

# The Witness

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

VOL. II. NO. 79.

HOBART, INDIANA, JULY 6, 1918

3 CENTS PER COPY \$1.00 A YEAR

## ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

### I A VISIT TO THE OLD COLLEGE

I have been attending the commencement exercises of Kenyon College. It is one of my yearly vacations, for very few vacations have such an interest to a college man as a few days spent at his Alma Mater. Although it is now twenty years since I left the college, the desire to return remains strong. Kenyon College has such a distinct hold upon the affections of those who have studied in its classic halls that it never fades out. So I go back year after year with the same zest.

But the college reflects somewhat the changes of the world in those twenty years. Although the village of Gambier, in which it is situated, is on the line of the Pennsylvania railroad, yet most people prefer to return in automobiles. So the whirr of the motor is heard through the great college park. From all over Ohio, at commencement time, the graduates come in cars to the beautiful hill, in the very heart of the rolling country of central Ohio. In my day, motors were unknown, and the sole local transportation facilities were ancient busses that had been rejected at the bone yard.

Kenyon College is a curious combination of the old and the new. It has, like Harvard, its ancient buildings, its sheltered park, its traditions of nearly a century, its timeless emphasis upon culture and the classics, upon the cultivation of the whole man into the best phases of our Anglo-Saxon civilization; but with these venerable treasures it has a spirit ever fresh; its buildings remodeled and equipped with every modern convenience; its dormitories refurnished within for the health and comfort of the student; its curriculum adjusted to demands of modern education in science and languages; its faculties men of fine training and experience in modern methods of research and teaching.

As I walked again through the park and viewed the old buildings, with their thousand associations, and the new buildings with their fresh aspect and superb architecture, the thought came to my mind with a great wave of gratitude, "How fortunate I was to have been sent to Kenyon. Here I have enjoyed an atmosphere like unto that of Oxford and Cambridge of old England; a spirit as distinct as that of Harvard or Dartmouth or Williams, in New England; a freedom from the distractions of a modern hubbub called a city; an environment that was fascinating and wholesome, together with the opportunity for a broad and liberal education. Truly Kenyon combines all that people most admire in ancient seats of learning, and most respect in our modern universities."

What does an alumnus do when he returns to his college? He becomes a boy again, indulging in his youthful fervor and resuming his youthful habits. Old nicknames are revived, old stories told, and old associations renewed.

My first dash was to the old dormitory, old Kenyon, as we call it, built on the brow of Gambier Hill nearly a century ago. Its massive walls are so thick that each window has its wide window seat, from which one may look, at least from the front windows, into the spacious college park. In one of the rooms I heard shouts of laughter, and there I went and found other old grads having a talk about Kenyon of their day. After noisy greetings, I was permitted to share the window seat with several old-timers, whose dress and manners would scarcely arouse the suspicion that they were prominent lawyers and

physicians and men of affairs.

"Look at all this luxury," exploded '88, waving his hand about the room. In my day Kenyon was a barracks compared to this. We lived then exactly as students had lived since the first college was built. We carried cordwood from the cellar to feed the voracious stoves. We hauled water from the pump. On winter mornings I always broke the ice in the pitcher and had to pound the frozen wash cloth with a potato masher to make it flexible enough to reach the inner sanctums of my ears. Those were days and that was the life. Today," and he waved his hand airily, "you boys have all the conveniences of a Pullman car."

"Stop your noise, old gray beard," shouted '89, "and tell us about the famous stunt you engineered in your junior year."

"When I was in college," said '87, "there was one member of the faculty who lived a quiet, domestic life. He had an admirable wife, and they were much respected in the community. It was noised about the college one day that in the near future Mr. Eaton and his wife would celebrate their twenty-fifth wedding anniversary. This news caused some activity among the students. They learned that it would occur on Saturday, May 18th. In the noon mail of that day were many large envelopes addressed to various members of the faculty and to many people living in the village. They read simply:

"Mr. and Mrs. Eaton desire the pleasure of your company for dinner at 6 o'clock, on the evening of Saturday, May 18th, being the twenty-fifth anniversary of their marriage."

"As the people read their cards, the usual comment was something like this: 'How characteristic of Mr. and Mrs. Eaton. They wanted their friends, but they gave them no opportunity to plan for a gift.'"

"So Mr. and Mrs. Faculty and Mr. and Mrs. Townsfolk, dressed in their best clothes, began making their way to the hospitable home of the Eatons. The president of the college arrived first, which he deemed it his duty to do. It was a few minutes before six. Mr. and Mrs. Eaton received them graciously, and were pleased with the congratulations of the courteous president and his kindly wife. Very soon other members of the faculty began to arrive. Mr. and Mrs. Eaton, with quiet friendliness, greeted them all and asked them all to be seated. When the townsfolk arrived the company spread from sitting room and parlor, by sheer force of numbers, into the dining room. A faint odor of fried onions was noticeable in the dining room, which was adjacent to the kitchen.

"Still the door bell rang, and the guests were admitted until the house could hold no more. Mr. and Mrs. Eaton were becoming embarrassed. It was now half-past six, and the guests were growing hungry and uneasy. Had Mr. and Mrs. Eaton overestimated their facilities for entertaining? There was a general flutter of that sparring and padded conversation, all according to the rules, and no one playing off-side. At last the disturbed Mrs. Eaton seized her nearest friend, one whom she trusted, took her to the kitchen, into the very remote corner, and pleadingly said, 'Please tell me what we are to do? What does this all mean?' Her friend gave a gasp, a great light dawning. She blurted out the question, 'Did you not invite us to dinner?'

"Mrs. Eaton turned pale. 'Why, no, I have asked no one for dinner.' The friend said firmly, 'Mrs. Eaton, go right to your husband and stand beside him. I'll fix this.' In a moment

Mrs. Eaton took her place. The friend got her own husband and whispered a few words to him. I am sorry to say he gave a short convulsive laugh. She then said to her nearest neighbors, the Professor of Latin and his wife:

"Please do exactly as I do and ask no questions."

"She stepped up to Mr. Eaton and, holding out her hand, said so clearly that every one in the room could hear:

"We have enjoyed this privilege of greeting you in your house on this occasion. I wish you all good things."

"Her husband did likewise, and they started for the door. The Professor of Latin and his wife, amazed but obedient, did the same. The other guests, stunned, followed like so many sheep. Soon the house was empty, and a group of students, lounging at the nearest corner, as the procession of departing guests drew near, started the gentle college song, which begins:

"How can I bear to leave thee?"

"The students later took up a collection among themselves to pay for printing and postage."

(To be continued.)

### Ordinations

On Friday, June 7, in Immanuel Chapel, Theological Seminary of Virginia, Bishop Darst of East Carolina, ordained to the diaconate Boston M. Lackey and Theodore Partrick, Jr., and to the priesthood, Rev. George Boate.

On Thursday, June 20, in St. Mark's Church, Wilmington, N. C., Bishop Darst ordained to the priesthood Rev. William N. Harper, M. D.

