T. Nicholls, Mrs. Joseph January.

On the third day the order of the day was the subject of Missions. Among the speakers were Miss Lindley, the Rt. Rev. E. W. Sapphore, Suffragan Bishop of Arkansas, the Rev. E. H. Eckel, Archdeacon Denby, Suffragan Bishop-elect of Arkansas. Miss Lindley suggested a house plan for a national house to house canvass in order to co-operate with the plans for the reconstruction of the country following the world crisis. Her plan was adopted by unanimous vote. The following are the newly elected officers of the Provincial Synod: Rt. Rev. D. S. Tuttle, D. D., President; Rt. Rev. G. H. Kinsolving, D. D., Vice President; the Rev. Henry N. Hyde of Joplin, Mo., Secretary; Charles L. Johnson of Waco, Texas, Treasurer; Rev. A. W. S. Garden, Archdeacon of West Texas, was nominated for the office of Provincial Secretary. Waco, Texas, was selected as the next place of meeting, and the time set for October 22-24 of this year.

Resolutions were adopted thanking the Cathedral Parish for their generous and splendid entertainment of the guests, and for the daily luncheon given in the Cathedral Parish House.



## MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

### The First Day of Lent, Commonly Called Ash Wednesday

(To My Readers: During Lent, it is my purpose to write a series of comments, as follows: Today, a comment on the Collect, Epistle and Gospel for Ash Wednesday. Then, on the following weeks will appear in order, God willing, comments on the Epistle and Gospel for Monday, Tuesday, Wednesday and Thursday before Easter, Good Friday and Easter Even. If these comments in any way help at least one soul to a better appreciation of the Passion of our Blessed Lord, they will not have been written in vain. And to Him will be the glory forever. Amen.—F. S. W.)

#### THE COLLECT

Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

"Hatest nothing that Thou hast made." The great object of the Gospel message is this: To make men realize that "God is love". When the whole world begins to absorb the contents of that message, the dawn of a new order will appear. Most of us Christians have better hearing than we have vision. The god of this world has power to dazzle us and blind us. It is necessary for men to enter into the experience of Job if we are to have what the Prayer Book bids us pray for, namely, "true repentance". You remember Job says, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes". How many of us have heard again and again that God is love—that He hateth nothing that He has made—and yet year after year have we not continued to live on without any real self-loathing? The reason for this is that we have heard with our ears, but we have not seen with our eyes that God is love. The Missionary's business is to prove to men anywhere and everywhere that nothing human is hated by God. Your work and mine is to get people to look for God's goodness and mercy—to see His worthiness in Jesus—to look into our past history and see His forbearance and patience with us. The more a man can see God, the greater penitent he becomes. Try this Lent to gain a consciousness of sin—not for the purpose of making yourself miserable, but for the opportunity such consciousness will give you of realizing how very patient God has been with you, and how miserably you have treated Him, your best friend. It is in such a way God can best create a new heart in us. Let us resolve to make a clean breast of everything to God. Let us get under the skin of ourselves—not by the thought of the anger of God, but by the sense of humiliation and shame, which must come home to us when we realize the nature of the friend we have betrayed, insulted, neglected, turned away from—that one Friend who knows us through and through, and yet is so willing to make us over, if we will only give Him the chance.

How can we "worthily lament our sins"? First, let us be very careful and honest in our self-examinations, desiring to know what there is in our past and present lives that must be displeasing to God. Then let us deliberately put away the sins of which conscience and the Bible convicts. Cultivate a hatred of the sins and the sinful practices of which memories will remind us. And then have a fear lest we fall into them again. Also cultivate a sense of that shame which you would have if your admirers knew what sins you had actually committed, and multiply that sense of shame by the knowledge that you have done in your Best Friend's sight what you

would not have your earthly friends know for all the world. Then detail your wretchedness to God, and you have His and the Church's word for it that the whole guilt is absolutely done away. A sense of that forgiveness should keep us grateful, and humble, and earnest Christians all the rest of our lives. And what the Church bids us thus pray for ourselves, surely she wants us to help all men everywhere to learn to pray for, too.

#### THE EPISTLE

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, "Where is their God?" Joel ii:12.

"Turn to Me with all your heart." Make a clean breast of all that keeps you from looking every one straight in the face without a sense that you are bluffing. "Rend your heart." This true repentance is evidently something that cuts deep. If people live superficial lives, then repentance is going to be so superficial that fasting and weeping are for them merely forms, and have no inner meaning. One can fast to order; but the reaction is not real. Some can weep to order; but the results are merely crocodile tears. The heathen, and pagan, and natural religions have their fastings. Revealed religion has its fastings and weepings, too; but they do not come from a heart that is really and truly rent or torn—the sense of relief which they bring is only skin deep, and after twenty-four hours is forgotten, except by those who count it a virtue to tell of their good works. The Missionary's purpose is to get a man to bare his heart to a God who loves him and wants to help and heal him of his past. When you get some one to grieve because he has offended and insulted his God, you have made a real Christian penitent.

A good way to make Ash Wednesday a real fast day is to think of that sin or those sins in your life which you would rather die than have the world know about, and then think of your impudence and shamelessness in having committed them before the Being who gave you the very strength of mind or body which you used in committing them. If such memories, even of forgiven sins, does not make food turn to ashes in your mouth, then as yet Ash Wednesday has no message for you.

"Who knoweth if he will return and leave a blessing behind him?" Certainly you cannot tell whether you will have another such chance to come back as you are having while you are reading these words. Prepare to meet with your household in God's house and, remembering that it is your true self which God is looking at, you will help make the Ash Wednesday assembly a solemn one in very deed.

And does it not occur to you that if such a course of action means resultant health, and peace, and spiritual power for you, that you are a miserably selfish and cruel soul if you do not do your utmost to put the opportunity for such health, and peace, and power within the reach of every poor, weak child of man and God who lives on this earth? If the heathen conceptions of religion triumph over God's revelation, remember it will be because some one in a Christian community was sorry only for his own sins, and wept only for his own sins, and repented only for his own sins; and at the last it will be seen that such people are really

and truly guilty of the soul-murder and the soul-starvation, and the soul-mutilation of God's less fortunate children—from which charges may God preserve us!

"Where is their God?" Look on this question as the cry of those who would like to know the Christian's true God, and yet have been given no real opportunity. Think of this cry as a challenge from the unchurched in our land, and the no Church in alien lands, to us, who say, "The Lord He is God", "The Lord He is God", and yet make or take no pains to send an answer to this question of their less fortunate brethren. Again, think of this cry as rising to the lips of those who have learned to scoff at religion because of our sinful actions, our negligences, our ignorances, our unchristian-like behavior and attitude. And may such thoughts drive us not to despair and remorse, but to true penitence, and sincere weeping, and real fasting, and earnest praying, which will prove to ourselves and others that we have really turned to God with all our heart.

#### THE GOSPEL

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. St. Matt. vi:16.

The Christian religion is a product of the Holy Ghost, and the Holy Ghost is not only the Life Giver of life, but the author of joy—"Joy in the Holy Ghost"! The Christian religion is a joyous religion, and joy is no superficial emotion. A man who has not been forgiven of his sins can not help but be of a sad countenance whenever he remembers the past. And a religion which stresses confession rather than absolution is not going to make joyous converts. The man who formally fasts because he has never known the joy of the Father's kiss of peace, is going to play the part of the elder brother in the story of the forgiving father—he is going to solemnly and sourly fast. Every man who plays a part is consciously or unconsciously a hypocrite. And it is not to be denied that such people have their reward. They get a reputation, which is what they desire. The Christian Church has a great duty to perform in getting people to desire and strive for character rather than for reputation. This duty is implied in our Lord's command to "anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father". Reputation has man in mind; character keeps the Father in mind. The joyous Christian will have his deep, true source of penitence locked within himself. And as he shows that true penitent heart to the Father in secret, the Father will give him the outward joy which comes to one from interior peace which comes when one whom no one nor anything can take that interior peace which comes when one hears the words, "Go in peace, thy sins are forgiven thee".

"Treasures on earth!" Is not this the object, and aim, and end of all natural religions, where the treasure sought may run the gamut from good health, through good fortune to good reputation? The reason Jesus wanted the Church to go into all the earth lies in the fact that unless people see the value of treasures in heaven, they very naturally lay chief emphasis on treasures on earth, for man is an acquisitive animal, and unless he sees the reason for preferring things spiritual, he will naturally set his heart on acquiring all of the good things of earth on which he can lay his hands. And what a man sets his heart on getting he is going to work for with a zeal which belongs to religion.

The Ash Wednesday message of mother Church is a call to reality in our relations with God and man. As the call sounds out and we measure our past performance with God's requirements, we will be driven to a natural depression, which only a supernatural power can turn into joy. If we care more for reputation than character, we will conform to the outward penitential requirements, only at some turn in the game to be shown up as one who has been playing a part. If we value our sense life more than our spirit life, we will know it by

## COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Quinquagesima	II Kings 22:1-25:18:14 Eccles. 17:25-18:14	John 5	Isa. 52:13; 53:1-12	I Pet. 4:12; 5:1-11
M.	II Kings 23:1-30	Mark 9:33; 10:16	Obadiah	II Cor. 4
Ta.	II Kings 23:31-24:4	10:17-45	Joel 1	5
W.	Jer. 7:1-16	Luke 15	Isa. 58	Matt. 9:1-17
Th.	11	Mark 10:46:11-26	Joel 2:1-14	II Cor. 6
F.	14:1; 15:4	11:27; 12: end	2:15-32	8:8; 9: end
S.	26	13	3	11:18; 12:13
1 S. in Lent.	25:1-14 II Esdras 1:4- end	Rev. 17	Dan. 1	Heb. 2

### QUINQUAGESIMA SUNDAY, FEB- 10, 1918

The great reformation under Hezekiah, brought about through the influence of the Prophets Micah and Isaiah (see Septuagesima Sunday), led up to the great deliverance of Jerusalem from Sennacherib (Sexagesima), but this was followed, as reformations are wont to be followed, by a reaction under Manasseh, who "did that which displeased Jehovah, according to the abominable practices of the nations whom Jehovah cast out before the Israelites, and shed innocent blood until he had filled Jerusalem". He even put to death many of the prophets (Jer. ii:30). After a short reign of two years of Amon, son of Manasseh, Josiah came to the throne, under whom took place another reformation, begun by repairing the Temple, an account of which forms the Old Testament historico-topical lesson for Sunday morning. Josiah's reign makes an important epoch in Judah's history, and it is interesting to note the several elements that were jointly effective therein—the priests, represented by Hilkiah; the prophets, including Zephaniah, apparently great-grandson of the other reforming king (Hezekiah), Jeremiah and Huldah, the latter a woman. We may note in passing that this "Book of the Law" is one of the storm centres of modern critical study of the Bible. It evidently coincides with the middle portion of the Book of Deuteronomy, which book represents, according to a conservative critical judgment, "the germinal truths enunciated by Moses as they unfolded in the light of the later experiences of his race and under the inspired teaching of his successors in the prophetic office".

In the New Testament correlative

lesson (John v) our Lord traces belief or unbelief in Himself back to one's mental attitude toward the older revelation from Moses to John the Herald, and carries into the eternal world the great principle acted on by Josiah of judgment according to the Word of God.

In this there lies an important connection with the Epistle for the day, with its teaching that love is no mere emotion, but sympathy, together with the Truth of God, while Josiah's great reformation, brought about by the union of priest and prophet, is a grim comment upon the Great Tragedy at Jerusalem, towards which our Lord marches (in the Gospel), the cause of which was the antagonism of priest to prophet (cf. Malachi iv:4-5; Matt. xi:7-19). Altogether, Josiah's reformation seems to furnish a more inspiring Quinquagesima lesson than the present Prayer Book one of lamentation over the destruction of Jerusalem, which finds place in the New Lectionary just after the event (third week in Lent).

