

# The Witness

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

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## BISHOP JONES EXPLAINS HIS ATTITUDE TOWARD THE WAR

The Rt. Rev. Paul Jones, Bishop of the Missionary District of Utah, has issued a formal statement explaining his activities in connection with the war and the conscription law. It will be remembered that sometime ago the Bishop's activities and utterances called forth strong protests from loyal people in Utah and a formal statement of dissent from the clergy and prominent laymen of his Diocese. The following is the Bishop's formal explanation of his attitude and activities in the present crisis:

"It is due the people of my state and a matter of justice to the members of the Church which I represent that a statement should be made in regard to my attitude and activities in this present crisis.

"Believing that war is contrary to the spirit of Christianity, I cannot, as a Christian Bishop, take part in the preparation for or prosecution of it. However, our country is now at war; and while I cannot conscientiously encourage what I feel to be wrong, I have no desire to embarrass the government in the prosecution of the war, and the practical question is what line of action, under those circumstances, can be adopted and advocated which will be consistent not only with Christian duty, but also patriotic service.

"The answer to that question I have found in the public expressions of my own Church and in the aims and ideals outlined by President Wilson.

"To summarize briefly the judgment of the Church as expressed in the pastoral letter of the House of Bishops and in resolutions adopted at the General Convention of the Church held in St. Louis in October, 1916, it is the Church's duty (1) 'To place supreme reliance upon spiritual forces' in overcoming the present evils; (2) 'To work for the clearer recognition of the brotherhood of men'; (3) 'To work for the promotion of social justice and the extension of true democracy to industrial matters'; and (4) 'to work for international organization for the maintenance of world peace.

"It is those expressed suggestions of the Church that I am endeavoring to work out; and no one can doubt that so far as they apply to national affairs they are for the best interests of the country and the world at large.

"To turn to the expressions of our chief executive, since I cannot take part in the advocacy of war, I am interested in working by other methods for those things which he hopes will be the outcome of the war. It has been said that this is a war to end war and also a war for democracy.

"With those purposes I am in most hearty accord. President Wilson's great speech of January 22, which he has since reindorsed, and his address to the Russian people show that he is desirous of reaching a peace which shall be securely founded upon just principles, with regard for the integrity of small nations, backed up by international organization, so that democracy will be safeguarded.

"There is need at this time for working out clearly in the mind of the country the ideals of the peace which we wish to attain, and there is also need, as the history of the nations at war shows, for safeguarding our democracy at home, or the war will have been fought in vain.

"Such work, then, is directly in line with the aims of the President. It happens, however, that some ignorant criticism has been made of the People's Council of America, with which I have the honor to be connected, when, as a matter of fact, that organization has as its objects just those things enumerated above which both

the Church and the President have expressed themselves as being in favor of.

"The Council has the backing of some of the leading educators and social workers of the country, is a thoroughly American organization, and it is a movement which should receive the support of all loyal Americans who sincerely desire real democracy in the world, whether they believe in war or not.

"I have taken a somewhat prominent part in this movement because I believe it represents a real service to the country and a service which I can give with no reserves of conscience.

"In spite of this fact the Church has been addressing the message to the human heart by way of the ear. But some people have learned that the Lord can use and bless an appeal that touches the optic nerve as well as one that strikes the auditory nerve. It is my profound conviction that the Church cannot afford to disregard the eye-gate in seeking to reach men and women.

"Jesus used a lost coin, a dead sparrow and a little child as object lessons. Beecher auctioned off a slave girl in Plymouth pulpit. Wilberforce made men shudder when he held up the chains of Africans and dropped them, with a clanking sound on the floor. Why should the Churches disregard this great potential asset, especially since it was a clergyman, the Rev. Hannibal Goodwin, who was the inventor of the flexible film that made motion pictures possible?"

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

The Sunday Schools of Trinity Parish, Pottsville, Pa., voted unanimously to give up their annual picnic this year in order to give more to the Red Cross Fund.

A number of men in training at Ft. Sheridan, Ill., were presented to Bishop McCormick, of Western Michigan, for Confirmation at a service held, at the request of a number of Chaplains, in Trinity Church, Highland Park, Ill.

The one hundredth anniversary of St. Luke's Church, Rochester, N. Y.,

that at a meeting of the Commission held in Des Moines, it was resolved to request the clergy "to ask the members of the women's Guilds and other organizations in the Parishes and Missions to co-ordinate their meetings and personal efforts by devoting one session a month, during the war, to the making and preparing of supplies for the Red Cross work."

St. Chrysostom's Parish, Chicago, bought a strip of land on Lake Chapin, Mich., some five years ago. It is all paid for, says the Diocese paper, and is equipped with six buildings which accommodate seventy-five people. There is a stone bungalow with a large fireplace in the common room; a sleeping bungalow equipped with built-in "bunks" with springs and mattresses, a kitchen and dining room; two small bungalows for the camp directors; and a boat house with row boats and canoe. The camp is sixty-five feet above the water and has fine big trees for shade. Concrete stairs lead down to the water where the bathing is safe and good. The water supply is of the best and a neighboring farmer supplies clean milk and vegetables.

## Getting Ready for a Bishop-Coadjutor

A campaign has been started in the Diocese of Tennessee to increase the endowment of the Episcopate Fund to \$100,000. The fund at present amounts to about \$50,000. It is necessary to increase the fund in order to provide for the salary of a Coadjutor Bishop to be elected at the next Annual Convention. In issuing an appeal to the clergy and laity of his Diocese, Bishop Gailor says in part:

"The Diocese of Tennessee, with four large and growing cities and 45,000 square miles of territory, needs additional Episcopal supervision and care. The Church has more than doubled her membership and resources in twenty years. There are 100 Parishes and Mission Stations that ought to be visited annually. There are four Church Schools besides the University of the South, of which your Bishop is Chancellor, and several charitable institutions. The administration of such a Diocese and attention to its missionary needs is beyond the power of one man even if he were relieved of all responsibility for service in the councils of the general Church.