Mr. Richard Ceredig Jenkins was ordered deacon at St. John's Church, Ketchikan, Alaska, June 21st, by the Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, assisted by the Very Rev. G. D. Christian of Juneau and the Rev. Harry Corser of Wrangell. The Rev. Mr. Jenkins was formerly a Congregational minister, a native of Wales, educated in England, and worked in England, China and the United States. He and his wife and daughter are in residence at Ketchikan, and he will have charge of the mission work there.

On June 16th, being the third Sunday after Trinity, in the College Church of the Holy Spirit, Gambier, the Rt. Rev. William A. Leonard, Bishop of the Diocese of Ohio, ordained to the Holy Order of Deacons Messrs. Milton G. Nicola, William R. Kinder and Francis B. Shaner of Bexley Hall, Gambier, Rev. Dr. D. F. Davies was the presenter and Rev. Dr. W. H. Dewart of Boston was the preacher. Rev. Mr. Nicola will be placed at Grace Church, Ashtabula Harbor, Rev. Mr. Kinder will be at Findlay, and Rev. Mr. Shaner will serve in St. Martin's Parish, Shaker Heights, Cleveland.

### Church Celebrates 213th Anniversary

The 213th anniversary of St. Anne's Church, Middletown, Del., was celebrated on Sunday, June 16th. The Rector, the Rev. Percy L. Donaghy, conducted the morning service, and Bishop Kinsman preached the sermon. The Hon. Edward C. Sikes, former governor of New Jersey, gave an address in the afternoon. The services were attended by hundreds of people from Middletown and the surrounding country. St. Anne's is one of the oldest churches in the United States. The bricks for its erection were brought to this country from England, and the Altar cloth, which is well preserved, is said to have been embroidered by Queen Anne herself. The silver communion service was presented to the parish in 1789.

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

Each of the 22 men in war service from All Saints' Church, Mobile, Ala., receive THE WITNESS as a weekly greeting from their parish.

The real reason why the Kaiser never alludes to our Lord in his speeches is said to be the fear of giving offense to the Turks. If he is a Christian, he camouflages superbly.—The Fly-Leaf.

Plans have been completed by St. John's Mission, Rochester, N. Y., for the construction of a temporary church building, to cost 6,700. The Rev. Dr. J. K. Burleson, Curate in St. Paul's Parish, is in charge of the mission.

"I may not be a subscriber very long, being 83 years old, but while I live I may be counted one," writes Miss Helen M. Phillips of Republic, Kan., in a clear, firm hand, remitting a dollar for one year's subscription to THE WITNESS.

The graduating exercises of the class of 1918, nurses of All Saints' Hospital, Fort Worth, Texas, were held at the Nurses' Home on Thursday evening, June 20. The Rev. Fred T. Datson, Rector of Trinity Church and chaplain of the hospital, conducted the exercises. Bishop Moore of Dallas gave the address and Mrs. J. H. Bevan, president of the Board, presented the diplomas to the graduates.

The handsome new edifice of the Church of the Epiphany, Sherwood, Philadelphia, Pa., erected at a cost of \$100,000, was dedicated on Sunday morning, June 23, by Bishop Rhinelander, who was assisted in the impressive service by the Rector, Rev. William Newman Parker, and other clergy of the West Philadelphia Convocation. The Bishop also preached the sermon. The corner stone of the new building was laid by Bishop Beecher of Western Nebraska, March 6, 1917.

Trinity Church, Washington, Pa., has a war Service Flag with fourteen stars, representing practically every branch of the service. Five of the "boys" are in France. St. Agnes' Chapter, Daughters of the King, has recently completed a layette for a Belgian babe. The Rev. E. H. Perry, M. D., Rector of the Parish, has received an appointment in the Medical Corps of the United States army, and expects to be called into active service at an early date. The vestry has granted him a leave of absence for one year.

Bishop Moore confirmed a class of ten, eight soldiers and two officers' wives in the Y. M. C. A. Hut 63, Camp Bowie, Friday evening, June 21. The Rector and part of the vested choir of St. Andrew's held a brief service before the confirmation. The class, prepared by the Rev. E. H. Eckel and Chaplain F. R. Godolphin, was presented by the latter. To many of the soldiers in the well filled hall the sight of a confirmation was a novel experience.

A business man in Lawrence, Mass., once had a customer who contracted a debt that ran along unpaid for a year or more, and even several letters failed to bring about a settlement. One day, while glancing over the religious notices in a local paper, the business man saw something that gave him a new idea. He went to his desk and wrote the following note to his debtor: "My Dear Sir—I see in the local press that you are to deliver an address on Friday evening before the Y. M. C. A. on 'The Sinner's Unbalanced Account'. I enclose yours, as yet unbalanced, and trust that I may have the pleasure of attending your lecture."—The Fly-Leaf.

### Conference of the Mid-West

Everything points to a most successful summer Conference at Racine College, in July. For many years the East has had a Cambridge Conference, to which yearly between three and four hundred Churchmen and Churchwomen congregate for two weeks of helpful companionship and stimulating instruction under expert leaders. It has been long felt that the Mid-West ought to have a Conference of this same kind at some accessible point. This year marks the inauguration of the Conference of the Mid-West at Racine. The site is the beautiful campus of the historic college, directly on the shore of Lake Michigan. The date is July 17 to 25, and there for ten days many Church people throughout the Mid-West will assemble for their own Conference. Among the many notable leaders and speakers will be Bishops Reese, Welles and Tuttle, Dean Bell, Rev. C. H. Young of Chicago and Rev. G. P. Atwater of Ohio. The registrar is Miss Rosalie Winkler, 131 Eleventh Street, Milwaukee, to whom applications should be made for room, board and information.

### The First American Chaplain to Give His Life in War Service

The Rev. Walton Stoutenburgh Danker, Rector of St. John's Church, Worcester, Massachusetts, on leave of absence in war service as chaplain of the 104th Regiment, died from the effect of a shell wound received while on duty at the front in France, Tuesday, June 18th, and his body was laid to rest on the following day near the spot where he fell. Mr. Frederick H. Danker, a brother, who is engaged in Y. M. C. A. war service at the front, was with the chaplain when he died. He was the first American chaplain to give his life in the service on the American front. He was decorated about one month prior to his death with the Croix de Guerre by the French government. His name headed a list of 116 men of the regiment decorated for bravery. He was born at Little Falls, N. Y., in 1874, graduated from Trinity College in 1897 and from the General Seminary in 1900; ordered deacon by Bishop Lawrence in 1900 and advanced to the priesthood the following year by Bishop Starkey. He had been associate missionary at Trenton, N. J., worked at Bayonne, N. J., and was Rector at Milford, Mass., and assistant in the Church of the Messiah, Brooklyn, before taking up his duties as Rector of St. John's Church, Worcester, in 1907. He was chaplain of the 6th Massachusetts Regiment, 1904-6, and was made chaplain of the 2nd Massachusetts Regiment in 1909. He served with this regiment on the Mexican border in 1916, and became chaplain of the 104th Regiment when his regiment was taken into the federal service in 1917.