The Sunday evening lessons—Isaiah's prophecy of our Lord's sacrifice and St. Peter's comments thereon—are obviously connected with the story told in the Gospel of our Lord's journey to the fated city to act out the drama of sacrificial love.

The morning Ash Wednesday lesson, taken from the prophet whose writings come next, is Jeremiah's appeal for true repentance against false use of Church and ritual, along with which is given the story of the true penitent, the prodigal son.

In the evening, Isaiah's description of the true fast, never more apposite than in these days of food conservation, is accompanied by our Lord's exposition of what true fasting is in its inner essence—an expression of genuine sorrow.



### THE SANCTUARY OF PRAYER



The following prayer was written for the Christmas editor of the Minneapolis Daily News by Rev. Dr. James E. Fregman.

Almighty God, the Father of all men, we rejoice that Thou hast made of one blood all nations of men to dwell on the face of the whole earth. Even amid the sorrows and distresses of wars we acknowledge the ties that bind us in a universal fellowship. We believe that even the wrath of men shall one day turn to Thy praise, and that out of all the earth's chaos there shall come the larger, finer, truer brotherhood. At this season, which again reminds us of the coming of the Prince of Peace, we pray for the hastening of the day when men shall beat their swords into plough-shares and their spears into pruning-hooks. Teach us more fully the meaning of Thy Fatherhood, and imbue us more completely with the spirit of brotherly kindness. If we have grown proud or arrogant, humble us; if we have looked upon life too narrowly, do Thou enlarge our vision. If any act of ours has injured or burdened another in life's pilgrimage, forgive us and show us the better way. Teach us, even when we bear the sword, to love our enemies. Bind together in our land the peoples of many names and kindreds and make them one in a high

and holy purpose, that shall issue in the universal reign of justice, mercy and truth. Silence, O God, the lips of calumny, chasten the tongue of disloyalty, rebuke those who regard not with devotion the high heritage our fathers gave us. Give to our soldiers and sailors the protection of Thy love and favor and make them the sure messengers of a righteous peace. In the days that are as yet unborn, give us all the strength to bear the burdens and disciplines that shall be ours. O God, if we have never trusted Thee before, make us to trust Thee now. If our pride or selfishness has caused us to forget Thee, forgive us our sin and fill us with a holy and humble fear of Thy name. Blessed Saviour of men, come to this sad and war-weary world and touch it with Thy healing love. Comfort all who mourn, relieve those who suffer, sustain and uplift those who are burdened with sin and shame, and hasten we pray Thee the day of peace for all mankind and prepare us for the larger and better day when man to man the world o'er shall brothers be. We ask this, and we seek the forgiveness of all our sins in the name of Him, who for our sakes, became poor and came to earth on this blessed Christmas day, our Saviour and Redeemer, Jesus Christ. Amen.

the "pull" our possessions have on us, and also by an analysis of the things on the performance of which or the gaining of which we have "set our hearts".

If we have no Missionary zeal or knowledge, we will not be much moved by the cry, "Where is now their God"? But if the love of God constrains us, we will bring our tears, our lives, our self-denials as individuals and as families to the House of the Lord, and we will ask God to spare us for a while longer, in order that we may do His work, His great work, and do our utmost to show to all men everywhere that our God hates nothing that He has made, and forgives the sins of all those who are truly penitent.

F. S. W.

Washington, D. C., is literally filled with men in uniform and all the Parishes and Missions of the Church are doing everything in their power to give a welcome to these brave lads who are soon to "go over the top." Those Parishes that are fortunate enough to have suitable Parish houses are having weekly, and sometimes daily, entertainments for the men. It is gratifying to note that many of the men are devout communicants of the Church, especially among the officers. The Commandant at Ft. Myer is a Churchman and the nephew of the Bishop of Bethlehem and the Rector of St. Paul's Church, Washington.



## THE WITNESS

Page Three

## Confirmation Instructions

by

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

## VI

## YOUR MEANS OF GRACE

Catechism: "How many Sacraments hath Christ ordained in His Church?"  
—to the question "Why was the Sacrament of the Lord's Supper ordained."

## Prop. 1. Life.

We say in the Nicene Creed, "I believe in the Holy Ghost, the Lord and the Giver of Life."

Christ said, "I am come that ye might have life and that ye might have it more abundantly."

Now life is the great mystery. Science can tell us about life but it cannot tell us what life is.

The Christian believes that all life is the gift of God, through the agency of the Holy Ghost.

In all life there are three principles or laws:

- The law of birth, by which life originates.
- The law of nourishment, by which life is fed or sustained.
- The law of adaptation, by which life is developed.

This is true in the vegetable kingdom, in the animal kingdom, and in the kingdom of Heaven.

(a) All life must have a beginning, which we call birth. No creature can give life to himself. Birth is God's act.

(b) All life, when begun, must be fed. At first, in the case of the babe, food is supplied without much effort on the part of the one receiving it, but as the babe grows into manhood, procuring food is partly God's act and partly man's effort.

(c) All life either grows into something higher, stronger, better, or else sinks into something lower, weaker, worse. No life stands still.

(If you will think of an elevator in a tall building one might say that bad men going up are constantly passing good men going down.)

## Prop. 2. Grace.

If we were asked to tell what Grace means, we might well say that Grace is God's gift of imparting eternal life to the human soul.

"For by grace are ye saved and that not of yourselves, it is the gift of God."

In short, the process by which we receive the gift of eternal life in the Kingdom of Heaven is not essentially different from the process by which we receive life in this world.

"That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I say unto you ye must be born again."

And also we are told that flesh and blood cannot inherit the kingdom of Heaven.

In fact, whereas a great many religious people think that Grace is something which they must produce themselves, it is quite otherwise. Grace is God's gift with which we are to co-operate but which we can no more create than we can create life itself.

Grace may be divided, like life, into three principles.

(a) The Principle of Birth. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven. This is the same as saying, "Except a baby be born, he cannot live in this world."

Holy Baptism is Christ's gift to men, and as the Holy Ghost is the giver of life, so in Baptism, the Word of God, who is Christ, sends the Holy Spirit upon the waters of life and we receive the birth unto righteousness. We become "a member of Christ, the child of God and an inheritor of the kingdom of Heaven." We are born again and admitted into the privileges of Christ's kingdom.

(b) But birth does not give us perfected life, merely the beginning of life. A babe has nothing but possibilities. In order to become a man, he must partake of food. So Christ tells us that He is the Bread of life, and that "Except you eat the flesh of the Son of man and drink His blood, you have no life in you."

The Lord's Supper is another gift that Christ gave to men in order that by partaking thereof, men might "so eat the flesh of the Son of man and drink His blood, that He may dwell in them."

Again, the Word of God acting upon the food that our souls need in order to live and be members of His Body.

But as in birth the child has no life, the child must put forth his own effort, a merely mechanical process, but we must have food.

Just as a typhoid patient cannot live but death; so unless our souls are in the Word of God and drink damnation to ourselves, we cannot live but death. We must eat of that bread and drink of that life.

(c) But this is not all. The babe knows nothing. He is merely given to the world, but only if the child does his part, he can develop. So "except ye become as little children, ye shall not enter the kingdom of Heaven."

You must be willing to do what God wills, and He will "grow in grace."

This we may call the principle of growth, it "works."

Having been given life and nourishment, we must "seek" if you would find, and seeking we shall find.

Thus the Christian life is merely the life of all life, it is God's gift plus our effort.

## QUESTIONS

- Can we tell what life is? Do we know whence life comes?
- What are the three principles of all life?
- How much does God do and how much does the child do in these three operations, (a) Birth, (b) Nourishment, (c) Education?
- Give our Lord's words which tell us that we must be born again.
- Define Grace.
- Can we save ourselves? What part do our efforts or "works" have in our salvation?

## TEXT

"For by grace we are saved through faith and that not of ourselves, it is the gift of God." Ephes. ii:8.

## READINGS

- The law of Birth. St. John iii:1-14.
- The law of Nourishment. St. John vi:28-69.
- The law of Adaptation. St. Matt. vi:7-29.
- The Principle of Life. Romans viii:10-17.
- The Principle of Life. Romans vi:3-15.

## Every-Day Religion

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

"Take heed that ye offend not one of these little ones."

Some time ago we heard a distinguished Jewish rabbi speak on the subject, "How shall we care for our boys and girls?" Among other things that he said, with which we enthusiastically agreed, was that the teaching of sex hygiene in public places, notably in our schools, was not only undesirable, but to him reprehensible. The large point that he made was that all these modern practices, to relegate to teachers and disinterested parties those clearly defined obligations that are peculiarly parental, were the evidences of the Twentieth Century tendency to parental abdication. He maintained with irresistible power the transcendent place of fatherhood and motherhood in the upbringing and character-making of the child.

There can be little doubt but that one of the cardinal weaknesses of our time is the lowering of the standards of home life through parental neglect and indifference. Probably nothing is disclosing this more completely than the critical war period through which we are now passing. Army life and the exigencies of the war test and tax character as nothing else has done. It is widely accepted that there is nothing more sacred than the obligation laid upon parenthood, nor is there an institution more sacred in its character and purpose than the home itself. Where there is no fine home influence and no sense of parental responsibility, verily, the people perish. Nothing is writ larger upon the page of history than this fact, that only those nations and peoples endure who first, last and always conserve and protect the interests of the home. When we attempt to trace the greatness or strength of the world's leaders back to its source, it inevitably leads us to the fireside and to the sterling qualities of some consecrated father or mother. In this connection, it is more than passing interest to note that many, if not most of the world's benefactors have sprung out of a home condition that was utterly simple, homely and in many instances impoverished, so far as worldly goods are concerned. On the other hand, lacking these externals and barren of luxuries, such homes with magnificent qualities of character in the home leaders, have proved training-grounds for men and women of surpassing richness of genius, and the world affectionately turns to them as the very sources of its inspiration and highest development.

The great question that challenges us today is, are we conserving and guarding these sacred influences that underlie and guarantee our national life and secure to us its best and finest gifts. Again and again we have been reminded of late that modern home conditions are not what they once were. The world is too much with us early and late, and the modern business man, struggling to keep pace with the swift movements of his time, has become but a lodger, where once he was the strong head and defender of that which the Englishman calls his "castle."

With fine deference may we also say that all too many women of our day are carried afield by modern conceptions of living and of feminine usefulness, and many, too many homes, witness to a kind of parental abdication that discloses itself in the weakened and frequently wrecked lives of children who, like Topsy, just grow up uncared for and untended. How many boys, like little David Copperfield, have had their early life embittered and overcast with shadow because the functions of character-making were given over to those who, without affection or responsibility, sought to rule and govern with the hard hand and still harder heart of formal discipline. It is our unflinching conviction, born out of many years of close and intimate study of life, that a majority of the boys and girls who go wrong or who make shipwreck of character, do so as the result of an inferior and wholly defective home environment and an irresponsible parenthood, whose selfish pursuits and pleasures deny to childhood its proper meed of devotion and service.

Of course it is unnecessary to say here that the abdication of parental authority to maids and governesses is nothing less than a crime, and the forfeiture of those sacred and inestimable gifts that God confers upon fatherhood and motherhood. If the war does nothing more than to restore the tone and character of American homes, to make us more responsible as well as more responsive to life's

## THE CHURCH

Symbolical of the mystical union between Christ and His Church. It is not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God. "The service in the Prayer Book implies the man and the woman to be blessed are Christians and therefore baptized."

Since the State has laws in regard to marriage, the Church instructs that these be fulfilled before the Church ceremony. "The laws respecting Matrimony . . . being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract." The Church by the above rubric and by its address to the parties to be married: "For be well assured that if any persons are joined otherwise than God's Word doth allow . . ." clearly makes a distinction between a legal civil marriage and a valid religious marriage. All religious marriages must be legal marriages, but all legal marriages are not valid religious marriages. A legal marriage has to do with the secular relations of life, while a religious marriage has to do with the Church relations and with Christianity. A valid Christian marriage is one which is not forbidden by the Word of God as revealed in Holy Scripture. It must be between two unmarried persons, of the proper age, not too closely related by blood or affinity.