"The Convention of the Diocese has decided, therefore, to take steps to elect at its next meeting, in May, 1918, a Bishop-Coadjutor who shall share the responsibility of the work with the present Bishop and succeed him at his death, not an assistant to the Bishop, but a co-worker whose co-operation with the Bishop will in a short time, we believe, so develop the work that the Diocese can be divided into three separate jurisdictions, each having its own Bishop and each being self-supporting. This is the ultimate end we aim at."

The following are the members of the Commission having the raising of the fund in charge: George M. Darrow, Murfreesboro, President; Rev. Dr. H. J. Mikell, Nashville, Vice President; Rev. Dr. George I. Hiller, Nashville, Secretary; Rev. Dr. W. C. Whitaker, Knoxville; Rev. Dr. W. D. Buckner, Memphis; J. H. Peyton, Nashville; Whiteford R. Cole, Nashville; George M. Batchelor, Memphis; Richard K. Gibson, Knoxville; W. A. Sadd, Chattanooga.

## THE BISHOP OF WESTERN COLORADO DEFINES THE CHRISTIAN SPIRIT IN WARFARE

"While to be true to the religion of the Son of Man we need to be no pacifists, let us not lose sight of the greatest work before the Church in these troublesome times. If we are not careful we shall find ourselves so eager for material victory that we shall forget our finer triumphs as Christian men and Christian women. Let me remind you that we did not enter this war for reasons of revenge or hate. There was no slogan, 'Remember the Maine,' to prompt us to take arms. Thank God for that. We became a part of this world war because we desired to give the life abundant to a world in grave danger of being crushed out by the iron heel of brute force. This is why we entered the war. It was a Christian motive. And that motive must survive. Let us keep it before us in these passing days. Then there will be no hate or revenge in our souls. Only love for our brethren. Like Jesus we can hate the wrong and be willing to render constructive help to the wrong-doer. This is precisely what our attitude should be toward those that fight against us across the seas.

"To work for peace and democracy through international organization is, I believe, just as patriotic as to work for them through the method of war. Just as the country at war still needs workers at home who are doing their part in a different way, so I believe that the standards of peace and democracy need their champions at home who may help to keep them clear before the eyes of the country. And in working for those things I feel sure that I will be doing the most useful things both for the cause of Christ and for the service of my country."

## Moving Pictures in the Churches

The Rt. Rev. Dr. Frederick B. Howden, Bishop of New Mexico, is a member of the Board of Censors of a Bible Film Company, recently organized with headquarters at Las Vegas, N. M., where it is said the country resembles the Holy Land and will enable the company to successfully reproduce scenes from the Bible. The comment of a denominational pastor, Dr. Bucher, upon the desirability of using such films in Churches, will be appreciated by Churchmen who will heartily agree with him that "the Lord can use and bless an appeal that touches the optic nerve as well as one that strikes the auditory nerve." Dr. Bucher says:

"We are living in a picture age. Newspapers, magazines, books and advertisers are all using pictures to send home their messages. This is because people remember faces better than names. Most of our knowledge is received through the eye.

## The Church and War Activities

The Church of the Advent Parish House, Cincinnati, has been the centre of much good work for the soldiers. The Third Ohio Regiment was encamped at Eden Park, a short distance from the Church, and the soldiers, upon the invitation of the Rector, the Rev. Geo. C. Dunlop, made frequent use of the reading and billiard rooms, the gymnasium and shower baths.

On Sunday morning, July 22, a special service was held for Co. K, First Ohio Regiment, the adopted company of the Church, and also for the 83 enlisted men of the Parish who are members of the various other military organizations. Immediately after the service, 173 soldiers sat down to a dinner prepared by the women of the Parish, and each man received a comfort kit. Bishop Boyd Vincent, Major William Gillespie, Captain Isaacs and Mr. Guy Mallon, a member of the Vestry, closed this memorable occasion with brief addresses.

The Church has received two beautiful flags from friends. An Honor Roll of the enlisted men appears in the vestibule of the Church. A follow up committee has been appointed to keep in touch with the men when they leave the city. In the Red Cross campaign, the Church enrolled the greater part of its large membership. The women of the Parish have sent Red Cross headquarters several large boxes of bandages, surgical dressings and other supplies. A number of members of the Church have adopted French orphans.

will be observed on St. Luke's Day, October 18th next. The Rev. Dr. Henry Antice, Secretary of the General Convention, New York, has been invited to give an historical address. The Rev. Samuel Tyler is the Rector.

St. Paul's Church at Alexandria, Va., gave a program of entertainment recently for the benefit of the members of the Alexandria Light Infantry and the soldiers stationed at St. Asaph and other camps in the vicinity of Alexandria.

A very successful Mission was conducted at St. Charles, Ill., in a tent, during the week beginning Monday, July 16th, under the direction of the Rev. Frank V. Hoag, of Geneva, Ill. The Rev. J. M. Johnson, of Elgin, gave the principal address at the opening service. A number of the clergy in the Diocese of Chicago gave addresses during the week.

The Rector of St. Paul's Church, San Diego, Cal., and his people, are doing a great deal to enliven and interest the life of the soldiers encamped at Linda Vista Camp, near the city. On a recent evening 300 of these fine young men were entertained at the Parish House, and on two evenings every week some pleasure is provided for them by the Parish—Church Messenger.