A Pasadena clergyman recently visiting a California camp asked a young man whom he had known for years what the women of his Church could do for him and his comrades. "You know," he said, "that they will be glad to do anything, everything, for you boys in uniform." The young man said, "Please tell the ladies that we are loaded up with all sorts of fine, warm, knitted stuff, but there is one thing we would be awfully glad to have them do for us. Please ask them to pray for us."—Association Men.

# MISSIONARY MESSAGES FROM A NATIONAL HOLIDAY

By the Rev. Francis S. White

## The Unanimous Declaration of The Thirteen United States of America

"When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience has shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

"In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

"We, therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are, and of right ought to be, FREE AND INDEPENDENT States; that they are absolved from all allegiance to the British Crown, and that all political connections between them and the State of Great Britain is, and ought to be, totally dissolved; and that, AS FREE AND INDEPENDENT STATES, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which INDEPENDENT STATES may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

Signed by 56 men, more than two-thirds of whom, in this connection, let it be stated, were members of that Church to which, presumably, you who read this also belong.

When you read this, we will have celebrated another anniversary of the Declaration of American Independence. What I am writing is jotted down and sent to the printer before July has begun. History is making so rapidly these days that in the interval between my writing and your reading this article, big events may come to the birth, whose vital message will dominate your minds and stir your hearts and wills to the complete obliteration of this particular message. Even so, I hope the message may be worth your perusal.

Let us begin with the trite observation that every holiday was meant to be a holy day to some certain and special degree, and being a holy day, it must possess some special religious significance, and having a religious significance, there must be in its observance, a missionary message. What missionary message does Independence Day proclaim to you and me at home, and to our loved ones, and our neighbors, fighting for us

overseas? The first and foremost missionary message is that men are not independent at all, and any religious message that declares men are independent, in the sense of having no ties or obligations to their fellows, is upsetting and liable to make for error in teaching and viciousness of life. The nation, the church, that tries to stand up in a splendid isolation is going to rival and surpass the deserts of the earth for barrenness. That is only the true nation, the true church which insists on asserting its dependence—independent enough to assert its dependence, not on the few, nor the one, but the many, and also the dependence of the many on the Eternal One. All nations have not yet learned the lesson. That is why America can become, in a very real way, a true missionary among the peoples of the earth. True, she herself has not yet mastered the message of democracy. She has not sounded its depths, nor its wide reaches, nor its height; neither has the American Church come up to the measure of the splendid requirements of her Master. "All the world" is still thought to be a phrase for the poet, and the dreamer, and the student not in arms. "Meum" and "Tuum" still keep "Master" far in the rear when men are in the striving. This is as true in the cottage as in the palace, in the mission as in the cathedral, in the town meeting as in the nation's capital. And so will it ever continue to be until this melting pot of the nations holds in its heart a passion that is as pure as the refined silver button in an assayer's crucible, which passion will be to declare to all men that they must depend on each other to establish that glorious liberty of the children of God, where all shall be one in Christ Jesus, and there shall be neither bond nor free, Jew nor Gentile, Greek nor barbarian; but each, depending on the Almighty, makes his contribution for the good of all, and as good stewards of the manifold grace of God help to hold, in common with the big and little nations of the world, that freedom which only comes to those who are depending on and trusting one another to keep it free from selfishness and self-centered striving.

The next missionary message which Independence Day gives to the world is that all men are not equal, but that every man should be given the chance to make the most of his one, two or five talents. The curse of Christian civilization is the creation of privileged classes, and their perpetuation. The church or the nation which fosters artificial distinctions of clan and caste is tying a rope about its neck which will pull taut when the body comes to a realization of itself, and starts to prove to all men the reason for its existence.

Again, not that our nation and our Church, because of their traditions, have exceptional opportunities to publish these tidings of an equal chance. It is a message which we Church people and citizens should ponder well. Are we using our gifts and our possessions and our inheritances toward the establishment of a condition of affairs where "the equal chance" is not a phrase to conjure with, but a fact on which to edify and build? God has set us here in this peculiar nation of many peoples, and given us a chance to make a Church for the American people to best express their worship, and most efficiently to order well their benevolent and philanthropic ideas and ideals. But if we plan to care for, and only minister to, any one class, no matter what its label, we will not become the American Church for the American people. Independence Day is a call to us to stop artificially labeling people—to stop dividing society into cultured and ignorant, laborers and capitalists, vulgar and refined, bad and good. The Puritan tried to make such divisions in the Church, and his efforts have split it into a thousand fragments. The economist has tried the same thing in the state, and it has become a house divided against itself. The Declaration of Independence keeps a fly in the ointment when it says we are created equal. But the Church can give the Declaration's intention a vivid and vital interpretation if she will set the example of insisting on the state's giving every one of her children an equal chance by reminding

them that at every turn in the road that "God is no respecter of persons".

Another missionary message which Church people should get from Independence Day is that we should preach as inalienable rights, not only the right to life, but the right to let live and, above all, the right to help live. And, again, her children should learn well the lesson that liberty is the life blood of every individual, whether he be large or small, to attain and keep which he must ever be prepared to battle, and that that only can be called liberty where the right of one is related to the rights of all. Again, that missionary message must not be forgotten which preaches that happiness is not to be pursued, but can be attained. A happiness which must be pursued is a will-o'-the-wisp, a moon gift, which waxes big to the eyes of desire, but wares in the hands of possession. Let us show that "beatitudes" and "happiness" mean the same thing, and are possible earthly attainments, rather than impossible nose-bags held just beyond men's reach.

Americans are going to live by the spirit of the Declaration of Independence, rather than by the legalism of the Constitution. American Churchmen must carry the spirit of the Mount of the Beatitudes into their daily lives, and when they do this, the natural religion of the Declaration of Independence will then become for them a spiritualized missionary message, which will captivate the heart and the mind of the world, and also stir the wills of men to such a degree that the prophecy of "the new heavens and the new earth" will fade into a reality. God speed that day! He cannot do it unless in your day and generation you yourself do your part to preach these missionary messages of Independence Day by living them in your own daily life.

## Personal Mention

Roanoke College, Salem, Va., conferred the degree of Doctor of Divinity upon the Rt. Rev. Thomas C. Darst, D. D., at the commencement exercises on June 12th.

At its commencement exercises in June Kenyon College conferred the degree of Doctor of Divinity upon the Rev. George P. Atwater, Rector of the Church of Our Saviour, Akron, Ohio.

The Rev. Lloyd B. Thomas, formerly Rector of St. Peter's Church, Carson City, Nev., in accepting a call to the Rectorship of Trinity Church, Oakland, Cal., under date of June 11, paid a very gracious and appropriate tribute to his predecessors in Trinity Parish, the Rev. Dr. Bakewell and the Rev. Clifton Macon.

The Rev. Clarence R. Wagner, ordained a deacon June 13th by Bishop Talbot of the Diocese of Bethlehem, at Lebanon, Pa., will leave, Aug. 15th, for Manila, where he will have charge of the Cathedral dormitory for Filipinos and Bontoc-Igorots attending the University of Manila. He will also assist in the work at the Cathedral and St. Luke's Hospital.