Christian marriage is indissoluble as long as both persons live. "I, N, take thee M. to be . . . till death us do part." (Vow in the Solemnization of Matrimony.) This same vow implies a willingness of both to be married, hence mutual consent. Therefore coercion or fraud before marriage may be destructive of this mutual consent and therefore invalidate marriage and so render the marriage voidable in the eyes of the Church, but since the civil law governs all marriages, this must be resorted to to have such marriage annulled.

Remarriage after divorce is permissible by the American Church only under terms of the following:

"No minister, knowingly, after due inquiry, shall solemnize the marriage of any person who has been or is the husband or wife of any person then living, from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent person in a divorce for adultery; **Provided** that before the application for such marriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared, in writing, that in his judgment, the case of the applicant conforms to the requirements of this Canon; and **Provided, further**, that it shall be within the discretion of any minister to decline to solemnize any marriage." (Canon 40 § III of the Canons of the General Convention).

## On the Burial of the Dead

The Rubrics of the Order for the Burial of the Dead in the Book of Common Prayer require that the funeral shall as a rule be in the Church not in private houses. Note these words from the rubrics in the service: "The Minister, meeting the Corpse at the entrance of the Churchyard . . . After they are come into the Church shall be said . . ."

"Here it is to be noted, that the Office ensuing is not to be used for any unbaptized adult, any who die excommunicated, or who have laid violent hands upon themselves." (Rubric in the Order for the Burial of the Dead.) But there is no rubric or canon which forbids any Minister from burying the unbaptized with some other service.

## On Marriage

Marriage is called in the Book of Common Prayer, Holy Matrimony, an honorable estate, instituted of God,

most sacred obligations, it will not have been waged in vain. We believe America is thinking more solemnly and seriously upon this great question now than it has ever done before. —Courtesy of the Minneapolis Tribune.

"The Redemption of a Community" was the topic of a recent Sunday evening-sermon preached at Christ Church, Springfield, Ill., by the Rector, the Rev. L. L. Riley. Stereopticon slides were used to illustrate the sermon showing how welfare work can improve the financial and the moral status of any community.



## NEWS IN A NUTS EAST, WEST,

A new crop of Oriental beggars masquerading as Armenian or Syrian Clergymen, are in the country forged credentials, fictitious letters and such endorsements as they are able to elicit from well-meaning American Pastors.—The Church Leaf.

The Oregon Churchman celebrated its tenth anniversary by giving its readers a special New Year's number artistically printed on calender paper and illustrated. Editorially and typographically it does the publisher and printers great credit.

We were delighted to receive another flag immediately at the close of the service. Mrs. Graham, who was recognized as the mother of Mr. Scales, gave us a large and beautiful army flag. It was blessed at Evensong and now flies from the usual place.

The Church of the Good Shepherd, Lexington, Ky., was destroyed by fire on Sunday evening, January 20th. The fire originated from a defective furnace. It was a frame structure covered with stucco. The loss was approximately \$25,000.

The Rt. Rev. Dr. Hunting, Missionary Bishop of Nevada, has been given a Church building worth \$2,000 at Rhyolite, Nev., by the Roman Catholic Bishop of that state. The building will be moved to Good Springs and placed on a lot presented by the Yellow Pine Mining Co. to the Mission.

A Chaplain in the army writes: The young manhood is taking its religion in dead earnest. After this war and these men coming home to find their fathers sitting on the same old benches of religion, or shall they find that we have marched beside them in spirit, and found God the sure strength and refuge that human souls can claim?

Twenty societies joined in a patriotic service on Sunday afternoon, January 27th, under the auspices of the Colonial Dames of New York in Grace Church that city. The Church was beautifully decorated with evergreens and the American flag, and the flags of the Colonial Dames draped the sides of the pulpit, from which the Rector, the Rev. Dr. Charles L. Slater, spoke of loyalty to country and the need of a return to simplicity in public life such as was practiced by General Washington. The offerings at the morning and afternoon services for the Church War Commission Fund amounted to \$41,973.

The Secretary of War was highly praised, says the New York Times for his interest in religious work in the army, by the Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts and head of the Church War Commission, in his sermon at St. Thomas Church on Sunday, January 27th. The Bishop declared that there was need for more Chaplains; that the War Department was co-operating to the fullest possible capacity, and that the Churches themselves were at fault if they did not provide the religious workers who were needed.

Under the heading "The Church for Prayer and Worship," the Rev. W. MacCartney, Rector, in announcing the services at St. John's Church, Mauston, Wis., says: "We have no fancy attractions, no magnificent preaching, nor do we make our music a drawing card. We aim to teach plain people, and our only attraction is the Gospel of Jesus Christ and Him crucified."

The Rector of St. Mary's Church, Warwick, Pa., is a warm friend of THE WITNESS. In the last number of his Parish paper he makes the following request: "Let us send you a sample copy of THE WITNESS. It is the best weekly Church newspaper published. You will enjoy reading it, and it will tell what is being done for the extension of Christ's Kingdom."

St. Paul's Day was duly observed by St. Paul's Church, Washington, D. C., when the Rt. Rev. Dr. Harding, Bishop of the Diocese, preached the sermon in the Parish where he had been the Rector for over twenty years. After Evensong there was a reception in the Parish House of former and present members. On the following Sunday, the Rt. Rev. Dr. Talbot, Bishop of Bethlehem, was the special preacher of the day. The Rector, the Rev. Dr. Robert Talbot, announced that a

The Rev. Robert Nelson Spencer was installed as Rector of Grace and Holy Trinity Church, Kansas City, Mo., on Sunday, January 20th, by Bishop Partridge. Mr. Spencer was the Rector of Trinity Church previous to its merger with Grace Church last October and assumed the Rectorship of the merged Churches at that time. The Rev. Robert H. Mize of St. Paul's Church said the Morning Prayer and the Rev. Fuller Swift of El Paso, Texas, who was Mr. Spencer's predecessor as Rector of Trinity Church, preached the sermon.

## THE WITNESS

### A Supremely Happy Soldier

According to the Rev. George Long, Volunteer Chaplain, there is a soldier at Camp Dodge, Iowa, who is supremely happy over the entrance of the United States into the war, but for reasons not mentioned in President Wilson's state papers. A colored recruit from the South, dressed in his new uniform, strolled into General Headquarters at the Camp recently with a broad grin on his face, saluted an officer whom he mistook for a General, pointed to his new shoes and earnestly inquired: "Gineral, do de soldier boys git shoes like these all thru de wah?" "I am reasonably sure they will," replied the officer. "An, Gineral, do we's git togs like dese all thru de wah?" "No doubt of it," said the officer. "An' Gineral, am you sho' Uncle Sam's gwine to give us de same kind o' eats all thru de wah?" The officer assured him that the government would provide plenty of wholesome food for the men in the service. "You's not foolin' dis po'h niggah, Gineral?" "Of course not," again the officer assured him. "Praise de gud Lo'd, Gineral, w'y didn't He start de wah a long time afore!" exclaimed the soldier.

### An Archdeacon Provides Cakes for Auxiliary Teas

In the Diocese of Michigan City, Indiana, it is the custom of Parish branches of the Woman's Auxiliary to hold annual Epiphany teas. A ring is hidden in the cake served by the ladies and the one drawing the ring is expected to provide the cake for the following year. The Ven. R. J. Long, Archdeacon of the Diocese, was required, according to the custom, to provide the cake this year at the Epiphany Tea given by the Woman's Auxiliary of St. John's Church, Elkhart, and he drew the ring hidden in the cake served at the last Epiphany Tea given by the Woman's Auxiliary of Gethsemane Church, Marion.

### My Piano, Our Children, Your Bills!

At the luncheon given in St. Paul's Parish House, Minneapolis, following the consecration of Dr. Remington as Suffragan Bishop of South Dakota, Bishop Burleson, in the course of a response to a toast, placed his arm affectionately around his newly consecrated co-worker, and said: "After this I shall no longer say, 'My District,' but 'Our District.'" The Bishop, however, from force of habit, referred two or three times to "My District" before he completed his remarks. He was followed by Bishop Johnson of Colorado, who stated that he had been strongly opposed to the adoption of the Suffragan Bishoprick in the American Church and expressed the hope that the Bishops of South Dakota might prove that he had been wrong in his opposition. "But," he jokingly asserted, "I am not at all encouraged in view of Bishop Burleson's continued reference to 'My District,' notwithstanding his fine resolution. This reminds me of the peculiar uses to which the personal pronoun may be put. Mrs. Johnson says, 'My piano our children, your bills!'"

### Fiftieth Anniversary Philadelphia Parish

The fiftieth anniversary of the Church of the Holy Apostles, Philadelphia, was observed with an elaborate program, says the Ledger of that city, beginning on Monday evening, January 21st. "Historical Evening" was celebrated and the music sung was the same as that at the opening of the Church and Sunday School on January 26, 1868. Mr. George W. Jacobs, Accounting Warden, and Professor William A. Casner, a member of the Vestry, delivered brief addresses on the history of the Parish. A souvenir book, containing 200 pages and thirty illustrations depicting the history of the Parish was published for the anniversary services. Services were held in the three Chapels of the Parish on Tuesday, Wednesday and Thursday evenings. These include the Chapel of the Holy Communion, the Chapel of St. Simon the Cyrenian, and the Chapel of the Mediator. On Friday night a reception was given by the Clergy and Vestrymen of the Parish and their wives to the members of the congregation. The crowning service of the anniversary was conducted on Sunday, January 27th, when the Rt. Rev. Wilson Reiff Stearly, D. D., Bishop Coadjutor of Newark, a former Rector

of the Parish, preached the anniversary sermon. The Rev. George H. Toop, D. D., is the Rector.

### The New Secretary of the Province of the Southwest

The San Antonio Express gives the following sketch of the work of the Ven. Alfred W. S. Garden, Archdeacon of the Diocese of West Texas, who was elected Secretary of the Province of the Southwest at the recent Synod held at Oklahoma City, Okla.:

"Archdeacon Garden came to the Diocese of West Texas from Canada, December, 1896. His first duties were as Missionary in charge of Goliad and Rockport. He subsequently became Rector of Grace Church, Cuero. The position he held for five years. Upon the urgent request of Bishop Johnson he resigned the Rectorship in order to become Chairman of the Commission of the Episcopate Endowment Fund. In this office he was eminently successful, raising \$28,000 in a comparatively short time. In order to relieve this endowment, and all other endowments that had for their purpose the support of education and religious work of the State, he went before the Legislature and secured the submission of a constitutional amendment exempting such endowments from taxation.

In support of the action of the Legislature, Archdeacon Garden carried on a campaign of information throughout the State, both by means of letters and various publications. The result was that the amendment carried by a majority of more than twenty-seven thousand. This was the only amendment of the constitution that was successfully carried, three others having failed in the same election. In 1904 the Rev. Mr. Garden was appointed Archdeacon of the Diocese and in 1905 Bishop Johnson assigned him to the West Texas Military Academy as Rector and Business Manager. It was at this time that the school gained its largest enrollment.

In 1908, after discussing with Bishop Johnson the question of organizing a military school under his own leadership, and receiving the Bishop's permission to do so, he organized the Garden Academy, which continued until 1914. At this time Bishop Capers took over the administration of the Diocese and again installed Mr. Garden as General Missionary and Archdeacon. Archdeacon Garden has been a very strong agency in the building up of the Missionary work of the Diocese of West Texas. He has, through Preaching Missions, aroused great interest in the wider work of the Church, and has been most successful in raising Mission points to organized Parishes."