The Social Service Commission of the Diocese of Iowa is organizing the Diocese for war relief. Bishop Morrison issued a letter to the clergy urging them to "follow the development of Red Cross work, help by suggestion or effort when you can, and see that your Guilds and other organizations are co-operating as effectively as possible." The Rev. Felix H. Pickworth, Chairman, announces



Laymen and "Interest"

BY REV. CLARENCE PARKER

One may, it is true, for less be voted unsound mentally or "heterodox in the faith"; nevertheless, the writer's observation to date does not seem to be in agreement with the oft-expressed opinion that laymen are particularly difficult creatures in which to induce states of interest in Churchly things. It might be supposed, but appears not to be the fact, that the element of time would be among those to be taken account of in the endeavor to induce such interest. Ordinarily, no man can learn enough in a day, or less, to become permanently interested in anything of consequence. The greater the consequence of the thing demanding interest, the broader must be the foundation of information, thought and counsel upon which, only, intelligent interest can build. Those who earn their bread in the sweat of their brows by teaching the young idea how to co-ordinate, will not need to be told that interest does not begin to be permanent until it begins to be intelligent. There is reason to believe that this holds good for "children of a larger growth." One of the unfairnesses, seemingly ineradicable, in our judgment of the layman, consists in this, that when we state the bald fact that he is "not interested" we take a sort of malicious pleasure in leaving open the inference that he has no reason for not being; whereas, in sober truth, it ought to be admitted, usually, that he has as yet found, through our agency, far too little reason for being interested. It is asserted on all hands that religious nurture in the home is almost a matter of ancient history, and that few citizens of recent majority have been habituated to such customs. Why should we, then, fall into glooming and resentful disappointment at having failed with a few magic passes to erase the lines of negative habit graven deep by years of tracing and retracing? Time, and, therefore, patience, are simple, but absolute, essentials, *sine quibus non*.

It may be safe to estimate the personal interest of the Parish priest as the master-key to the layman's capacities for interest in the Church. The necessity of making haste slowly is here conspicuous. The clergyman gifted with the heaven-sent grace of common sense will hardly expect to convince, in a jiffy or so, the shrewd layman in whom he has become interested, of the disinterestedness of that interest, which, if indeed disinterested, it must be confessed is so far from being a daily discovery in the round of the layman's life. It is most unlikely that he has lived in this, the time and land of the numbers-fetish, and has escaped becoming an object of acquisitive interest on the part of some person, perhaps a clergyman, who saw in him a possible additional unit in some number to be rolled up. But if the priest's attitude stands the test of the calendar and is uninfluenced by the phases of the moon, by and by the layman drops his guard and is in the attitude in which it is possible for him to become interested in the priest's interests; that is to say, if the latter really has any. For while we speak of attitudes, let it be remembered that it is necessary for the minister of God to maintain (though not, indeed, as if wearing a dorsal ramrod) an attitude of having something tremendously important to do. And, in the presence of keen, critical laymen, no such attitude can be maintained unless it overlies the corresponding fact. As illustrative of these assertions, consider preaching. Now and then one is tempted to make individual application of St. Paul's phrase, "the foolishness of preaching." (Your essayist hastens to interject that he never has to leave his own pulpit in order to do so.) The writer humbly dares to believe that in default of good preaching, no preaching at all is preferable to the weak-kneed variety; and that because any man who has sense enough to entitle him to ascend a pulpit stair can preach well, since good preaching is not necessarily either erudite, eloquent or elegant preaching. Most good preaching lacks one or two and much all three of those elements; though, certainly, in their due proportion, they are all of value. But good preaching (modern prophesying), expresses the preacher's own sense of values and his conviction of the truth, his confidence that his truth is God's truth and, therefore, every man's truth; that God knows better what men want than they themselves know; that for every deficiency in the living conditions of people, there is at hand a superbly practical application of Christ's holy religion; that it is highly level-headed and sensible (to apply no more dignified epithet) to include in

one's category of reality the things concerning the soul; that he would be both insincere and insensible in the face of opportunity (the other name for duty) were he to offer to his hearers less than the very best contemporary treasures of his mind and heart.

It is the Rector's business to apply the subtle incentive to the minds of those laymen who may have come to the point of non-resistance, and having aroused interest to fan the new-caught flame through the same friendly intercourse, tactfully modified to definitely instructive ends. How requisite is the broad basis of confident esteem must be obvious.

"For what delight can equal those That stir the spirit's inner depths, When one that loves, and knows not, reaps A truth from one that loves and knows?"

The outstanding successes in the ministry of the Church have every one depended, humanly speaking, upon a knowledge of the fact that the average man (in a Christian country) is an altruistic being; he values the altruistic ideal of the Church usually much more than he thinks he does, and carries that ideal farther into his life than he is likely to realize. His own sense of values has a vague correspondence with the standards of the Gospel. As a citizen of his commonwealth, he is pleased to put forward when he can, and always to approve, measures tending towards the well-being of his fellow citizens. Famine in China or war in Europe sends tales of suffering human beings known to him only in mass, but his heart and hand are opened for relief. He is very willing to do or help do for others. But his nature and training make one requirement: the doing must be definite; not only the thing to be done, but the object of it, too, and both must endure the test of what is known as "the practical thing." The work of laymen in the Church School, St. Andrew's Brotherhood, the Laymen's Missionary Movement, and the resultant "Forward Movement," furnish concrete examples beyond number of two things: first, that interested laymen find ample employment for all the powers that have made them successful in secular pursuits, and become yet more interested, when engaging in directed, purposeful work to help in the Church's great mission; secondly, that laymen never interested in these things, as well as men wholly apart from them, have quickly discovered a compelling consistency in such expressions of the Church's life, which drew them to her and made them eager recruits. Here is indicated one definite method of arousing interest of a worthy and lasting sort: Send one layman after another! The minute one has had generated in him a spark of enthusiasm, start him right out setting fire to certain others that ought to be fired. The sure result is a deepening of that layman's own enthusiasm, and in all probability the enkindling of his fellow's. Yes, send two laymen after another! Every man upon whom the Parish priest can "get his fingers" has, let us ever remember, ten fingers of his own with which he can touch ten others. He can do it, and thus make possible the squaring or even cubing of the priest's own energies. The great thing for us all, it seems, is just to keep the current, of God's love flowing through us, on and on. That really constitutes, in one way of looking at it, the elusive quantity, Interest.