H. M. Marks, senior warden and active worker in Trinity Parish, Fort Worth, Texas, has been made the local general secretary of the Y. M. C. A., and is believed to be the only civilian Churchman in the state of Texas in charge of Y. M. C. A. work. Miss Emma Childers, secretary of the local Y. W. C. A., is also a Churchwoman, and connected with St. Andrew's Parish.

The Rev. Frederick L. Gratiot has accepted the position of assistant to the Rev. Dr. Stone, Grace Church, Chicago. During the past two years he has been assisting the Rev. Dr. Wolcott of Trinity Church, Highland Park, Ill., serving the first year as a deacon while a post-graduate student in the Western Theological Seminary, and the last year in the priesthood.

The Rev. Hugh D. Jones, deacon in charge of Grace Church, West Rutland, Vt., was advanced to the priesthood by Bishop Hall at Trinity Church, Rutland, on Sunday morning, June 23rd. The Rev. H. P. Scratchley, Rector of St. John's Church, Poultney, and the Rev. Joseph Reynolds, Rector of Trinity Church, Rutland, assisted in the services. The Rev. W. H. Banford, Rector of Zion Church, Manchester Centre, preached the sermon. Mr. Jones is a native of Wales, where he had served as a licensed preacher for twenty years, and ten years in the active ministry. He was ordained deacon last year at St. Paul's Church, Burlington, Vt.

# COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
6 S. aft. Trinity	Deut. 6 Ecclus. 11:1-28	Mark 12:28-end	Amos 9	Luke 22:1-30
M.	Levit. 10	Col. 27:27-end	Prov. 22:17-end	Matt. 22:41; 23:12
Tu.	11:1-12, 39-end	Acts 28:1-15	23:1-18	23:13-end
W.	12	28:16-end	23:19-end	24:1-28
Th.	13:1-8, 45-end	I Thess. 1	24:1-12	24:29-end
F.	14:1-20	2	24:13-22	25:1-30
S.	16:1-24	3	24:23-end	25:31-end
7 S. aft. Trinity	Deut. 7 Ecclus. 14:20; 15-end	Ph. 1. 3	Levit. 25:1-22	John 8:12-58

The Book of Deuteronomy consists, on the face of it, of addresses given by the great Law-giver in the wilderness, on the eve of the entrance into the Promised Land. It contains both prospect and retrospect. Looking backward, it reviews the people's past, summing up the Divine purposes in the discipline to which they had been subjected, and seeking to arouse a sense of gratitude toward the Giver of all good for their redemption from Egyptian bondage and their guidance in the wilderness. Looking forward to the time when they should have entered Palestine, it stresses for them and their children the necessity and blessedness of obedience: "These are the statutes which Jehovah thy God commanded that ye might do them in the land whither ye go to possess it." There is nothing that recently emancipated slaves want to hear less about (and the same is true of their children) than obedience. It is associated in their minds with slavery. But how many Christians, it may well be asked, look forward to a heaven in which there is to be a perfect obedience to those laws of God revealed to us in this transition stage of being, this wilderness between our redemption from worse than Egyptian bondage and that kingdom which is righteousness first and then "peace and joy in the Holy Spirit"? The truth is, righteousness is to many a system of restraint rather than an inspiration and a joy, as was the case with those Scribes and Pharisees whom our Lord denounces in the Gospel for the day.

The second lesson is keyed to the same thought, quoting, indeed, this very Deuteronomic chapter (Deut. vi:4-5 and Mark xii:29-30), adding however, that it is only through the Son of God that God is revealed as lovable, or man made loving.

The evening lessons were selected (topical-course) with reference to this same truth of Collect, Epistle and Gospel, the necessity of inward heart religion. It is something attainable only as God "pours it into our hearts", and also through the adoption on our part of the Cross as the law of life: "That like as Christ was raised from the dead through the glory of God the Father, even so we also should walk in newness of life". Hence the story of the institution of the Holy Communion. But note that even the Sacraments themselves may be reduced (and often are) to a system of legalism which leads only to a law of restraint, the righteousness of Scribe and Pharisee, which we must "exceed"—surpass in quality, not necessarily quantity—in order to effect an entrance into the Kingdom. The "blood of Christ must circulate in the veins of our souls (John iv:34, vi:57, I John i:7).

It was with this in mind that Amos 9 was selected for first lesson. The Lord standing by the Altar, in the mouth of the prophet, means something more even than "real presence" as commonly understood. It means the preaching of the word of righteousness, ruling out the often suggested antithesis between "preaching" and communion.

## PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

### ETERNAL LIFE

"Eternal life is a present possession, not to be waited for but to be entered upon. Is not the common state of Christian disciples one of looking forward to eternal life after death, instead of entering upon its glories now?"

"If we can see that eternal life is here and now, we may be led to that vital conception of life which seeks to lay hold righteously upon the things in this life, and so to use them as to work through them, the spirit of truth ever working with human progress, as it does with seed progress, to the knowledge of God, which is eternal life."

GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON HATH LIFE.

### DAILY BIBLE READINGS

#### A. M.

Psalm 16.  
Psalm 27.  
John I:1-14.  
John 5:24-41.  
John 6:60-71.  
I St. John 1.  
I Timothy 6:11-21.

#### P. M.

Colossians 3:1-15.  
Luke 9:22-36.  
John 3:14-22.  
John 6:43-60.  
John 10:10-16.  
I St. John 5:11.  
Revelations 8:1-6.

## Poems Worth Preserving

Selected by Pastor Suburbanus

### THE TRUE JERUSALEM (From "Milton")

By William Blake, 1757-1827

And did those feet in ancient time  
Walk upon England's mountains  
green?  
And was the holy Lamb of God  
On England's pleasant pastures  
seen?  
And did the Countenance Divine  
Shine forth upon our clouded hills?

And was Jerusalem builded here  
Among these dark Satanic Mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds unfold!  
Bring me my chariot of fire!

I will not sleep from mental fight,  
Nor shall my sword rest in my hand,  
Till we have built Jerusalem  
In England's green and pleasant  
land.

(William Blake is often called "The Mystic". At first one is puzzled at the allusions in the first two stanzas, but there is no need to interpret the trumpet call of the last two. On his recent visit, they were quoted in part by the Archbishop of York.)

# The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiassed by partisan and sectional views.

## BOARD OF EDITORS

IRVING P. JOHNSON.....Editor-in-Chief  
JOHN C. SAGE.....Associate Editor  
CHARLES J. SHUTT.....Managing Editor  
L. W. APPEGATE.....Publisher  
JAMES SHEERIN.....GEORGE P. ATWATER.....HENRY J. MIKELL  
FRANCIS S. WHITE.....JAMES WISE  
EDWARD C. CHORLEY

Published every Saturday at Hobart, Ind., where all business communications should be addressed.

SUBSCRIPTION PRICE.....ONE DOLLAR A YEAR

## ADVERTISING RATES

Three dollars an inch each insertion.  
All advertisements next to reading matter.  
Rates revised each three months, according to actual circulation.