### An Appeal from a Chaplain

For a soldier to mark time in Hawaii, a small group of islands in mid-Pacific, while his fellows are in France or are preparing to go to France, is the most irksome and exacting duty performed by any partisan of our Army. This condition creates a problem that must be solved.

There is a great movement throughout the Nation to assist the work of the Chaplains. The garrison of Oahu, Hawaii, numbering thousands of men is little benefited by these activities. It remains for the Chaplains to do the best they can, handicapped as they are by a lack of funds.

There is a tremendous percentage of men in the army stationed near Honolulu who are from the middle west, from Iowa, Nebraska, Kansas and Colorado, Ohio, Indiana, Illinois, Michigan. They need the generous interest of those inclined to assist in the Chaplain's work, more than anyone else.

Our most urgent need is ten thousand dollars to complete a Post Gymnasium at Schofield Barracks. There are easily ten men in the middle west who could cover this need. How vital it is to have such a place for athletic recreation needs no emphasis.

A smaller but very vital need is that of writing material. I urge that you help me place in the hands of our men easy facilities for writing home. Just twenty-five dollars a month would meet this need. Are there not twelve persons who will pledge the necessary funds for this cause for the next year?

We need Victrola records and popular songs; we need games, chess, checkers, dominoes, parchesi, and even jig-saw puzzles. When you have finished your newspaper or your magazine, mail them to the undersigned and he will see that they are placed in the eager hands of the men in our hospitals, recruit camps, and guard houses.

Chaplain H. L. Winter, First U. S. Infantry, Schofield Barracks, Oahu, Hawaii.

### Coal Conservation Embargo on Marriage

Probably the recent drastic order emanating from Mr. Garfield has worked widespread hardships and curtailed many industries and restricted the freedom of many people, but we have an incident to relate that we believe is unique in this connection. writes the Rev. Dr. Freeman, Rector of St. Mark's Church, Minneapolis, in his Parish paper. A young man came to our office with his prospective bride, presented the usual marriage license, and asked us to perform the ceremony. Everything was in order and perfectly proper but there was one embarrassing question which he blushed to relate. He said, "I am a cook in a hotel and can rarely get off and I have been waiting since last Friday (it was Monday when he said us) to get married, but I can't get a jewelry store to buy a wedding ring, so what am I to do?" It was a really serious situation to him but its solution was found when, glancing up he saw a seal ring on our finger, and said, "Can I borrow that?" Of course he could, so we proceeded with the service, and at the proper time he took our ring and with the usual words committed himself for life to the lady of his choice. It seemed curious at the close of the ceremony to have the new bride take off her wedding ring and hand it back to the parson. We wonder how many other couples over the country have found like embarrassment. Perhaps Mr. Garfield and the administration did not design to put an embargo on marriage, but they evidently did.

### Early Communion

Its value is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this duty is best complied with as early in the day as possible, when the natural powers of mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought and feeling and purpose are still bright and fresh and unembarrassed; then is the time for those who would reap the full harvest of grace to approach the Altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek Me early shall find Me.'"

### Did He Laugh? He Did

"A few Sundays ago," relates Tom Thompson of Howard, "our Sunday School Superintendent, while reading the announcement for the day, felt the sudden approach of a sneeze. He quickly reached for his handkerchief, and as he shook out its folds he discovered that he had brought about the raggedest rag of a rag he ever saw and it scared his sneeze away entirely. He hastily crowded it back into his pocket, but not until a few had seen it, and one dignified lady teacher almost snickered out loud.

"A few minutes later this same lady had occasion to use her handkerchief, and when she drew it from her handbag and shook it out—lo, it almost fell in two, split from one hem to the other with a frazzled rent. And as a judgment on her for laughing at him, the Superintendent just chanced to be looking her way—and did he laugh? He did."—Kansas City Star.



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## EDITORIAL

### THE BISHOP OF UTAH

A good deal has been written about the Bishop of Utah, and his present relation to the House of Bishops.

In order to get a clear understanding of the situation a few facts need to be noted.

1st. The incident is not yet closed, as the House of Bishops must act upon the resignation of Bishop Jones before it becomes effective. This will be done at the meeting in New York, April 10th, if a quorum can be gathered.

2nd. The Bishop of Utah has in no sense been on trial. The House of Bishops is not a judicial body for the trial of a Bishop. The canons provide another court for this purpose.

3rd. Bishop Jones cannot be deprived of his office as a Bishop in the Church of God, by the acceptance of his resignation. He is merely deprived of his jurisdiction in Utah.

4th. The House of Bishops did not initiate any action, by requesting the resignation of the Bishop of Utah, although it might have done so in so far as removing him as a Missionary Bishop from that jurisdiction and assigning him to other work.

5th. The initiative in the matter of his resignation sprang from the Bishop of Utah himself, for, declining to accept advice as to his conduct from his Council of Advice, he came to the House of Bishops to ask the advice of his brethren.

6th. In response to the request of the Bishop of Utah, the House of Bishops spent a day in conference with the Bishop of Utah, and then requested that a committee, consisting of Bishops Tuttle, Kinsolving and Langley, should advise him what to do.

7th. Acting upon this authority the committee asked him to resign, because, in their judgment his usefulness in that particular field was over; not because he had committed any ecclesiastical offense or civil crime.

Thus the Bishop of Utah asked the Bishops' advice as to whether he should continue his jurisdiction in Utah, and the committee advised that he should not.

It was still perfectly competent for the Bishop of Utah to decline to act upon their advice, by reconsidering his intention to ask that advice. There was no compulsion, except his own determination, that he should ask their advice or take it when given (except only that he himself had said that he would be governed by it).

The question therefore before the House of Bishops at its next meeting has no other bearing on the Bishop of Utah than whether it shall sustain his good judgment in asking the advice of that body, or in taking that advice when given.

For example, a Missionary Bishop might lose his influence in a jurisdiction by eating with his knife, or wearing unusual vestments in Church.

The matter might be referred to his brethren by himself, and they might tell him that it would be expedient for him to resign—namely, as presumably the office of a Bishop is to exert an influence for good in his jurisdiction.

There is no stricture of the liberty of speech of any Bishop in this action of the committee, other than when one has offended the canon of good taste in his official utterances, his usefulness is over and it will help the work of the Church if he takes the advice of his brethren and resigns.

There has been no restraint of free speech beyond such restraint as is always in force, namely, the restraint of good taste and common sense, which will deprive a man of his usefulness, though not of his sanctity.

### Our Captain and His Army

But thanks be to God, we do not fight alone, and we do not, if we are wise, trust to our own skill in warring against him. If we did that, we could not hope to be victorious against so adroit and skillful an antagonist. There is One who is stronger than he, and He it is who has organized His army and revealed to us the way by which we may so fight that we may attain the victory. He made great

sacrifices for this army of His. He suffered great hardships and finally death that He might make it possible for victory to result from faithful service. The fight is waged in His sight and it is His hand which bestows on faithful soldiers the crown of life at the end.

And the army which He organized is the Catholic Church. It is that in which we are all enlisted soldiers; it is by means of that alone that we are certain to gain the victory, for it is to that only that His promise is made that "the gates of hell shall not prevail against it."

### ORDERS

Now the army of God, the Catholic Church, is not a mob, but an army, organized, intended to be trained, intended to fight not only in hand-to-hand conflict but also as a unit. And so it has its officers of different grades, whose duty it is to oversee the training of the soldiers and to direct the progress of the battles. And these officers must be first trained and then commissioned. It will not do for a man to take the honor to himself and constitute himself the leader of a separate band of guerilla warriors, for sooner or later such a band must inevitably find itself either surrounded by and at the mercy of the enemy or else fighting for some selfish and perhaps trifling reason against the main branch of the army, and thus weakening the strength of all. The officers must be commissioned. They must receive their powers and their authority from above—from their superior officers, duly constituted for conferring such authority, who in their turn look to those in higher grades, until we come to the source of all authority in the great Commander-in-Chief. And the officers so commissioned are entitled to the respect and obedience of the soldiers, unless indeed it should be shown in some cases that they are unworthy and incompetent. For to gain and keep respect and obedience which is necessary, the officer must do his part. He will himself respect his office; he will strive to do nothing that will disgrace his uniform; he will try to fulfill his duty to the soldiers committed to his charge. He will use to the best of his ability all the helps that have been entrusted to him by his Captain. And they are many.

### BAPTISM

Baptism is of course our enlistment. By it we are signed up for service when we shall have come to age; we are accepted for training in the Christian Camp, and are sealed with the sign of our Commander, in token that we shall not be ashamed to fight under His banner against sin, the world, and the devil, and to continue His faithful soldiers and servants unto our life's end. And from that moment, there is not a time when we cannot be sure that all the resources of the army are at our command. To each one of us are assigned older soldiers to act, if they are faithful to their trust, as our instructors, and a heavenly messenger to act as our guide and protector.

### CONFIRMATION

And then, when we have attained a sufficient age, we are fitted out with the whole armour of God in holy confirmation, and given an opportunity of renewing the vows of our enlistment and taking our place in the ranks of actual warfare.

### HOLY COMMUNION

Now one of the prime requisites for the well being of soldiers is that they shall be regularly and sufficiently fed, and the good officer will see that the men under his charge are looked after in this regard. There is food provided in our army, food sufficient and satisfying, even the very Body and Blood of Him for whom and with whom we fight. In the strength of the food we are able to go on from strength to strength until we come to the mount of God. Is it not a reproach to us that so many of our young soldiers, soon after they are admitted to the table of the Lord, are by our failure to impress on them their privilege and to keep them up to their duty, allowed to be deprived of the means by which alone they can retain their spiritual strength, and even their bodily health and to fill their belly with the husks that the swine do eat? If we are to fight, we must be fed. There is only one Food for souls.

### Not Peace, But a Sword

Christ's statement that He had come to bring strife and a sword on earth did not mean that He wished any such results to accompany His coming and His work, but that results were inevitable. Christ sets up a standard that arouses the antagonism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing, and because people are naturally greedy and selfish and self-seeking, they not only refuse to accept His standards, but oppose and attack those who do. Every moral reform is opposed by those who do not wish to be just and right, and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign wrong must be overthrown, and wrong cannot be overthrown without a struggle. Christ is the only one who can bring about this change.

## The Peculiar Psychology of the Camp

How it Has Affected Christian Workers, and Measures by Which the Camp Secretaries of the Army and Navy Department of the Brotherhood of St. Andrew are Overcoming it.

There is a peculiar psychology in camp life which, until the Clergymen and Camp Secretaries realize it, is apt to be puzzling.

Young fellows who were steady in their Church attendance at home, are not inclined to attend religious services.

Christian men,—aye, Brotherhood members, in some cases,—men who were accustomed in their home towns and cities to help the other fellow, and whisper the word which might bring another into the Fellowship of Christ, have become mute.

They hold back; they refrain from engaging in Christian work; they do not even attend religious services.

All of which applies only to some men, mind you.

Clergymen and Camp Secretaries, who have beheld this phenomena, were astonished. They did not know what to make of it.

Could it be possible, they asked, that men underwent a transformation by donning a uniform?

What was the secret of it?

Officials of the Army and Navy Department of the Brotherhood of St. Andrew began an investigation, and this is what they found:

They discovered that men in khaki are serious-minded; that they are impressed by the fact that they are about to embark upon the Great Adventure; that this does bring to their minds serious contemplation of the Things Eternal; moreover, that they were never more anxious in their lives to attend the holy services of the Church and receive its Divine inspiration.

Then why do they refuse to attend? Why do they hold back? Why have Brotherhood men ceased to pass the word of Christian fellowship to their brothers in khaki?

Simply because the whole thing is so new to them. They have been dumped into the Army like a class of freshmen in a University, but, unlike a University, there are no senior classes to show them the way. They comprise the most heterogeneous lot of men, rich and poor, educated and uneducated, mechanic and laborer.