War Time Rules Suggested by Rector

"I constantly find that people are quite willing to offer themselves for conspicuous service," writes the Rev. Dr. Slattery, Rector of Grace Church, New York, to his Parishioners, "but are unwilling to do the simple act immediately at hand. I am going to suggest the following rules, which perhaps you will be willing to adopt: "1. That all alcoholic beverages be banished from your tables until the war is over, and that you refrain from their use. "2. That all elaborate and late entertainments be abandoned. "3. That the number of courses for family luncheons and dinners be limited to three; for entertainments, to four. "4. That every one, by his own hands, increase the food supply of the country by such gardening as is possible. "Various organizations are frankly adopting rules similar to these, and we, who count it our highest privilege to be members of the Christian Church, must not lag behind, but be definite, and lead."

The Epistle to the Ephesians

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

"The Epistle to the Ephesians is one of the Divinest compositions to man. It embraces every doctrine of Christianity; first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion."—S. T. Coleridge.

INTRODUCTION

Ancient authors agree that the Epistle to the Ephesians stands pre-eminent among St. Paul's epistles in the sublimity of its revelation of supernatural truths. There are several reasons. (1) St. Paul had resided and taught for three years in Ephesus. (2) The Ephesians needed such instruction, for Ephesus was the stronghold of Satan in many forms of spiritual iniquity—pagan superstition, idolatry, sorcery, etc., etc.

On the ground-work of supernatural truths, here communicated as objects of faith, St. Paul builds up a superstructure of moral duties as subjects of practice.

The Epistle is sublime and mysterious in character, majestic in diction, yet the argument is as methodical and systematic as in a philosophical essay. It gives us the fortunes and theories of the Church at its origin. It gives us St. Paul's Gospel of the Holy Catholic Church. All his thoughts spring from one great root, that is Jesus Christ, and teaches his conviction that the Christian Church is for the Gentile as well as for the Jew. The Epistle shows the true catholicity of the Church.

THE DOGMATIC AND THE ETHICAL

The Epistle divides itself into two parts—the dogmatic and the ethical.

1. The dogmatic part contains chapters i to iv:17. This part gives us a divinely inspired system of instruction concerning the origin, institution and purposes of the universal Church of Christ.

St. Paul declares God the Great Author of all things, the Fountain of Being, the Everlasting Father of all, existing before the world. He proclaims the Divine purpose to sum up all things in Christ, the Son of God, the King and Lord of Angels; by His Incarnation uniting angels and men under one Head, in one Universal Church in heaven and earth. He teaches us to behold God in Christ taking human flesh and dying in that flesh on the Cross to reconcile God to man and man to man. He unfolds the glory and blessedness of the Church, the instrumental means for mystical incorporation in Christ.

2. In the ethical part of the Epistle the Apostle shows that this spiritual teaching concerning the Mysteries of the Faith is not a mere scholastic thesis of speculative philosophy, but it is the very root and main-spring of all Christian practice.

He warns against lying, stealing, evil words, and all uncleanness. He shows that marriage, the mother of all household charities and virtues, has its foundation in the doctrine of Christ's Incarnation, and warns us that sins against marriage—fornication and adultery—are sins of sacrilege against Christ. He solves the problem of slavery by the doctrine of the Incarnation, and emphasizes the necessity of teaching the doctrine of the unity of Christ's Church as the great work of Christian ethics. His teaching on all these subjects is a very practical thing. Therefore, we may reckon the Epistle to the Ephesians as among the most precious treasures of dogmatic theology, Church polity, and Christian ethics, that the Divine Authority has vouchsafed to the world.

St. Paul, by his residence and teaching in Ephesus, by his Epistle to the Ephesians, and by his two Epistles to Timothy as Bishop of Ephesus, prepared the way for St. John, who passed the latter part of his life at Ephesus, governing the Ephesian Church and the Churches of Asia depending upon it. About three years elapsed between the date of the Epistle to the Romans and that of the Epistle to the Ephesians, Colossians, and Philemon. The three last named were written when St. Paul was a prisoner at Rome. St. Paul arrived in Rome, from Melita, in the spring of A. D. 61, probably early in March. There he spent "two full years" (Acts xxviii:30), at the close of which we have good reason to believe, he was released. It is probable that this Epistle was written during this, St. Paul's first imprisonment in Rome, A. D. 61-63.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
9 S. aft. Trinity	I Sam. 15 Wis. 9	John 8	Ezek. 11:1-12:14:21	II Cor. 1:1-22
M.	I Sam. 16:1-13	Matt. 25:1-13	Jer. 48:1-18	1:23; 2-end
Tu.	17:1-53	25:14-30	48:28-47	3
W.	17:55; 18:9	25:31-end	49:1-22	4
Th.	16:14-end	26:1-16	49:23-39	5
F.	18:10-end	26:17-30	50:1-20	6
S.	19:1-18	26:31-46	50:21-end	7
10 S. af. Trinity	20:1-23 Tobit 13:2-18	John 9:1-38	Deut. 12:1-19	8

Continuing the history of the monarchy, the first lesson for the morning tells of the rejection of Saul as king, on account of the latter's disobedience. "Behold, to obey is better than sacrifice and to hearken than the fat of rams." God was working out in this little corner of the earth the great problem of human government, a problem yet unsolved, except in theory. The world is suffering today from the fact that the nations refuse to obey God—refuse, in a word, to do right. The most important thing in the whole world during the lifetime of Samuel was to get Saul to do the will of God, as interpreted to him by the prophet. Whatever the details, and whatever service Saul may have rendered the nation, he failed in that crucial point of establishing the monarchy on a theocratic basis—of getting it settled that the king and the nation must do right.