## DISCOUNTS

5% for two months; 10% for three months; 15% for six months; 20% for twelve months.

All news matter, Diocesan and Parish papers, intended for THE WITNESS, should be sent to the Rev. Charles J. Shutt, 312 Warren Street, Mankato, Minn.

Entered as second-class matter in the post-office at Hobart, Ind., for transmission through the mails.

## EDITORIAL

### Enthusiasm and Courtesy

I can remember that once when I was a small boy I was bubbling over with affectionate enthusiasm for people. I must have been a great nuisance as a boy for I was very noisy and bumptious and not always neat and well groomed, but I had unbounded enthusiasm for people and things. Well it sometimes happened that I ran up against folks that did not appreciate. To them I must have been an irrepressible, that needed squelching; and they were divinely ordained to do the squelching.

Usually these people who did the squelching were ornaments of society and pillars of the Church—it was seldom I was treated with contempt by the plain folk of the neighborhood. They used to give me cake on New Year's Day and an occasional mug of cider during the year and they were never very harsh or vindictive at my innumerable escapades. But not so with the more cultivated members of the community. To them I was a nuisance that should be abated, and my enthusiasm for folks cooled off and my affections became calloused, and when I went to college I was a very skeptical and cynical young man, still very unattractive, but not at all sensitive to the people who were bored by me, and I fancy I was rather bore-some.

Pardon this personal reminiscence. I presume it is bad form and not done in the best society, but just recently I have been moving in other circles; I have been taking a hike in old clothes through the rural parts of New England and have tried to get the viewpoint of the man on the street toward society.

Of course I wasn't a tramp because I had money enough in my pocket to pay my fare, and owing to indulgent habits did put up at the best inns, that would take me in for the night, but I did get a view of society from the standpoint of the fellow who was down and out, presumably—And right here I found that the impressions of callow youth were creeping over me, and I noticed things that I had forgotten.

For example, I noticed that people who rode in automobiles, and kicked up an enormous dust that pedestrians had to swallow for quite some time after they had passed, usually looked out on the world with a stoney stare and a very solemn visage; while men going along in an ox-cart, who made no dust, greeted you with a nod and a smile. "Why should folks who enjoy the greater material blessings look so cross about it?" was one thought that came to me time and again.

Then again, the finer the inn, the cooler the reception. I didn't have the courage to try the fine houses, but I had the right to go into an inn. Of course I was dusty and wore a flannel shirt, but then I was the same individual who was accustomed to a chimere.

But leaving the road and youth, and entering the home and the Church, what is lacking in it all that you would like to introduce if you could? I should say it was a little warm coloring. Just before taking this hike I heard Dr. Cram give a lecture on the Middle Ages, in which he drew a beautiful picture of the colors of Gothic architecture and showed how the Gothic Church that we see today was merely the cold grey memory of a warm pulsating reality in many colors. I once had the temerity to put some red into the chancel of the Church, but was told by many that it was bad form. I guess it was—The same kind of bad form that attempts to put any color into society. The cold greys and pale creams of correct buildings were a standing rebuke to that glaring red—but somehow I still feel that society would be more human if it had a little more red and a little less mauve.

In the course of my wanderings I visited a boys' school with a high tuition and all advantages. It was fine, tempting and exclusive. Is it a good thing for boys to be raised after an exclusive fashion? Up to what age should boys be coddled and why?

These are questions that come from the dusty road and intrude the halls of good society. They are like a noisy, boisterous boy and must be suppressed.

I am no anarchist; not even a socialist. I believe in inequality of everything and am violently opposed to government by the incompetent and the envious. But I can see what makes anarchists and socialists—It is the dehumanized culture which isn't interested in boisterous boys and dusty pedestrians, and which has arrogated to itself the duty of suppressing contact with the same.

The longer I live the more I am inclined to feel that Pullmans and motor cars and exclusive hotels and genteel schools are most comfortable, and like so many things in this world that are comfortable, their value is most questionable.

Not that it can really hurt the prodigal. As a rule he is past hurting, but that it is so bad for the elder brother.

He makes it fashionable to be blase, to show no interest in human nature as such, but rather in clothes and social ritual and self esteem.

He makes it possible for the polite to be most rude. For what is rudeness but showing your superiority, like a Prussian, to someone who must submit to your demand for his salutation.

And this I say, not in the interest of bad manners, but good manners, for good manners can never be the exclusive privilege of a class. They are like the Christian religion, things that need to be sent abroad by those who have them.

But I am growing skeptical as to those who have them.

I have seen more rudeness on the part of people who claim to be polite than I have seen among those who would acknowledge that they are rude.

For a man of wealth and education who snubs a man of poverty and without advantages, is far ruder than if he ignored some conventional rule of society, for he has taken advantage of weakness and arrogated to himself a conscious superiority.

What is enthusiasm? Is it not God's gift to children, and if so, should it not be trained in expression rather than be subject to repression?

And what is courtesy? Is it merely an exchange of certain meaningless formalities between people of the same caste, or is it the condescension of Christ, who being a Prince of Heaven, did not think such princely condition a thing to be hoarded, but stripped Himself of its advantage and took the form of a peasant that He might teach a very stupid world what is the one essential of polite society, enthusiasm tempered by courtesy, and that courtesy to the least not to the greatest?

And there are the offenders against this law of christian courtesy in high places, in bureaus, and boards, and hierarchies.

When one, be he secretary or Bishop, shows a fine enthusiasm when talking to his superior, and is bored and formal with some one whom he is not obliged to consider, is he not a respecter of persons? We have a lot of paganism in high places, which lets its light shine but gives out no heat. It is not the fire of Pentecost, but the phosphorescent glow of a decayed paganism.

For Christ demands not only light, but warmth, the kind of warmth that takes a half starved, ill clad soul and makes it glow with enthusiasm. That is what Christ did. He made the man whom everybody else snubbed feel that he had a place at the fireside in his Father's House.

Do we? Or do we snugly occupy the best chair at the fireplace, and give the outcast a fine talk and tell him to go and get warm outside.

I plead for Christian courtesy to replace the purely Pagan article which society has always loved and the King of kings has always abhorred. And we have driven enthusiasm into other channels because we are so prone to snub anything that offends our aesthetic sense.

Christ is not a stained glass window—He is a sympathetic tender human heart more anxious to find the enthusiasm of faith than the pale glow of platonic knowledge.

We study society without loving the units that compose it, and love means contact, often rough, rude and relentless, but contact, even at the expense of one's serenity.

The courtesy of Christ is just that, being kindly to the least of those; not to swine, but to those fine natures that men had a chance to polish the fine gems that lie embedded in their plain and homely bodies. Would that we smiled more often and more naturally and never officially, for that lost smile is worse than a frown.

## MISSIONARY NOTES AND ITEMS OF INTEREST

### SCRAP-BOOKS

Archdeacon Stuck writes in the Spirit of Missions on Scrap-Books—an article well worth reading:

"Scrap-Books are very common offerings from members of the Woman's Auxiliary; are very common amongst the contents of boxes received at any mission station of the Church. They vary in size from a small note book to large folios, and in contents they exhibit an equally wide diversity. Because I have lately been examining several may I say a few words about scrap-books?