And no fellow among them wishes to take the initiative, for fear of being criticised. This is natural; it prevails among men in all walks of life. Moreover, in the Army, the spirit of "waiting for orders" is inculcated. Army men are trained to wait for a command. They do not go ahead, like men in civil life, doing things and saying things as the spirit moves them.

And just at this point, the leadership of the Camp Secretary of the Brotherhood of St. Andrew and his "key-men" becomes effective.

The Camp Secretary, or his key man, goes about among the men in uniform and gives them the word of encouragement that is needed. They invite the men to the religious services in the "Y" building, and to the celebrations of the Holy Communion.

and how quickly that invitation is accepted!

The fellows were waiting for that invitation.

They were anxious, eager to go, but,—how strange is human nature,—they were waiting for someone to request them to do what their hearts desired.

The Camp Secretary goes to the Brotherhood man who has been an active worker in his Parish back in the home town, and says, "Mr. Blank, you must realize what a wonderful opportunity we have in this camp. We are expecting you to help. The possibilities for personal work are unlimited, and, as you know, the workers are few. Every man is expected to do his duty."

Whereupon, the Brotherhood man replies that he is heart and soul in the cause, and promises to begin work. And he does.

The work begins quietly and unostentatiously, but gathers in force from week to week. There are continual interruptions. No sooner is a group formed than a shift of troops takes place, and the group is sent away from the cantonment to parts unknown.

The Camp Secretary loses touch with them, temporarily, but who shall say that his work goes for nothing?

Those key-men, those groups, have seen the vision of service. They will continue their efforts wherever they go, in another cantonment, or in a camp in France, across the seas.

But the important thing is to enlist the men in Christian service; to get them to shake off that silly fear that their comrades will misunderstand.

And in this work the Brotherhood of St. Andrew is playing a leading part.

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## Evil and Sin

The problem of the origin of Evil and Sin is older than Christianity. There is no form of religion in which this problem does not enter in one shape or another. Man has ever been conscious that, in some way or another, evil is a reality, that there are things in the world which act against man's good, which are harmful to man's nature, and that there are acts which militate against man's best and noblest life. The earliest and crudest form of religion, the fetish worship, has as its basal principle the propitiation of the workers of evil so that this evil might be avoided, and the highest form recognizes that the "flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that we cannot do the things we would." There have been attempts in the history of man to deny the existence of evil and the reality of pain and sin, but these attempts have failed, and their adherents have ended their lives in despair by suicide. The philosophy of "let us eat and be merry for tomorrow we die" is but the attempt to blind men to the existence of evil and sin.

Men are talking today as if Christianity was responsible for the teaching of evil and sin, but a casual glance backward over the history of mankind will convince any one of the falsehood of this statement. Sin, evil, and pain are older than Christianity, but Christianity has a complete answer to the scoff of God because of them. The Cross of Christ is the solution of the problem of sin and evil, and it is only as we study that Sacrifice on Calvary that we can understand to

non-existent save as we yield to our mortal nature or as we are subject to "malignant animal magnetism."

The Christian starts from two fundamental propositions; first, that all things were made by God; and, second, that all things were made by God for some good purpose. In addition to this, Christianity predicates in man freedom of will, and therefore freedom of choice. Consequently evil arises from a perverted will, from a wrong choice, or from an abuse of those things which God made for good. Sin, which is the mother of evil, is discord in the relation of man to the things of God, a lack of harmony on the part of man with the things of the universe as God intended them to be. Consequently there is no evil in the substance itself,—the evil arises when it is used otherwise than its right use. The sin, or evil, is in the will of the person using the substance. We are in danger of losing track of this truth, and we are tempted to attack evils as if they existed apart from man's use of matter. For evil is not positive; it is negative. It is absence of good, the taking away from something the good that is in it; it is the abuse of matter by which the good use is destroyed or perverted. There is no substance in evil, no nature of evil, no positive cause of evil. Evil is always failure and the cause of evil is always failure, failure to do good or to use matter for the good purpose for which God made it. God made His universe a universe of order and law; evil is disorder, the failure of some things being used according to God's order and law; it is an action contrary to the established law of its being.

When looked at in this way, the teaching of the Sermon on the Mount becomes clear; murder is not the act, but the perverted will which may or may not produce the act; adultery is not the act, but the depraved will which desires the act; drunkenness is not the liquor but the weakened will which abuses the liquor. We are losing sight of this in all our attempts at the prevention of evil. Yet the Scriptures are full of this teaching; it is what our Lord meant by saying: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

A perverted will arises from sin. God created man a moral, free being, giving him the choice of good or evil; He created him and endowed him with

free will. As a moral being man has the power to do according to God's will or not, to use the things of the world for good or for evil, to use or abuse the fruits of the earth. Man on one side is animal, on the other he is in the image of God. God took an animal and breathed into him the breath of life and man became a living soul. The animal was created for physical purposes but was to be subordinated to the higher spiritual nature, which was destined to be god-like. So man in his life is under the laws of two spheres, one lower, the other higher. By his freedom of will he can govern his life entirely by one or the other of these laws. By God's plan the laws of man's higher nature were to predominate, and the laws of the physical were to be subordinated to the higher. Man's body was to be the instrument of man's soul. But in order that man's moral nature could develop spiritually, it was necessary for him to be able to choose. Sin is the wrong choosing. It is the placing, contrary to God's economy, the lower nature above the higher. It is the yielding of man to the laws and demands of the animal in contradiction to those of the spiritual. So comes evil and sin. Sin in the choice; evil is a result of that choice. Where God intended harmony of all the order, man produces discord. Nature is out of joint; nothing works in agreement; hence evil and its attending companions.

Evil, therefore, can only be overcome by man's doing the will of God, subordinating his will to the will of God. Until that is done, evil will be in the world. So it was that Jesus Christ came into the world to do the perfect will of God, and by so doing redeem the world. It is only by sacramental union with Him, our wills being conformed to His will, that we can ever hope to overcome evil. No law or institution can ever do away with evil as long as man yields his "members as instruments of unrighteousness unto sin," as "servants to uncleanness and to iniquity unto iniquity." It is only by the seeking first the kingdom of God and His righteousness that man can be saved from evil. The will of each and every man must be transformed and conformed to the will of God. We are so impatient of discipline and self-control; we follow after all kinds of panaceas which promise so much and are so destitute of result.

Pain and disease belong to man's physical nature; they may result from the overindulgence of that nature, that is, from sin, or they may not. Pain is the body's method of indicating disarrangement of the harmonious working of its parts; it is nature's signal of distress, to be heeded in order to escape greater pain. Disease is the breaking down of the body through some agency acting upon it. Both pain and disease belong to man's animal nature, and are not necessarily evil. They may result from evil and from sin, and in many cases they do. Much pain and many diseases come from man's selfishness and man's defiance of the laws of God's universe, and so may be removed by the conformity to these laws and to the will of God.

So here is the conclusion of the whole matter. Sin, evil, and pain arise from the failure of man to make his life by his will agree with the will of God as shown in His universe. It is all in man's will. However, since man sinned ages ago as well as he sins today, evil is not overcome in a moment. By the grace of God we can by the Blood of Jesus Christ overcome the sin that is in us, and by so doing help to conquer the evil in the world, and only so. When Christian people really live their religion, then much evil will disappear, but not before they do. No law or institution, no federal enactments, will do this for us. Only by personal repentance, and this is the changed man, can this be done.

H. P. S.

## Full Measure

Neither should I give my Lord short measure at this service, by entering late or leaving early. In one of His warnings He orders me to give "good measure, and pressed down, and shaken together, and running over. For, with the same measure that you shall mete withal, it shall be measured to you again." Luke 6:38. Can I expect a full bushel of reward in the next life if I cut off a peck at the beginning and a peck at the end of a divine service? No. The measure I used toward God was a half-bushel; and thus my deserts should be. Therefore I will offer my Lord a complete service, an undivided heart. If I refuse to do this I am mortally stinging with my worship.

## The Mystery of Pain

By the Rev. Harry Ransome

How can we account for the mystery of pain and suffering? It cannot be guessed; and to dismiss it as an illusion of the mind is impossible. But it is a grave question whether increased material comforts have not encouraged timidity of pain and suffering and deepened the tendency to look upon them as foes to human happiness. Much of our humanitarianism is based on this idea; and many gladly donate time and money to establish institutions which aim to reduce suffering in order to increase the sum total of human happiness. By yielding to these kindly impulses, stirred without doubt, by a genuine spirit of altruism, the belief is fostered that every form of suffering is abhorrent. Were suffering really the ultimate evil, and were physical comfort and enjoyment really the ultimate good, such an attitude would be the perfection of charity. Much of our philanthropy is simply the "positivist" doctrine of August Comte in modern garb. This "religion of humanity" is frankly agnostic, although it raises the Cross upon its brow in preaching that the self-sacrifice of the few is necessary to secure the greatest amount of enjoyment and comfort for the many, hence love to our neighbor is the fulfilling of the law. The average man freely accepts this religion; he does not concern himself about any theory of life or hereafter, but busies himself "going about and doing good." Let no one fault those who are helping to relieve human suffering in any form, but we venture to raise the question whether they have really grappled with the problem of pain and suffering or truly helped to raise the sum of real joy and real happiness in the world.

One thing we cannot overlook. However undesirable pain may be in itself, it is a necessary condition of life. Pain is the inevitable condition of growth and expansion; no life but at the cost of suffering, seems to be the universal law of evolution. To survive is struggle, and to struggle is to suffer. A world without trouble or suffering is a world without progress; even the fatal mistakes of one generation are the ascending steps by which the next may rise to greater perfection and safety. One man's boat strikes the rock in the harbor, afterwards a buoy is lifted up, and the fleets go forth in safety.

But does this adequately explain why the innocent suffer so much pain and sorrow? Why is it? From how many hearts has this cry gone forth? How often events come into our lives touching them vitally and then pass out again without unveiling their true import; their spiritual effect on ourselves and others we cannot always fathom, but we know and feel they bear some unseen relation to our spiritual selves. Pain and sorrow touch all of us, and the full reason why they have come into our lives is unknown, but the result is felt for good or evil. Perhaps a little light will glimmer through the darkness if we approach the mystery from a Christian standpoint.

The source of our spiritual life is Almighty God; for all activity flows from Him, through Christ, to us. This was made possible through the Mystery of the Incarnation when the Word became Flesh and gathered us into His Incarnate Life and His eternal Priesthood. The sacerdotal character of Christ is stamped upon each of us. As members of His Body we share in His priestly office, and as individuals we must each make our priestly offering, and the sum of the priestly offering of mankind is united to His offering on the Cross. Hence our offering partakes of the nature of sacrifice. Sacrifice becomes the supreme act of our life, and suffering, pain and sorrow are part of its reality.

And the power of sacrifice is love. Truly, God must have loved man, for He reveals himself as a sufferer; as One who bore, what we call, pain and loss. These were His portions. He emptied Himself, and at once His sorrow became visible to the naked eye. How can we explain the mystery of His suffering? How can we account for this exhibition of toil and self-abnegation? In no other way than to believe it was an exhibition of the power of love. Pain is latent in our highest state because we cannot escape from it in this life, but it lies hidden and almost unfelt under the form of devoted sacrifice. Our Lord sacrificed Himself willingly for others' good, and in this sacrifice, despite pain and sorrow, He found His joy. "Who for the joy set before Him, endured the Cross, despising shame."

All sacrifice is the instrument of joy, for devotedness and self-giving are the conditions of that joy which spring from love. Only when the love

in the sacrifice grows cold, does pain begin to be felt as pain, intolerable and bitter.