The second lesson continues the portrait of the ideal King as one who was sinless, who sought not His own but God's glory, and who came to make all men free through the truth. The Old Testament alternative is a kingly prayer for true wisdom and for the Holy Spirit.

The Sunday evening regular lessons are II. Corinthians i:1-22; and Ezekiel xi:1-22, xiv:21, the prophet speaking and warning through the Spirit. But as this is the eve of Transfiguration, the lessons are as above:

Vs. 1—Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

Gore—"An Apostle,"—one sent, that is holding a particular commission. This shows the missionary character of the office. St. Paul lays stress on his Apostleship which was disputed by the Jews, and shows that his commission as an Apostle came direct from Jesus Christ and not through St. Peter or any other Apostle.

Gore—"Of Jesus Christ." This may be taken in a double sense of possession and the source from which his commission proceeded. He was sent by Jesus Christ and also belonged to Him as His messenger.

Ellicott—"The Saints." Not the modern distorted idea, rather the consecrated ones, members of a visible community or order, dedicated to God's service.

Sadler—"It is difficult in this our day to realize that "saints" here means Christians; not Christians indeed, or true Christians only, but simply baptized, professing Christians.

All members of the Church are called to be saints. Sainthood begins here, so saints may apply to this life as also to the future life.

Wordsworth—"To the faithful." Not merely the believer in Christ Jesus, but those having union, fellowship in Him. This shows the universal application of the Epistle. Not for the Ephesians only, but for all the faithful, through all age, of all nations.

Vs. 2—Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

"Grace" includes the idea of love and fellowship, both from God to man and man to God. Charity.

Ellicott—"Peace." The state of peace and blessedness which results from grace.

Gore—These Divine gifts are ascribed to God our Father and the Lord Jesus Christ. St. Paul rarely speaks of our Blessed Lord as God, partly from long engrained habit, and in order to keep the Three Persons of the Blessed Trinity separate and distinct, and thus avoid any trace of what later developed into Sabellianism, but he insists on our Blessed Lord's Divinity and individual lordship and mediatorship, all created things being simply the work of His hand.

Vs. 3—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

This is a doxology or ascription of praise to God.

Meyer—"Blessed or praised." It is

More vision of the glory of God and the Transfiguration.

In all the above regular lessons we are still in line with post-Pentecostal teaching—true obedience through the Holy Spirit; but there are also points of contact with Eucharistic teaching. In the Collect, we pray for the Spirit to think and do always such things as are right; the spirit Samuel so ineffectually tried to arouse in Saul; the spirit fully exemplified by our Lord alone. The Epistle warns us against failing to use the grace that is given us, while the Gospel, the story of the unfaithful steward, deals with misuse of that with which we are entrusted; and both are interesting commentaries on the career of Saul.

In the week-day lessons, an error must be noted, which was not observed until the calendar was fitted to the particular year 1917, namely, the use of the same lesson on two successive days of the week in the evening.

Noticeable points in the other week-day lessons are (besides the Transfiguration lessons on Monday) the institution of the Holy Communion; parables of Divine judgment; Christ in Gethsemane, praying the true prayer that God's will might be done under the most trying circumstances; and, in the Old Testament, prophetic warnings to the nations. It is not merely the Church, but the world, that must do God's will or suffer the consequences.

prefixed here since, as in most doxologies, in keeping with the emotions of the heart which break forth in songs of praise, the emphasis lies on it.

Jerome—"Blessings." St. Paul tacitly compares these blessings which were promised to God's ancient people (earthly blessings) with the blessings in heavenly places, and thus the superiority of the privileges of the Christian Church is estimated.

Sand—Those blessings are probably spiritual blessings which are wrought in the soul by the Spirit of God, and by the same Spirit are cherished and preserved in the heart of the receiver, and are proper and peculiar to those who are born of the Spirit.

Great and Daring Enterprises for Christ and His Church

That the war, instead of causing curtailment of Foreign Mission activities, should be regarded as offering "the supreme hour for undertaking new and daring enterprises for Christ and the Church" was the message, according to which the Committee or Reference and Counsel, representing the Foreign Missions Boards of all North America, sent to the several boards under date of July 23rd.

The fact that the work of more than 2,000 Teuton Missionaries among some 700,000 Christians in pagan lands has become disrupted by the war is emphasized as one of the factors which makes it necessary "to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies."

Ordained 50 Years Ago

The Rev. Lewis Henry Lighthpie, a retired priest of the Diocese of New Jersey, celebrated the fiftieth anniversary of his ordination to the priesthood in Trinity Church, Rocky Hill, on Thursday, July 12th. In the celebration of the Holy Communion, he was assisted by the Rev. Dr. Alfred B. Baker, Rector Emeritus of Trinity Church, Princeton, and the Rev. Stephen Pray, Rector. The Rt. Rev. Dr. Paul Matthews, Bishop of the Diocese, gave the absolution and pronounced the benediction. Mr. Lighthpie resides at East Orange, in the Diocese of Newark, but he was ordained in Trinity Church, Rocky Hill. His golden anniversary was appropriately observed there. He and Mrs. Lighthpie hope to celebrate the golden anniversary of their marriage next October.



## WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

### III.

#### CONTACT WITH THE WORLD

I am speaking to you these days about the Christian religion. I have defined it as the power that comes from God to man through contact. I spoke yesterday of contact with God in the great crises of life. Today I want to speak about the man of God coming in contact with the world here and now.