I know of no other gift which so certainly reflects and manifests the personal qualities of the giver (provided the giver be also the maker) as a scrap-book. There can of course, be a mechanical arrangement by which pictures at random and quotations and excerpts haphazard are pasted on pages. There are some such here—mere agglomerations, without plan of form; an unintelligent method which bears out my point by indicating a mechanical and unintelligent mind.

Most of them, however, start with some evident intent even if its early abandonment shows infirmity of purpose or exhaustion of material—and the latter seems to imply the former, for who intending to build a tower or fill a scrap-book, "Sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

Sometimes a scrap-book shows mere idiotic flippancy. Here is one with the text—"Thou hast been faithful over a few things, I will make thee ruler over many things," illustrated by a photograph of the "Old Faithful Geyser in the Yellowstone Park.

But it was to express the pleasure ure, which an unusually excellent scrap-book gave me rather than to be critical of others, that I wanted to say a few words, for here is something that excites my admiration and thankfulness. I know not where the

book came from or who made it, but I imagine it was made by some devout intelligent gentlewoman confined to a room with some chronic complaint. The raw materials were an old prayer book, an old hymnal, a score or two of Perry pictures and a number of strips of tasteful, illuminated border cut I fancy, from some old calendar. The plan was as simple as the material. It consisted in appending to pictures of great events of our Lord's Life, the gospels for the days when those events are commemorated, and an appropriate selection of hymns. Besides the great events, of the Christian year many incidents were illustrated.

Under Hoffman's pleasing picture of Christ blessing little children was placed the hymn, "I think when I read that sweet story of old. "And underneath Ploekhorst's "Good Shepherd," one of the least objectional of that insipid painter—was, "The King of Love my Shepherd is," while underneath Holman Hunt's great picture of Christ the Light of the World, was "O Jesus Thou art standing outside the fast closed door." "O Sacred Head surrounded by crown of piercing thorn," was put beside Guido Reni's wonderful representation of that subject "Abide with me" was prettily placed by Hoffman's "Journey to Emmaus."

At the end of the book pasted on the outside cover with a blank page left to segregate it, was a picture of Washington at Valley Forge, kneeling in prayer, and underneath it the hymn, "Our Father's God to Thee." Below the hymn prayers for the president and for congress.

So here is a book costing about fifty cents which is a treasure, a book that preaches and sings; a book that is choir and pulpit, lectern and prayer, desk, stained window and altar—that is a whole portable Church in itself, and that, please God, shall console and rejoice the heart of the sick and instruct the mind of the simple."

AN EX-CANADIAN SOLDIER-PRIEST will gladly supply a Church during July and August for living expenses. Rev. T. Dyke, Jackson, Tenn.

TWO DEACONESSES (Catholic) with thirteen years' experience in school and hospital work, desire positions in a Church institution. Address: Deaconesses, care of THE WITNESS.

WANTED—Student nurses at St. Luke's Hospital, Wellington, Kansas. Preference shown to Churchwomen over 25. Address, Superintendent.

### Virginia Episcopal School

(LYNCHBURG, VA.)

For boys of character, position and ability, whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy-eight. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the Rev. Robert Carter Jett, D. D., Rector. Rev. Thomas Kinloch Nelson, Vice Rector.

### National Cathedral School

A Boarding and Day School for Girls. Fire-proof building in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses. THE BISHOP OF WASHINGTON, President of the Board of Trustees. JESSIE C. McDONALD, M. S., Principal. HELEN L. WEBSTER, Ph. D., Academic Head. 1411 Mount St. Alban, Washington, D. C.

### Cathedral School for Girls

ORLANDO, FLORIDA

High class Boarding and Day School. College Preparatory and General Courses. Capable Teachers. Careful Home Life. Delightful Climate. Low Rates. Rev. Roderick P. Cobb, Rector. 19th year opens Oct. 2.

### Racine College

RACINE, WISCONSIN

A Church School for your boy. Academy and Junior College. B. Talbot Rogers, M. A., D. D., Warden.

### HANNAH MORE ACADEMY

Simplicity and Excellence

Maryland Church School for Girls. Catalogue. Reisterstown, Md.

### CHURCH FURNITURE

ALTARS PEWS PULPITS CHOIR STALLS

and all interior woodwork and furnishings for Churches.....

SCHOOL FURNITURE and SUPPLIES

AMERICAN SEATING COMPANY

General Offices, 14 E. Jackson Blvd. CHICAGO

### THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world, communicants of good standing in their Parishes, pecially among women, and for the for the spread of Christ's Kingdom, strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York. 28 1/2 ct

What Do You Know of the Work of Your

CHURCH TEMPERANCE SOCIETY Rt. Rev. Frederick Courtney D. D., President.

William Jay Schieffelin, Esq., Ph. D., Treasurer.

Rev. James Empringham, D. D., General Superintendent.

Send for free sample copy of "TEMPERANCE"

This magazine has the largest circulation of any magazine of its kind in America. Address:

CHURCH TEMPERANCE SOCIETY, 1611 Flatiron Building New York City

### Berkeley Divinity School

Middletown, Conn.

Address REV. WILLIAM PALMER LADD, Dean

### ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, New York Offers a thorough classical course leading to B. A. Also two years' preparatory in Greek, Latin and Mathematics. Fees, including room, board, etc., are moderate. Scholarships awarded to highly recommended and well qualified young men. Address, the Reverend the President Rodgers.

### ALL SAINTS SCHOOL

A CHURCH SCHOOL FOR GIRLS

All Saints' School, Sioux Falls, S. D., a Church School for girls' College preparation, general course, music, physical training. RT. REV. H. L. BURLERSON, President. MISS HELEN S. PEABODY, Principal.

### HOWE SCHOOL

A thorough preparatory school for a limited number of well-bred boys. For illustrated circulars, address the Rector.

REV. JOHN H. McKintzie, D. D., Box W., Howe, Indiana.

# FORMS OF CHURCH GOVERNMENT

By Rev. J. H. Young, D. D.

## II

### Polity Congregational

According to the Congregational polity, each local congregation is wholly independent and self-governing. There may be conferences, in which delegates from all the local congregations meet for discussion, but action of the conference is, or can be, binding on any congregation. There can, therefore, be no central government, and no creed binding on all, for each congregation has authority to make its own creed. Strict denominational usage among bodies which hold this form of polity refuses to speak of the body as a church. It is not good form to say the Baptist church, or the Congregational church, but the Baptist churches or the Congregational churches.

The official term for the Northern Baptists is the Northern Baptist Convention. A small Baptist body is known as "The Duck River and Kindred Associations of Baptists". The title represents very accurately the independence of each local congregation under this polity.

The bodies holding this polity are the Congregationalists, who in the census of 1906 had 700,000 members. (In their theory of the ministry they seem to belong rather to the Presbyterian polity.)