At times we seek deliverance from pain, sorrow and suffering. We seek deliverance by taking away; God gives deliverance by adding, that we may realize that the noblest form of life is found in sacrifice and often for ends unseen. One is stricken down and withdrawn from active service to live a life of pain; another is taken away and the family is deprived of a breadwinner, these or some other form of pain or sorrow come to us all and our faith is tried. But is it possible that Almighty God is teaching us that of all which could be spared from life, our sacrifice in which pain and sorrow are gathered up, can be spared the least? Is it possible that through suffering and sorrow, He is separating us from much which we hold dear, that He may draw us more closely to Himself? Drawing us into the Atoning activity of Christ's Passion and eternal Priesthood? We suffer? Yes! for the way of the Cross is the suffering way; and yet for us, even as it was for our Lord, it is the way of lasting joy and happiness. The reason we are made or seem to be made for pain and sorrow is, because we are made for love; and the privilege of sacrifice is a sign and proof on how good a plan the world is formed. A human life in this world, free from everything that has in it the element of pain and sorrow, is a life not worth living—intolerable and wearisome, for the spring of real joy is taken from it.

What then shall we do with the pain and sorrow which come to us? Let us make it the material of our priestly sacrifice, and share in the fellowship of Christ's sufferings. We cannot, always, see the end of this suffering of ours; we cannot penetrate into the full mystery of the sacrifice, but we know that no true sacrifice was ever made to Almighty God in vain. Moreover, too, even in this world, we can, out of our painful experience bring joy to others. Financial worry, family troubles, a cruel malady, moral loneliness, unrealized love was the record of one man's life. A weak man would have given away in despair, but Beethoven cut of the depths of his sorrow and distress undertook to create joy, and he did so in his Ninth Symphony.

## The Parson on "Slackers"

There are some very good words which have come into their meanings in the process of gathering the men for the camps. One of these which keeps coming into the Parson's mind is the word "slacker." He thinks it is a good word for the thing it is meant to express. It has a snap to it, like the crack of a whip. Evidently there was a need for such a word, though the Parson thinks it does not belong altogether to the boys. Mr. Hoover has taught us its meaning as applied to our food. War bread is the thing to eat. Water is good enough to drink. Mr. McAdoo has taught us its meaning as applied to our money. There are money slackers. There are, in fact, all sorts of slackers, and it is a difficult thing for any of us not to get caught somewhere—the word fits so many things. The Prayer Book describes the "slacker" well. He is the man who has left undone those things he ought to have done and done those things he ought not to have done, and there is no health in him.

Somehow the Parson's mind will not let him stop with the men in the camps, or in use of food or money, or any other of the ordinary things or people at which the word is flung so freely. His thought keeps running off into broader and somewhat different fields. He wonders, for example, if it would not have been a good thing if we had discovered this thing a long time ago, and applied it to our religion with something of the snap we give to it now.

Does any one, for example, think that if the great multitude of those who profess to call themselves Christians had lived anywhere near to the true spirit of their professions, that there would have been any war? The Parson does not. Does any one suppose that if men had listened to and heeded the clear teaching of the Christian Church for a century, there would have been this war? And does any one think for a moment it is going to do us or the world any good to eat war bread, to save sugar, or buy liberty bonds, or subscribe to Red Cross funds and send 2,000,000 of our boys to the front in France and Italy, if our loyalty to the expressed spirit and mind of the Christian Church is to be thrown into the discard here at home?

## Are They Praying for Us at Home?

The following poetry was written by one of the Tommies in France.

### TO MY MOTHER

Are they praying for us at home?  
Are they meeting together in prayer  
Or going on still in the same old way  
As they did when I was there?  
We thank them for their money,  
We thank them for their care,  
But, oh, just tell them, Mother dear,  
We are needing so much prayer.

Will you ask them to gather together  
To meet at our Father's throne  
That we may be kept from faltering  
When we feel we are standing alone.  
There are moments when courage fails  
us,  
When dangers around us stare,  
Oh, tell them again, dear Mother,  
We are needing so much more prayer.

Surely their voices must touch us  
As they echo from over the seas,  
And call us away from our pleasures  
To help them on bended knees.  
We are sending them money and comforts  
And seeking their burden to share,  
But oh, let our meeting be crowned  
When kneeling for them in prayer.

## Victory

I said, "Let me walk in the fields;"  
He said, "Nay, walk in the town;"  
I said, "There are no flowers there;"  
He said, "No flowers but a crown."

I said, "But the sky is black,  
There is nothing but noise and din;"  
But He wept as He sent me back—  
"There is more," He said, "there is sin."

I said, "But the air is black  
And fogs are veiling the sun,"  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say;"  
He answered me, "Choose tonight  
If I am to miss you, or they."

I pleaded for time to be given;  
He said, "Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your Guide."

I cast one look at the fields,  
Then set my face to the town;  
He said, "My child do you yield?  
Will you leave the flowers for the crown?"

Then into His hand went mine,  
And into my heart came He,  
And I walk in a light divine,  
The path I had feared to see.

GEORGE MACDONALD.

The Parson has very positive views about that. Indeed, he suggests perhaps the most urgent need today may be to get ourselves into line with the spirit and teachings of the Church; to wear the khaki of the Church; to get into training to apply this spirit among ourselves;—then and then only will our efforts in France or anywhere else get the push behind them which will carry us over the top of our customary neglect of and indifference to these things,—into "no man's land" where we have yet to make the struggle.

In other words, our loyalty today, if it is to be of any permanent value, must be a loyalty to the spirit and purposes of Jesus Christ, not as we as individuals think this spirit and purpose to be, but as they are organically represented in the Church. With out this loyalty to the Christian Church, our talk about our fighting to preserve our free institutions, and country, and flag, reminds the Parson of the man in the good book who undertook to build houses upon the sand.

HENRY HERBERT SMYTHE

The members of the faculty of the Episcopal Theological School, Cambridge, states the Rhode Island Record, are in turn serving St. George's Church, Central Falls, during the vacancy in the Rectorship caused by the resignation of the Rev. S. M. Dorrance, who is now a volunteer Chaplain at Jefferson Barracks, St. Louis, Mo. He put the Parish in such a well organized condition and filled it with such loyalty to the Church, that it will run itself for some time.

The Churchwomen of the Diocese of New York are providing the funds for the erection of a Chapel at the cantonment near San Antonio, Texas. The movement is under the leadership of Miss Emily Warren.



## ROUND ABOUT THE PARISH

A Series of Articles by  
**GEORGE P. ATWATER**  
Rector, Church of Our Saviour, Akron, Ohio

### XVI The Day's Work

(Continued from last week.)

11:45 a. m.—Brrrrrr.  
Telephone.—"Mr. Blank, this is Ethel. Would you be willing to write me a letter of recommendation? I wish to enter a training school for nurses and I must get such a letter." (Letter promised.)

11:50 a. m.—Brrrrrr.  
Telephone.—"Good morning, Mr. Blank. This is Mrs. M——. Of course I do not want to make any fuss about it and I am speaking merely to let you know that your treasurer is not very accurate. I subscribed fifty cents a week to the Church; but this Spring I was eight weeks in Europe and when the treasurer sent my bill he included those eight weeks. I always understood that Sundays spent out of town were to be deducted from the subscription. My repair bills on my automobile have been so great this year," etc.

(The Minister thanks heaven for his uncomplaining poor, and says he will see the treasurer about it.)

12 noon.—Brrrrrr.  
Telephone.—"Hello, this is Jack. (Jack is an intimate friend.) What have you been doing? Dozing over an old stupid sermon? You ought to get out among the people, my boy, learn human nature, and not go prosing away in your study. Come over to dinner . . . No time for it? Nonsense. Let up once in a while. No use taking things so seriously. Can't come? Well, I'll try you later. So long."

12:30 p. m.—Brrrrrr.  
Telephone.—"Hello, is this Reverend Blank? This is Mrs. H——. We are organizing a great musical festival for the benefit of the hospital. We want you and your wife to be among the patrons. This will entitle you to a reserved seat. The two tickets will be five dollars. We may count on you, may we not?"

(The Minister sighs and thinks of a new book he had intended to buy and of his wife's suggestion about a pair of new shoes. But he yields. When the night for the concert finally comes he sends his tickets to some one who had nerve enough to refuse, and later, when Mrs. H—— sees the Minister's wife buying a pair of inexpensive shoes, she remarks to a friend that the Minister must be very close with his wife's allowance.)

12:50 p. m.—Brrrrrr.  
Telephone.—"This is Mrs. K——. We have a guest who is a fine singer and I have asked her to sing a solo Sunday morning."

(The music for the following Sunday has been already carefully arranged and the choir is fairly bursting with a new anthem.)

Minister (gaining time).—"I shall be glad to call upon your friend. When did she come? How long will she stay?"

Telephone.—"I hope you will call. She will sing of course, but she would like to be asked by you. She will want to practise once in the Church. Could you get the janitor to open it on Thursday, and could you get the organist? And would you be willing to stand in the back of the Church to see if her voice carries?"

(The Minister is in a tight box. He reserves to himself the privilege of inviting outsiders to sing. The choir is touchy about unknown and unannounced soloists. So is the Minister.)

Minister.—"It is very kind of you, but I had better call before we make final arrangements."

Telephone.—"Oh, it will be all right. Will you put a special notice in the paper? The solo is entitled 'Thy Tender Mercies Ever Near.' It would be very nice and complimentary if you could have a sermon on 'Mercy.'" (Here the Minister resolves to preach on "Patience.")

Minister.—"We will see. I shall call. Good-bye."

(The Minister sighs as he thinks of

there a meeting tonight? This is Charlie Wiggins. I forgot what you said this morning."

(The Minister answers Charlie and gives up the nap.)

1:20 p. m.—Brrrrrr.  
Telephone.—"This is Mrs. R——. When are you coming over our way? Ma wants to see you about a brother of hers in the West. You went past our house on Saturday and did not stop in."

(Minister recalls a hurried trip to that neighborhood.)

Minister.—"I did not have time to stop; I was making a sick call."

Telephone.—"It would have taken only five minutes to drop in, and ma had so much to say to you."

(The Minister had passed twenty houses of his people on that trip and he wondered if all the people were at the windows watching him go by. "Drop-ins" are never counted as calls anyway.)

Minister.—"Please tell your mother that I will call soon."

1:40 p. m.—Brrrrrr.  
Telephone.—"This is Mrs. A——. My aunt has been ill for two weeks and we thought perhaps you did not know it."

(Neither the aunt or the niece was a member of the Minister's congregation, but both were wanderers from fold to fold, and attended every funeral in the town.)

Minister.—"I am very sorry. I hope she will soon be better."

Telephone.—"She wondered why you had not called. The Methodist Minister and the Disciple Minister and the Presbyterian Minister have all called and we are expecting you."

(The Minister promises, and thinks of the scores of people who really need him and upon whom it would be a satisfaction to call. His errands now keep him two hours in the open air.)

4:15 p. m.—Brrrrrr.  
Telephone.—"I have been trying to get you for two hours. I have heard that Mrs. K——'s guest is to sing a solo in Church Sunday. Is that so?"

Minister (trying to decide whether the speaker is "pro" or "con").—"Mrs. K—— spoke to me about it."

Telephone.—"Well, I think it is too bad when we have so many in the choir who could sing solos, that we must ask some one from outside."

Minister (truth being wiser than fiction).—"She only volunteered. I did not ask her."

Telephone.—"I thought so. I said to several that it was very strange if you wanted her to sing. I will just make it plain that Mrs. K—— is trying to force her guest upon us."

(Here was sufficient cause for an absolutely new denomination of Christian people in that community, so the Minister had to apply sedatives. They were effective.)

Telephone.—"Well, I will say nothing about it. But others think as I do." (No doubt; and others do not.)

4:25 p. m.—Brrrrrr.  
Telephone.—"Good afternoon, Mr. Blank. This is Mrs. C——. Has this not been a quiet, peaceful day? Such a restful day. How you must enjoy these calm summer days when your hard winter's work is over. I have been lying in the hammock all day, reading. We want you and your wife to go with us on an all-day picnic on Thursday. We shall get an early start in our automobile, find a cool spot, have lunch, and return to our house for dinner at night. You can go, can you not?"