I hope you will pardon me if I recall a certain practical difficulty that I had in my own religious life when I was a young man in college. I went to Church. I said my prayers. I said the Creed. But it seemed to me that the Creed stopped short with the assertion of certain objective facts without going on to define their subjective effects upon a man, or their concrete results in the world of men. It seemed to me that when a man says, "I believe in God," he should say, "Therefore, I have peace in my soul. Therefore, I believe that all men are brethren, and that there are certain concrete acts that I should perform. I believe in Christ, therefore—therefore, nothing can separate me from the love of God. Therefore, I have a passion for humanity, which will manifest itself in a definite way of living. I believe in the Holy Catholic Church. Therefore, I am a member of a heavenly society, and my great desire is to bring about a new heaven and a new earth."

It seemed to me that, having enunciated the formal propositions which lie at the foundation of religion, that we ought to go on and define their subjective effects and their practical accomplishments. For the moment one stops to think about religion, one finds that it has certain objective facts upon which it rests, certain subjective spiritual experiences in the soul, and certain practical results in the world around it.

I did not have to become very much older until I got out of my difficulty, for I soon saw that while it is possible to lay down fundamental propositions that are true at all times, and under all circumstances, yet it is not possible to define the effect of a belief in those truths upon the believer for all time, and under all circumstances, because no two of us are just alike. The belief in God may produce calm in me, it may produce ecstasy in you, it may produce a passion for righteousness in another.

#### APPLICATION OF TRUTH DIVERSIFIED

And as for the application of those great truths to conditions, we have to bear in mind that conditions are constantly changing. God is the same. Christ is the same, yesterday, today, and forever. The Holy Catholic Church is the same, and the needs of the human heart are the same, but think how different conditions are here in Chicago today from what they were fifty years ago, and how different the conditions of American life are to English life, and to French life, in the days of Charles Martel, and to life away back in Palestine.

Take those simple Ten Commandments. To start with, we have the great fact, Thou shalt have no other gods before Me. They go on and say, Therefore, thou shalt not murder, nor commit adultery, nor steal, nor slander your neighbor. But how different is the application of those Ten Commandments under different conditions of life.

Thou shalt not steal.

Away back there it meant that a man must not go into his neighbor's pasture and take his sheep or his goat. You and I, however, are living today under such highly organized conditions of life that it is possible for business to be honeycombed through and through with lies and deceit and fraud and misrepresentation; it is possible for theft to be committed on a gigantic scale without our being able to lay our hands on any individual and say, "Thou art the man."

Thou shalt not murder. It is a very simple thing. But in our highly organized life today, where its various parts overlap and dovetail into each other, it is possible, by an inadequate wage, by utterly wrong social conditions, by a slow process of starvation, to bring about a wholesale murder of the innocents, and yet under circumstances where you can't say, "Thou art the man."

But while that is true, while it is true that you can lay down the abstract principles, you can't lay down for all time the effect they are going to produce on the soul, or the way they are going to work out in social conditions. It, nevertheless, follows that the Christian Church in each day and in each generation must work out for itself a practical, everyday, working Creed, not with the idea that it is going to work just that way a hundred years from now, or that it did work that way for a hundred years past. You and I must take the Creed that we say, those Communions in which we participate, that worship which we enjoy, and translate them not only on Sunday, but on Monday, not only in the Church, but in the factory, into everyday working Christianity.

#### A WORKING CREED FOR TODAY

I am going to venture today to try to point out a working Creed for a Christian in Chicago in this twentieth century. In doing so, I am not discussing economics at all. I am preaching the Gospel for today.

First, I believe in God, therefore, what? Therefore, I believe that all my wealth and all my property are held in trust for Him.

Second, I believe in God, therefore, what? Therefore, one day's rest out of every seven, and if that can't be Sunday, then Monday or Tuesday, or some other day.

Oh, but you say, that is good, sound economics. In the long run, a man can do better work in fifty-two weeks of six days each than he can in fifty-two weeks of seven days. The thing is good business. The thing works well. Oh, but you are missing my point. It is one thing to say that a thing works well, and therefore it may be the will of God. It is another thing to say, it is the will of God, and therefore it is bound to work well.

It is one thing for the railroad man, or the banker, or the factory man to say, I am working seven days a week, and I am making my employees work seven days, and I recognize that I am violating a principle of sound economy. It is another thing for him to say: I am violating the will of God, and there will be consequences for it some day.

#### WHAT ABOUT YOUR SUNDAYS?

It will take me almost away from my theme to speak about the spiritual use of Sunday. I fear that I get impatient with the silly way that people talk about the observance of Sunday. Is it wrong to ride in your automobiles, and is it wrong to play golf? Anything that is morally right on Monday is morally right on Sunday. I am riding in automobiles pretty nearly every Sunday of my life—but you are missing the point. The point is, are you obeying the will of God in getting out of the day what He meant you to get out of it?

Oh, I get away from this cheap talk and I open my New Testament and read those sublime words of St. John: "I was in the spirit on the Lord's day, and I saw the Son of God descending on the earth, and I saw the new heavens and the new earth, wherein dwelleth righteousness."

I ask you, are you getting a vision of God and righteousness on the Lord's Day?

#### WHAT ABOUT CHILD LABOR?

I am a Christian business man. I believe in God, therefore what? No child labor in my business. Oh, but again, you say, that is good economics anyway. If one takes a sweep of a hundred years, he will find it an economic waste to employ little children, to their physical and mental detriment, or to employ child-bearing mothers under circumstances that permanently depreciate the human stock. It is not good economy, you say, but I am not talking about economy. I am talking about the Christian religion. What did Christ say, when He was on the earth dealing with the whole question? He took a little child, and when men were arguing about who shall be greatest, said: "Whosoever offends that little child, it is better that a millstone were hanged around his neck, and he were thrown in the depths of the sea." So I say to the factories, were it not better that your whole industry have a millstone hanged around its neck, and be thrown into the depths of the sea than that you and I should

get dividends at the cost of the welfare of any child of God?