Baptists, 16 bodies, 5,600,000 members.

Disciples, 1,100,000 members.

Christian Connection, 110,000 members.

Adventists, 7 bodies, 92,000 members.

Unitarians, 70,000 members.

Universalists, 64,000 members.

Mennonites, 14 bodies, 54,000 members.

Christian Union, 14,000 members.

Congregational Methodists, 14,000 members.

(All of the above figures are from the census of 1906.)

And a host of small bodies, running down to a total membership, in one case, of only 78.

#### THE MINISTRY

There is only one order of ministers, the elder. Deacons are laymen. The minister is simply one of the members, who holds office in the congregation. Any idea of priesthood other than the common priesthood of all is distinctly repudiated.

The source of authority in the ministry is from the congregation, and comes with election as pastor of that particular congregation (or in some cases with installation). When the man ceases to hold that office he ceases to be a minister, and regains his orders only when elected to another charge.

While the above is the normal Congregational doctrine of the ministry, we must recognize that perhaps the majority in the Congregational church hold a doctrine much more like the Presbyterian, while many ministers in other bodies of this polity hold a theory similar to the Quaker theory of a strictly prophetic ministry.

#### STRENGTH OF THE POLITY

The strength of the polity lies in its recognition of the rights of the laity. We believe that democracy is a good thing in the state, in spite of its loss of efficiency, because it educates the citizens by throwing responsibility upon them; so is it good in the Church. Also the Church needs some measure of democracy to save it from clerical tyranny.

The weakness of the polity appears whenever such bodies attempt to do any work which requires co-operation, as missionary work. Also the very lack of a creed, because each congregation is left free to establish its own doctrinal standards, results in the narrowest and most iron-bound creed. Any deviation in minute detail, particularly in matters which to others seem unimportant, results in the other congregations refusing to "fellowship" with the one differing, and so a new body is created. The great majority of bodies under this polity are bound together chiefly by the method of administering baptism, namely, by immersion only. Such differences of opinion as prevail among the members of our own communion, and also in the Roman church, would split bodies of the Congregational polity into minute fragments, simply from lack of any real bond of unity.

It would seem evident that this polity can offer nothing as a basis of the reunion of Christendom. A united Christendom must recognize the rights of the laity, but must have some bond of union.

## EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

Is it in accordance with the ordination vows of a priest in the Protestant Episcopal Church to speak of the principal service of his Church as "a lazy man's service" and to allow the use of the term "high mass", which the Church has not adopted, and to speak of Communion at 11 a. m. as a possible "service at which the person worships without receiving", when he knows that the Church nowhere provides for such a service?

There are three distinct questions here.

(a) As to calling this or that service "a lazy man's service" is a question of fact, which must stand or fall with the facts. Some priests call Morning Prayer a lazy man's service; others style the late celebration of the Holy Communion by the same title. Personally, I think that, after all, the lazy man is probably the one who stays at home and attends no service. But there is nothing in a man's ordination vow which prevents his liberty of speech in this particular.

(b) The term, "high mass", is neither used in the formularies of the Church, nor is it forbidden. It is rather a meaningless designation of the Lord's Supper, which has the merit of being short and the demerit, it seems to me, which usually attaches to a nickname. The word "mass" is a shortening of the words of dismissal in the Latin Eucharist, which were "Ite, missa est", corrupted into "mass". It has no particular merit beyond that of irritating a good many people, who think it means something rather Romish. But it would be too strong a stricture to say that a man wasn't loyal to the Church who used such a term; I should say that he was rather over-anxious to show his loyalty.

(c) As to persons "not receiving" at the late celebration, that is a part of

the liberty in which the Church rather glories. You certainly would not force people to receive at the late service, if they had already received at the early, or if they had made no preparation, or if their habit was to receive fasting, who had eaten breakfast. The late Eucharist is certainly an act of worship, and while the Church does not say that you may omit to receive, neither does it say you must receive.

Liberty demands that we allow the man who differs from us to have as wide a liberty in that which may be dear to him as we usually demand in those things that are dear to us. I certainly would not want to be told that I must receive, if I found myself at an 11 o'clock service of the Holy Communion. Let us all remember that we need the man who differs from us, if for nothing else, so that we may develop the greatest of all virtues, charity.

Would it not be a great objection to open air chancels, such as were suggested in "Round About the Parish" (June 8), that women would be likely to attend without hats?

There are some rules that are observed because it is good form, and others because it is good morals. Anything that would be helpful to good morals in a community could well be utilized, even though for a time some rule of form would be violated. A simple request that women wear their hats at such a service would be generally observed.

Do not more women than men receive at late celebrations?

Of course more women go to Church than men. Some one made that objection to me awhile ago, and I told him that if he could go to state's prison he would find the balance on the other side in about the same proportion.

tion, and probably for about the same reason. Personally, I am inclined to think that it has to do with the case.

In the early Church was it the rule to receive fasting?

There is some difference of opinion about this among scholars, but my own belief is that in the primitive Church the Church services were nearly all in the early morning, and fasting before communion grew out of the fact that for generations they had this service in the early morning.

There was no Christian Sunday in the eyes of the law before the Fourth Century, consequently a Christian was obliged to work seven days in the week, unless he claimed Saturday because he was a Jewish Christian. The early hour was, therefore, the time when he could meet with less danger of interruption and detection for the Divine Mystery, which was jealously guarded from profanation in the early Church.

How does the Episcopal Church regard Martin Luther, as to character, work, etc.? Is he considered a great man by our Church?

Unfortunately there is nobody who can answer this question, for the Episcopal Church has never issued any formal utterance in the matter. Far be it from me to speak for the Church, but speaking for myself, I can say that after teaching Church History for three years, and putting many hours' study daily on this theme, I myself came to the unanimous conclusion that I had very little regard for reformers in general, and Martin Luther in particular. True, I will concede that he was a great man, for no little man could have done the work that he did. But in character he was violent, coarse, vulgar, and would brook no opposition nor difference of opinion. Having put down one Pope, he became as inflexible in his own estimation as the Pope was in the estimation of the Roman Church. He advocated bigamy as permissible, told the nobility to shoot, kill, stab and destroy the peasants who had risen against their Teutonic masters (no easier then than now), and his pernicious doctrine of "faith without works", which he arbitrarily imposed upon the Lutheran following, is probably more responsible for the present condition of morals in Germany than any one other cause. He was brave, courageous, and deserved much credit for what he destroyed and much that he did, but he was arbitrary, and believed that what he declared was God's will. There was a total lack of sympathetic tendencies in his person, and there has never been an overabundance of this quality in his following. Erasmus, who was the greatest scholar and most level-headed reformer of his day, had not Luther's courage, nor his assurance.

### The Consecration of St. Paul's Church, Brookings, S. D.

On Wednesday, June 19, the new church at Brookings, S. D., was consecrated by Bishop Burleson. Mr. A. E. Winegar read the "Request for Consecration", the Rev. W. B. Roberts read the "Sentence of Consecration" and the Very Rev. E. B. Woodruff preached a splendid sermon from the text, "This is none other than the house of God; this is the gate of heaven". The emphasis of the sermon was on the need for the consecration of our lives today through worship to the Kingdom of Christ, and our American need for a deeper reverence and a keener sense of the spiritual basis of life in these troubled times.