Minister.—"I am very sorry, but I have a funeral on Thursday."

Telephone.—"Oh, what bad luck. To think that we have selected the one day of the week when you could not go. So sorry. Good-bye."

(The Minister's dinner is interrupted four times by the telephone and he hurries off to meet his boys. That night he dreams that he is conducting a funeral, the music being furnished by the book agent, Charlie Wiggins, and the soloist. Each carriage is equipped with a telephone, and Sam Hibbard is passing "New Thought" circulars to the mourners. Toward morning he seems to be aroused by the telephone.)

Brrrrrr.—He starts up.  
Telephone.—"Good morning, Mr. Blank. This is Mr. F——. My auto-

mobile will be at your door at 8 o'clock for your use all day. I shall be glad to send it every Wednesday for you. Don't thank me. I know how much you need it and I can send it just as well as not. Good-bye."

The Minister drops asleep again and awakes at 8:15. Hastily he goes to the window to take a glad look at the automobile. It is not there. Then he realizes that it was all a dream.

8:20 a. m.—Brrrrrr.  
So he begins the day again.

### The War Camp and Social Customs

Ella C. Hartshorn

In our work as travelers' aid in Battle Creek we have come in touch with certain conditions which have led us to think seriously along some lines we wish to bring to your attention.

It will be no new thought to you that the stationing of an army camp brings perplexing problems to every town and village contiguous to the war zone in which the cantonment is located. We are doing the best we can to solve these problems locally; but there are certain of them which belong to you and which you only can solve, and it is in their solution that we invite your thoughtful co-operation.

The army is made up of men from the farms, the factories, the mines and the offices; such men as you meet in society, in business, on the street, wherever you go, for the selective draft falls on all classes alike. Men of affairs, and men whose names would not be known in the city block in which they live; men of fine intellectual and cultural attainments, and men totally unlettered and unlearned; men of the highest moral and religious standards, and those whose lives have never felt this higher touch, are associated together on a military basis—just men.

When these men are mobilized in an army, their distinctive dress is discarded and they are all subjected to the same regulation routine of life, including requirements of personal cleanliness and rigid discipline. In a few weeks differences in personal appearance are reduced to a minimum; but character is not so mobile a thing, and they are, for the most part, essentially the same men as before they entered the army. They have the same hopes and desires, the same ideals and standards of life, the same social and business possibilities as they had six months ago; nothing more, nothing less.

The great difference lies in the fact that they are now going out to fight the battles of our common country—their battles and ours; and this has brought them into a new relation to society and has made us think of them as many of us had never thought of them before—as our brothers.

We would give all honor to these men who are going out to sacrifice a portion of their life's best years, and life itself, if need be, that our national integrity, our national institutions, and our national standards may be preserved. We would show them every courtesy and kindness, and we would do all in our power to give to those who still need such service a vision and incentives to a higher life and a nobler manhood; to help them to such furnishing of heart and mind that they may live a noble life, even when there is no one near to see or care—fit representatives of the country we so dearly love.

But I fear that, through mistaken notions of our relation to these boys of yesterday, these khaki clad men today, we are not only endangering those who are dearest to us personally, but we are actually lowering the standards of our own social life at the home base, where it ought to be kept pure and sweet and high in order that a wholesome sentiment shall be maintained which shall be a continual challenge and a perpetual incentive to our men in field and camp to maintain high personal and army standards. And by lowering our standards at the home base, we are making it easier for our soldier boys to go wrong, and hence harder for them to keep right and maintain the clean, high standards of living which we covet for them, and which a vast majority of them seek to establish in their own lives, such standards as will make them worthy exponents of a Christian democracy in a world reaching out for democratic standards.

There is just one of these questions which I want to speak about in particular; and I beg all who read this message to give the matter their thoughtful consideration. Some of the soldiers have recognized its importance, and have warned young women against the practice; others have remained silent, and still others, I regret to say, have welcomed the social op-

## OUR CHILDREN'S CORNER

### THE DISSATISFIED LILY

In the Northland, there is a lovely little River between two beautiful lakes. Trees and shrubs and tall Grasses grow along both sides of the River. In the water, all the way down this River are many pretty Flowers, dainty little pink blossoms, the blue Water Hyacinths, Yellow Water Lilies, and White Water Lilies. I think flowers are much like people, for they like some things, and other things they do not like. Many like plenty of water, some do not like it at all. Some love the Sunshine and others love the Shade. Sometimes they who are in the Shade sigh for the Sunshine, and they who are in the Sunshine long for the Shade. Once in a while it happens that some Flower, made for the Shade finds itself out in the open Sun, then it discovers that the Sun it sighed for is not good at all, and it begins to droop and finally fades away. In this River was a charming group of the whitest Lilies you ever saw, with delicate yellow hearts. All the day long the Breezes played over them, and the Sun shone, and there came from them

a sweet, sweet odor. The Bees and the Butterflies, and the Insects hovered over them and gathered sugar from their yellow hearts. Everyone who passed by in Canoe or Boat said "How beautiful" and beautiful they were. They seemed so satisfied to be and do what God had planned for them. But here is a sad story. One Lily, and she was the largest and most beautiful of them all, was not a bit satisfied to be where she was, nor to live as she was living. She cried out, "Why am I here in this lonely place? What good is it to be sweet and beautiful when so few pass by to see me and admire me?" It did not satisfy her that a poet came by one day and wrote a sweet song about her, or that an artist painted a picture and she was the center of the picture. No, she was dissatisfied still. Then one day someone came by and saw her, and bent down and plucked her from her roots. The pain was very great and she almost fainted away. The lady who plucked her smiled on her and smelled of her perfume and then dropped her into the bottom of the canoe, and presently forgot all about her. Then she wished she were back on the bosom of the River where the Bees hummed and the Butterflies hovered and the Breezes played all the day.

## POEMS Worth Preserving

Selected by  
THE REV. FRANCIS L. PALMER

### THE GOOD SHEPHERD WITH THE KID

IO VISTIS!

(The author, William Wetmore Story, was a famous sculptor, but well known also, as poet, essayist, and novelist. He was born in Salem, Massachusetts, in 1819, and died at Vallombrosa, Italy, in 1895. While living in Rome he was an intimate friend of Landor and the Brownings.

The Latin title may be rendered "Hail to the Vanquished!")

I sing the hymn of the conquered, who fell in the battle of life—

The hymn of the wounded, the beaten, who died overwhelmed in the strife; Not the jubilant song of the victors, for whom the resounding acclaim

Of nations was lifted in chorus, whose brows wore the chaplet of fame,

But the hymn of the low and the humble, the weary, the broken in heart, Who strove and who failed, acting the sun

Whose youth bore no flower of its branches, whose hopes burned in ashes away,

From whose hands slipped the prize they had grasped at, who stood at the dying of day

With the wreck of their life all around them, unpitied, unheeded, alone,

With Death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus—its paean for those who have won;

While the trumpet is sounding triumphant, and high to the breeze and bravely a silent and desperate part;

Gay banners are waving, hands clapping, and hurrying feet

Thronging after the laurel-crowned victors, I stand on the field of defeat.

In the shadow, with those who are fallen, and wounded, and dying, and there

Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,

Hold the hand that is helpless, and whisper, "They only the victory win

Who have fought the good fight, and have vanquished the demon that tempts us within;

Who have held to their faith, unseparated by the prize that the world holds on high,

Who have dared for a high cause to suffer, resist, fight,—if need be, to die!"

Speak, History! Who are Life's victors? Unroll thy long annals and say,

Are they those whom the world called the victors—who won the success of day

The martyrs, or Nero? The Spartans, who fell at Thermopole's tryst?

Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?



## RICH MAN, POOR MAN— WHO SUPPORTS THE CHURCH?

By Dean Walter S. Pond, Chicago

The reason why we cannot preach it better, and the reason why we cannot have all the play interests and the Parish House activities that we ought to have, and the reason why our Church cannot afford to do all she would like to do on the subject of Social Service, is because it takes money to run a local Episcopal Church. If we do not have the money we cannot do all that we would like to do. No average Episcopal Clergyman would prefer to fail rather than to succeed. Whether it be East or West, or North or South, there are rich Episcopalians who are supporting the Church generously. There are also rich Episcopalians who are doing but very little to enable the work to go on. There are also poor Episcopalians who are making great sacrifices to enable themselves to have their religious privileges. And there are some poor Episcopalians who could do something for the Church annually and monthly and weekly who are doing nothing whatsoever. In a Church that is not many hundreds of miles from Chicago, there is a splendid Clergyman (just beyond the prime of life) who has been rated, for years, as one of the best preachers in his Diocese. He has splendid Parish buildings but no money to keep them open. There are hundreds of unfortunate men (needing the benefits of that Parish House) lying right at the very doors of the Church, so to speak. The people in that Parish are beginning to feel that they need a new Rector. They do not need a new Rector, but they need a new feeling of consecration amongst the parishioners of that old Rector. I happen to know that one of that Rector's parishioners gave less than \$1,000 in one year for the maintenance of the parochial activities. I happen to know that that same rich parishioner in that same year gave \$250,000 to one of his pet hobbies, a secular institution. That rich parishioner does not believe in Church social activities. He does believe in secular activities of Social service. He has already written a book in which he extols these secular works and shows up the failure of the Church in this generation. Some day, when I am in a Social Service conference with that parishioner, when that parishioner insults the Church as that Churchman has been known to do, I am going to get up and announce that if that Churchman will give \$250,000 to his Church organization, and \$1,000 to the secular organization, that, in one year, he will have facts that will give him the material for Volume No. 2 that will be better than the book already finished. We do not need to lose our balance and simply content ourselves by faulting the rich. In a number of our Parishes they are bearing the burden and the heat of the day—financially speaking. In my particular Parish I have hundreds of so-called poor people who have spent more in one year on their newspapers than they have on their religion.

In the Episcopal Church, if we are ever going to do our work efficiently we must have the money to get in on Social Service interests and the questions of the day. It will cost us something if the Parish Houses are made to save the children from hell. I do not mean to blame the Clergy very much because I am absolutely persuaded that an average Clergyman cannot worry all Saturday night about financial matters, and preach optimistically on a Sunday morning. It is going to take a great deal of money if the local Episcopal Church, whether it be in the city or in the country, does something to relieve the human misery that can be found as the work which that Church is obligated to do. When we have enough money the Clergy themselves will have that independent attitude, as ambassadors of an Omnipotent Deity, so that, whether they speak on questions of Church or State, they will speak with that clearness that no one will have to think of them as if they were Delphian Oracles—functioning for ecclesiastical purposes. The Church of God in that day will give no uncertain sounds on the subjects of temperance, or purity, or health, or the labor interests, or the Public Park System, or the tenements that unfortunate people have to live in. That day will be a better day than the present day. It will be so not only for God but for man as well.

What seems to be the matter with the Episcopal Church—is the same ailment from which the other churches of America are suffering. Not only

the Episcopal Church, but all the churches of America, are to blame for the 55,000,000 of our citizens who are unchurched. The churches of the United States, all of them are censurable because out of a total membership of 45,000,000—fully 30,000,000 are practically unconverted. Our churches are to blame if they are filled with women and girls while the jails and reformatories are populated mostly by men and boys. If God is able to use a layman, like Mr. Sunday, we (as clergy and laity) may not plead excuses until we will obey God in our methods of working His Salvation. So far we seem to have refused to take the right attitude. And we have failed. Sunday had trusted only in God. Is he succeeding?