#### WHAT ABOUT WAGES?

I am a Christian business man. I believe in Christ, therefore, what? Therefore, I think we will have to pay better salaries than we are doing, and we may have to pay a living wage.

Now I know that in a country like this, made up of several states, each making its own laws, and having great varieties and scales of living, that there are a thousand economic difficulties in the way. I am not discussing economy, but religion. I have heard Christian men by the dozen protest against the principle of the living wage—which is only another way of saying that I, as an individual, have a right, by a process of slow starvation and slow torture, to make profit at the expense of the life-blood of a fellow man. It is contrary to the whole principle of religion, to the whole teaching of Jesus Christ. One ought to say today almost more about salaries than about a living wage, because in these days it is the man and the woman on a salary that are getting horribly pinched. What is happening? The rich are getting enormously rich. Some of them are becoming rotten with wealth, but many people are receiving the same salary that they received ten, fifteen, twenty years ago.

Take our own Episcopal Church. Some thirty-five years ago we gave our Missionary Bishops out on the frontiers a certain salary. The cost of living has more than doubled, and they are getting precisely the same salary today. Either they got too much once, or they are not getting enough now. Somewhere judgment ought to begin at the House of God.

Take the statistics of the Episcopal Church. I hope these are not true of any other Church. All up and down this country we have got congregations that insist on forty thousand, fifty thousand, one hundred thousand dollar Churches, five thousand dollar and ten thousand dollar organs—and they are paying the ministry a salary that is a scandal to the Christian religion.

Take our own school teachers. I suspect that our school teachers are not getting a sufficient salary, a salary that meets expenses in these days and that represents the ability of the great commonwealth of Illinois. Take many of our Government employees, both in the state and in the nation, and they are receiving the same inadequate salary, many of them, that they received many years ago. Take your own banks and your own stores and your own factories in Chicago. Many of you have not recognized these facts, and I can't think that a bonus at the end of the year, in the way of charity, takes the place of a right in the way of a salary. I believe in God. Therefore, I believe in a living wage.

#### WHAT ABOUT ORGANIZED MOVEMENTS?

Again, I believe in God, and I am a business man, therefore, what? I believe in the right of organization. The individual is not the unit. The group is the unit—the family, the factory, the city, the state, the nation or the Church. I stand here as a Bishop. If I am handicapped in my work, I understand that freedom with which God has made me free, and resting upon the fundamental principle that the family is the unit of society, have a perfect right to say to my brother Bishops, Let us form a union, in order that we may get mutual protection in the doing of our work. If I have that right, so have the masons, carpenters, and the rest of them. But, you say, it is recognized now, and there is no use arguing about it. Yes, but the thing was recognized in the face of the protests of thousands of Christian men and women who tried to withhold that right.

#### WHAT ABOUT COLLECTIVE BARGAINING?

I believe in God, therefore, what? Therefore I believe in the right of collective bargaining. We are constantly having strikes here in Chicago, and they nearly always revolve around the principle of collective bargaining. What is the religious principle which lies at the bottom of it? Precisely the same thing that lies at the bottom of your intercessory prayers. If it is right for us as Christians to get together as a family of God and pray for each other, and petition for each other, and help each other, the same principle which justifies your intercessory prayers in your Churches, justifies your collective bargaining in your factories and

## WHAT THE CHURCH TEACHES ABOUT ORDINATION, OR HOLY ORDERS

### XXXI.

The preface to the Ordinal states that from the Apostles' time there have been these three Orders in the Church: Bishops, Priests and Deacons; that admission to each of these Orders is only by ordination by a Bishop; and that only those so authorized shall officiate in our Church. It is the rule for our Church, because it is the rule for the Church Catholic, and a departure from it would mark a separation from the Church Catholic.

#### FROM THE APOSTLES' TIME

The Gospels record our Lord's appointment of the Twelve, and their commission to evangelize, to baptize, and to teach all those things which Christ commanded to be observed. The whole ministry of the infant Church was in the Apostles.

The Book of Acts tells how the Order of Deacons was instituted to assist the Apostles in their work. They were to have the care of the poor; but as that is distinctly a spiritual office, with great opportunity for ministering to the soul, they were recognized as in Holy Orders. They preached and baptized—they had a share in the work committed to the Apostles.

A little later, we find the Order of Priests, called "Presbyters" in the New Testament, or "Elders", for such is the meaning of the term, from the dignity and authority of the office.

When and how this Order of the ministry was instituted we are not told. No doubt St. Luke felt that the account of the institution of the office of Deacons was sufficient as a type of how the ministry developed.

#### EVERYWHERE THE SAME

All the later writings of the New Testament show the same ministry. The Apostles are over the whole Church—Presbyters and Deacons are in every city. St. Paul ordains Presbyters in every Church, and sends greetings to the Clergy as distinct in office from the Lay members. He tells the Presbyters of Ephesus that God has made them overseers of the flock, which they are to feed.

#### ORDINATION ONLY BY APOSTLES

The first Deacons were elected by the congregation, but they were ordained by the Apostles. Nowhere in

your stores. I don't hesitate to say that when men use the might of mere money to stand out against organized and disorganized women and children over the principle of collective bargaining, they are taking a position which the Christian Church cannot endorse.

#### WHAT IS CHRISTIAN PATRIOTISM?

I believe in God, therefore, I believe in undiluted service to my country. How many crimes are committed in the name of patriotism! Dr. John son said once that it was the resort of political knaves and scoundrels.

I read in the paper the other day that a certain munition factory over in Canada had paid 800 per cent dividends. I don't know whether the working people got their fair share. I am just wondering. Mr. Gompers, representing labor in this country, has said and done many things which, through my ignorance of the economic conditions, I am not able to approve or endorse, but when he said the other day that the working people of this country, in the face of war, would be just as loyal as anybody else, but that he would not stand for the exploitation in the name of patriotism, and in the interest of munition makers, he was laying down a fundamental Christian proposition. Oh, I tell you we are going to serve our country, but we don't want to serve it at 800 per cent profit. We are going to serve it by risking our bodies for the saving of its soul.