At this service the beautiful new lectern carved by Kirchmayer, and presented by Dr. R. L. Slagle, president of the University of South Dakota, in memory of his wife, was blessed by the Bishop.

After the service, St. Paul's Guild served luncheon in the basement of the church to the congregation, and short talks were given by the Bishop, Dean Woodruff, Rev. Paul Roberts, Rev. W. H. Anthony and Dr. Slagle.

The thirtieth anniversary of St. Barnabas' Church, Tarentum, Pa., was observed on June 11 and 12. At the Holy Communion service on the 11th, the benediction was said for the "Snavely memorial lamp", which had been placed in the Sanctuary in memory of Charles Edwin Snavely, the first Minister-in-Charge. The Rev. J. W. Diggles of Johnstown and Rev. Edwin J. Norris were the visiting clergymen. A number of valuable memorials have been added to St. Barnabas' during the five years' incumbency of the Rev. John Edmondson Diggles.

## EVERY-DAY RELIGION

By the Rev. Dr. James E. Freeman

### VOICES OF THE AGE

"There are so many kinds of voices in the world, and none of them is without signification."—I Cor. xiv:10.

Voices represent personalities. Personalities represent ideals or theories of life. Luther's voice sounded the note of religious liberty; Lincoln's voice proclaimed the freedom of the slave; President Wilson's voice announces that the world must be made safe for democracy. Where voices witness to high principles or ideals, their influence is the greatest of all the powers with which we have to do.

Our age is witnessing to a variety and in some respects to a confusion of human voices.

Amidst all the discordant and confused sounds, the attentive ear may distinguish three outstanding voices. The first of these we believe to be the voice that proclaims a newer and finer brotherhood of man. For centuries men have been seeking for some agreement that would constitute the basis of a larger federation of human interests. We have sentimentalized over the brotherhood of man, but we have failed to realize the ideal. Even here in this country, while we have talked much of our unity, we have been clearly conscious of the fact that unity was only a theory rather than an actual and realized practice in our life. Our part in the war has suddenly aroused us to a new consciousness of the ideal for which we strove, and within the space of a comparatively few months we have witnessed the integration of our people; and now, as never before in the history of our life, the forty-eight sovereign states, with all their diverse interests, have coalesced, and this great polyglot nation has disclosed a fellowship of service such as it had never known before.

Beyond our own borders, witness the brotherhood of nations in the growing phalanxes of the allied cause. The flags of these nations have literally blended their colors, and the great brotherhood of man, fired by one ideal, and acting under one standard, is effecting a unity of interest unparalleled and incomparable. What must come out of this greater federation of human interests, no living prophet may forecast, but of one thing we are certain, namely, that the future world is to be more firmly compacted, and Robert Burns' dream is to be realized.

"When man to man the world o'er,  
Shall brithers be for a' that."

The second great voice that is heard today is the voice of a finer tolerance. We have come at length to a period in

which bigotry and intolerance are to be banned. In other words, we are approaching the time in which party passwords and shibboleths are to give place to a finer expression of real Christian unity and fellowship. Our new national army, perhaps as no other instrumentality in our history, is effecting this result. In camp and field men are not asked as to their party affiliations, and neither wealth nor rank nor social distinction can buy a place of standing. Here in this vast and growing field of service and sacrifice, the only thing that counts is character. It is well for us at home to realize this, especially in our religious enterprises, that all too frequently witness to competition and indecent rivalries. We have no thought that presently all denominational standards will be abolished, but we do believe that in the future less accent is to be placed upon them, and that we shall witness the "survival of the fittest".

The third distinguished voice is that of a saner interpretation of religion. We are not so far removed from a period in which false interpretations of religion resulted in bitterness, hatred, and the sacrifice of life. All too frequently human conceits have been substituted for the clearly defined expressions of the Divine will. Rigid and arbitrary dogmas, conceived in the minds of theorists, have been substituted for pure religion and undefiled, with the result that thousands of thoughtful people have been excluded from the domain of Christian fellowship.

We cannot but believe that along with the saner spirit of tolerance that is to come we shall have a greater and more definite expression of those deep religious values enunciated by Christ. If, as the Frenchman said, "Man is incurably religious", and we believe he is, then he must have presented to his consciousness those ideals or conceptions of religious truth that find their warrant and authority in Him who gave to the world its greatest system of religion.

We have run through a period characterized by strange and peculiar religious conceits. We have here in America approximately 177 varieties of corporate religious expression, hence our confusion and bewilderment. We have needed an electric storm to clarify our atmosphere, and now we have it. Along with the truer expression of human brotherhood, and a finer tolerance, we believe profoundly that we are to have a clearer interpretation and a more positive declaration of those great, essential and fundamental religious verities upon which the fabric of our temple is built.—Courtesy of the Minneapolis Tribune.

Captain Bernard Iddings Bell has been enjoying a month's vacation from his arduous duties at the Great Lakes Naval Training Station, Chicago. During his absence, Dean Lathrop of All Saints' Cathedral, Milwaukee, had charge of the work.

Field Secretary of the Board of Missions the Rev. Louis G. Wood has just concluded a week's visit to Mo-

bile, Ala., and vicinity, the tangible result of which is an enthusiastic and unanimous resolution of the several rectors and vestries to undertake a city-wide campaign for missions, and an every-member canvass in October. He was not a stranger in Mobile, having conducted such a campaign in All Saints' Church, the Rev. James F. Plummer, Rector, two years ago with great ability and success.

### RACINE CONFERENCE FOR CHURCH WORKERS

JULY 17 to 25, 1918

THE SUMMER SCHOOL OF THE MID-WEST

For Rooms, etc., write to

MISS ROSALIE WINKLER

31 Eleventh Street

Milwaukee Wisconsin

### SHATTUCK SCHOOL

Has behind it the Experience, Traditions and Ideals of fifty years. [Is a College Preparatory School with military drill and discipline under U. S. War Dept. Reserve Officers' Training Corps. In Grounds, Building and Equipment is equalled by but few schools. Applications for the School Year, 1918-19, are now being filed. An early enrollment will be necessary this year. For catalogue address C. W. NEWHALL, Headmaster, Shattuck School, Fairbault, Minn. Box 452.

### SETTLEMENT TRAINING SCHOOL

LA GRANGE SETTLEMENT

LA GRANGE, GA.

A PROTESTANT EPISCOPAL CHURCH TRAINING SCHOOL

FOR SOCIAL WORKERS

Courses in Settlement Nursing, Kindergarten Work, and special course of one year in Church and Social Work for graduates.

REV. R. T. PHILLIPS, Warden

### Porter Military Academy

A National School A CHURCH SCHOOL Founded 1867  
242 boys from 25 States and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School, M.I.D., healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.  
Rev. Walter Mitchell, D. D., Rector  
Box 604, Charleston, S. C.