## Religious Survey Reveals Surprising Facts and Figures

The Rev. Robert Renison, General Missionary, Diocese of Los Angeles, recently made a survey of religious conditions in a section of Orange County, Cal., not under clerical supervision, which reveals some rather surprising facts and figures. He made altogether 1,369 calls and found 119 Episcopalians. 165 persons declared they were of no Church. He made the largest number of calls at Fullerton, 445 in all, where he found 21 denominations, and 28 Episcopalians, including men, women and children, and about 19 communicants of the Church. He found 57 who said they were of no Church. "I called at a house," writes the Missionary, "and when a little girl opened the door to find out what I wanted, a horrible painting presented itself to me on the wall just opposite the door as you look in. It was intended to represent his Satanic Majesty, and underneath was written these words: 'Go to hell, I have troubles of my own.' I said what Church does your family belong to, little girl? And a voice like thunder from within answered, 'We belong to the Big Church.'" In his visitations he found, Methodists, Presbyterians, Baptists, Christian Church, Congregationalists, Holiness Church, Eddyism, Roman Catholics, Friends' Church, Spiritualists, Lutherans, Latter Day Saints, the Big Church, Church of God, Church of Christ, Campbellites, German Evangelical, Quakers, Jewish, Seventh Day Adventists, Mennonites, Holy Rollers, The Church of Divine Influence, Pentecostal Nazarinens, Pentecostal Pilgrims and Russelites. In order to present his report to a Convocation at Whittier, the Missionary had to travel 530 miles on the Pacific Electric, eighty miles by jitney and 150 miles on foot through the streets and through vineyards, through orange groves, tomato patches and oil fields.

## Two-thirds of the Churches Closed in Washington, D. C.

Fuel Administrator, Mr. John L. Weaver, issued an order that on Sunday, January 27th, two-thirds of all Churches of every denomination should be closed at the Nation's Capitol for three weeks in order to conserve coal. A committee of the Church consisting of Dean Bratenahl and Canon DeVries of the Cathedral was appointed to select the sixteen out of the forty-eight Churches and Chapels in the city to be kept open. While all the Parishes obeyed the order there was nevertheless a strong protest made against so many Churches being closed while the theatres and movies were permitted to go on as usual. It is thought at this writing that some modifications of this order will have to be made. The closing order came at a very inopportune time as the 27th was the day set apart for taking the offering towards the \$500,000 War Fund. Great interest is being manifested in this fund and it is believed that the full amount will be raised. We are glad to state that the entire cost of a suitable Church building has already been given by a devoted communicant of Washington to be erected for the soldiers at Camp Meade.

## Women's War Work for Girls

By Marion Lawrence Peabody

(Mrs. Peabody is a member of the War Work Council of the National Board of the Young Women's Christian Association; and is New England Chairman for the campaign for \$4,000,000.)

The War Work of the Young Woman's Christian Association may be roughly divided into four parts.

1. Protective work for young girls around cantonments or mobilization centers.

2. Emergency housing for the employed girl.

3. Hostess Houses in cantonments.

4. Work in other countries affected by the war.

1. Girls' Work.

Sixty-five experienced and carefully selected leaders have been sent to forty-six centers, where the girl question had become acute, and by forming clubs of these young girls—most of them from fourteen to sixteen years of age—have rallied them to patriotic service through ways suited to their youth and enthusiasm. Red Cross work, care for orphans of Belgium and France, physical exercise, social activities carefully supervised, and a higher standard of dignity and honors are proving safeguards to the dangers caused by the abnormal conditions due to war time.

The idea of the Patriotic League has appealed strongly to our American girls, and today over 100,000 from ocean to ocean are wearing the button of the blue square, which is the symbol of the Young Woman's Christian Association Patriotic League, and have signed this pledge:

"I pledge to express my patriotism by doing better than ever before whatever work I have to do; by rendering whatever special service I can to my community and country; by living up to the highest standards of character or honour, or helping others to do the same."

2. Emergency Housing.

Every army center employs numbers of girls and women in Telephone or Telegraph offices, in shops and restaurants, and as laundresses. In very few instances has any adequate provision been made for housing these employees. A navy uniform factory in Charleston, S. C., advertised for girls, and 2,000 answered the call. They would have had no place to sleep had not the citizens of Charleston opened their houses to them, and the girls had to sleep four or five in a room. Help was asked of the Young Woman's Christian Association and a hotel to hold 800 girls is well under way there now. We have undertaken to take charge of that but this, however, is only one of many. Practically every industry connected with the furnishing of war supplies employs large numbers of girls, and thousands of girls are filling in the ranks left vacant by the men. The War Council of the Young Woman's Christian Association puts up these hotels as an emergency measure only, and as a demonstration to the employer, and to the otherwise unprepared community that these girls may be cared for simply and efficiently, to the welfare of the employer and the community, as well as to the girls themselves.

3. Hostess Houses.

Forty-five Hostess Houses have been ordered of the Young Woman's Christian Association by generals in command of our large cantonments. These houses are usually the most finished and comfortable looking buildings in the camp. In each one is a hostess, a director, a cafeteria director and an emergency worker; and volunteers, usually some of the younger officers' wives assist also on busy days. The uses of the Hostess House are varied. It stands first for Hospitality center, serving as the meeting place for the families or friends of the soldiers who are getting ready to take their place on the battlefields of France. Already these houses have histories of joy and sorrow, as refugees from distress, and as bureau of information when women come, as some do, with no knowledge of their soldier man except his name. In many Hostess Houses there are interpreters, a boon to the poor foreign woman who has been left with little children to care for, and only the vagrant idea as to the reason why her husband has left her. We have had weddings in the Hostess Houses and we have had one funeral. Imagine what a blessing it must have been for that poor mother, whose son had died in camp, to have a place to stay in, with sympathetic women-friends to look after everything.

Primarily these houses are for women or children, but, even unaccompanied by women relatives the

men are welcomed whenever they want to drop in, as they do, to have buttons or chevrons sewed on, or simply for a chat with the Hostess. The recognition seems to have come about at last that soldiers are still men, and have the same tastes and sensibilities which they have had in civilian life. Therefore women still have a place in their men's lives, bringing with them, as they do, a suggestion of home with the little pleasures and courtesies of home life.

We assume, therefore, since the camps are made to make men fit to fight, and since the Generals have ordered these houses for their camps, that the Hostess House is considered a help in making our boys better soldiers.

4. European Work.

An urgent call for help from Russia was answered last April by sending two of our most experienced secretaries there. In three months they had learned the language and got a footing. Since then we have sent five more. Their work consists in making life a little more possible for the women workers—principally in starting cafeterias and rest rooms.

Twenty-one of our secretaries are doing the same sort of work in France, and there, also, a new work has been taken up by them of late—that of building and taking care of social "tents" for the splendid American nurses now "somewhere in France." These tents are being constructed at the hospital base units and will do for the nurses, when off duty, as for as possible under war conditions, what the Nurses' Clubs do in this country.

New calls for war work of different sorts come in continually to the National Headquarters of the Young Woman's Christian Association in New York. To carry on the work until next July we are asking the people of the United States for \$4,000,000. Mr. Sherwood Eddy estimates that this sum is spent every twenty minutes in the world as it now is—on destruction—so it seems a small sum to ask as part of the price necessary to make this world safe for women as well as for democracy.

MARION L. PEABODY.

## How to Live Well

The one thing men carry in to the next world is character. For the most part men die as they have lived, so that to have a bona mors one must have had a bona vita. We must, therefore, learn to live well daily in order to die well. Living well is the art of arts, and it can only be learned by diligent practice day by day. It is well, therefore, that we make rules for living well. Here are a few simple ones to begin with.

1. The first thing in the morning, lift up your heart to God in prayer.

2. When you are praying, remember that you are speaking to God.

Prayer is the desire of the soul for God. It is speaking to God through Christ, and telling Him what we wish. We must, therefore, think before we pray and remember to Whom we are speaking.

Rules for prayer:

1. Kneel down and close the eyes.

2. Put out of the mind all earthly things.

3. Forms of prayer are a great help, especially when learned by heart, but do not tie yourself down to these forms entirely; pour out your soul and desires to God. It makes little difference in the sight of God if your prayer is at first halting so long as you greatly desire to pray rightly.

3. Whenever you pray, use the Lord's Prayer as part of your devotion.

4. Say grace before each and every meal.

5. Try to spend the day as if it were to be your last, for any day may be your last.

6. Never be idle.

7. Be moderate and careful as to eating, drinking and amusements.

8. Do not speak evil of any one, nor listen to evil spoken of any one.

9. Try to help some one by word or deed to live better.

10. Add one good deed to the world each day.

11. When tempted to sin, cry out at once to God for help, in the name of Christ.

12. Always try to speak, think and act as if in the presence of God.

13. Go over your day carefully before going to bed to see what you have made of it.

14. Spend a portion of each day studying and meditating on the Word of God.

15. Kneel down the last thing at night and confess your failings of the day, and pray for protection during the night. In this remember all those with whom you are connected.

## Work Among Lepers in Porto Rico

We print below a letter written by the Rev. Harvey P. Walter, who has charge of a number of Missions in Porto Rico, is a member of Bishop Colmore's Council of Advice, and has endeared himself to the lepers at Lepers' Island, whom he visits twice a month. Our San Juan correspondent states that a group of Christian people had made a gift of a handkerchief and a bag of candy to each of the lepers, and in making the gift intimated, through the San Juan papers, that the lepers were being neglected. Because so many generous people had made contributions from time to time through the Rev. Mr. Harvey, he was urged to write up the work he has been doing, with others, for the lepers. "We rejoice," says our correspondent, "that our work has been carried on so long and so well, without display, until now. Our Church, in fact, was the first to minister to the lepers, through Miss Jackson, a trained nurse and Churchwoman, who winters in San Juan." The letter, which appeared in the San Juan Times, follows:

"To the Editor of The Times:

"The article, both in Spanish and English, in The Times of Friday, Jan. 5, about a visit to the Leper Colony by certain persons, does a great wrong to many charitable persons and societies, which have remembered our afflicted brethren out on the reef during the entire year. In justice to them, please say that a representative of the Episcopal Church goes to the Leper Colony twice a month. The Church has not failed once during the entire year 1917. It has supplied them with Bibles and Hymn Books and organized them into a Sunday School and supplied the necessary literature.

"Only twice, so far as I can remember, did I go empty handed. During the year I received four boxes, valued at considerably over \$100, from different Parishes in the State for the lepers. At Christmas, every patient and every helper (fifty names and fifty packages) were supplied. Each package contained at least four articles. In addition to these individual gifts, there were games, 'rupe de las cabezas', pictures, checker boards, etc. Miss Jackson supplied each one with a 'stocking' of candy. Mr. Linn Bartholomew sent over 500 oranges. With one consent, they said it was the best Christmas they ever had. And it would have been better yet but for the unfortunate drowning of the Jefe. He was coming to San Juan to get the milk and Christmas tree. And while I was to hold the Christmas service, he was to put their parcels on and around it, light it up and then sing a carol or two and call out the names. Everybody was to be there—cook, washerwoman, cleaners, helpers. All were there and their names were called, but we did not have the tree, and we were all distressed on account of the accident, but otherwise we had a 'Merry Christmas' indeed.

"During the year, Mr. T. P. Lippert furnished several bags of pineapples. Dr. Smoyer gave them five gallons of honey, Gilles & Woodward furnished pipes, the American Tobacco Co. and Temple Lodge of Masons kept them supplied with tobacco the entire year. Hermanos Real and the Boletín Mercantil gave books and magazines, forming the nucleus of a library. Swiggett Bros. an umbrella to a man who wanted one badly, Plaza Provision Co. candy. Others have given me candy, cakes, chewing gum, tobacco. In fact, every time I take a visitor with me, I tell them, the passage will cost them a treat for the patients; and how cheerfully it is given!

"You will see, Mr. Editor, from this partial list, for I cannot remember all the donations, that our wards on the little island have not been forgotten nor neglected during the past years by the kindly disposed people of San Juan and vicinity, and it is cruel to make the charge, in view of what has been done and given for them.

"However, if some charitable society or societies wish to take up this work and supply them regularly with services, I am ready to hand back my commission to the Sanitary Department. There is nothing in it but the joy of service.

"Sincerely yours,

"HARVEY P. WALTER."