#### WHAT ABOUT THE LIQUOR TRAFFIC?

I believe in God, therefore—Therefore, I believe it is not only my right, but my duty, to banish out of existence any traffic, the liquor traffic or any other traffic, which wears away the muscular tissues, which enfeebles the mind, which brings about crime and poverty, and which represents a great economic waste of the things that belong to God, and not to us.

the New Testament is there any hint that Presbyters could ordain, or that the congregation could do so. St. Clement, who wrote within the lifetime of St. John, says that the Apostles, knowing that there would be contention over the ministry, left directions regarding the succession. The Apostolic Constitutions, which date from the third or early fourth century, give the Church's rule: "Let a Bishop be ordained by two or three Bishops. Let a Presbyter or Deacon, and the other Clergy, be ordained by one Bishop." This is the rule which the Catholic Church has always observed, and any other way marks a break. Our branch of the Church chooses to keep the Catholic ministry.

#### ORDINATION SACRAMENTAL

In ordination, there are the two parts which mark sacramental nature—the outward and visible sign, and the inward and spiritual grace. The sign is the laying on of hands. The inward grace is mentioned in the prayer, "Replenish them with the truth of Thy doctrine, and endued them with innocence of life". Also the "Veni, Creator Spiritus".

We must of necessity suppose that in so sacred a service, when a man is set apart for holy office, that God, who has called him to the office, will give the strength and grace necessary. But, like all gifts of grace, it must be used, else it becomes ineffective. As there were false shepherds who did not feed the flock in the Church of the Old Covenant, so there may be in the new.

#### WHY WE DO NOT EXCHANGE PULPITS

The Church restricts the right to minister to those who have received "Episcopal Ordination". There must be some rule. Either the minister makes it or the Church makes it. The man who criticises the rule would not open his pulpit to a Christian Science reader, or to a Roman Priest. There will of necessity be a rule. Either the individual minister makes it or the Church makes it. As the minister is an officer of the Church, pledged to administer his office "as this Church has received", it seems eminently fitting that the Church should make the rule. Nor did we make it—it was made for us ages ago by the Church Catholic, and is one of those things which we have no power to change. J. H. Y.

#### DOES GOD SANCTION MY BUSINESS METHODS?

Dear brethren, I am simply trying to get you to bring your business up into touch with God. I am just trying to make it practicable. There are a whole lot of you men who don't know how much more joy and comfort you would get out of your business if you lifted it up out of the atmosphere of the sordid, out of the atmosphere of malaria, lifted it up into a place where you can say, the things that I am doing have the sanction of God. Look upon your business as a vocation in which you can serve God, and you will be happier, you will be better, you will be more satisfied with yourself. "For what shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?"

#### OFFER THIS PRAYER

Almighty God, Who hast given each of us our work to do in this world, help us to realize that that work is Thy appointment, and to do it heartily, and conscientiously, and honestly, as for Thee. Through Thy Church, and through the power that is in Thy Church, bring to this city and this land the blessings of good government; through Thy Church, and through the power that is lodged in Thy Church, bring to us honest industry and sound commerce, and persuade us all to lay the foundations of our business in Christian morals. We ask this in the name of Jesus Christ our Lord. Amen.

Recent elections for the American Jewish Congress to be held in November have shown a large majority in favor of Zionism, says the Survey. "Opposition to establishing in Palestine a Jewish State has dwindled as during three years of war Jews, patriotically shouldering the burdens of their various countries, have found themselves confronting each other across every battle line."



## Woman's Work In Kansas

It is late to speak of a May Convention of the Woman's Auxiliary, and yet in many respects it is noteworthy. The first Convention held in the Chapel of the new Cathedral—the first since the consecration of Bishop Wise—a Convention that commemorated in an unusual manner the three Bishops who have been pioneers in the Church in Kansas—Thomas Hubbard Vail, Elisha Smith Thomas and Frank Rosibrook Millsbaugh.

To the last of these three mentioned, Bishop Millsbaugh, the work of the Church, as organized and carried on through the W. A., was particularly dear. His interest in "the Mission of the Church" was very closely related to his life and activities in his Episcopate.

He was a member of the Board of Missions from the Province of the Southwest, and inspired his Clergy and the various leaders in the Church organizations to labor for the increase in the Kingdom of God.

When Bishop Millsbaugh entered into rest, November, 1916, it became known to a few women of the Cathedral Parish that his last work for the Cathedral and Diocese was the gathering of a certain amount to erect an Altar, to be known as a Memorial Altar for the Church of the Cathedral, in memory of the first two Bishops of Kansas. Steps were at once taken by the Cathedral Branch of the W. A. to interest the different Branches in the Diocese in completing this Fund, and make the Memorial Altar a tribute to the three Bishops. The response was generous—a free will offering, "in loving memory", gathered by the W. A. of the Diocese. In a way, all felt that each had a part in completing the very work Bishop Millsbaugh had assumed, so that it grew to be a joyously solemn work.

Mrs. Millsbaugh said of it in her letter to the Convention: "It is wonderful. We feel it is one more link in the chain which binds the membership of the Diocese to the life of the Church for which this beautiful Cathedral stands, as well as the expression of love and loyalty to our Bishops who have entered into rest; and we return grateful thanks that we have been permitted to have a share in this beautiful memorial."

The 33rd Annual Meeting was a notable one, in that it marked a distinct advance in interest shown, number of delegates present, a better understanding of the "Mission of the Church", and intelligent co-operation with kindred societies, as the Junior Auxiliary and Daughters of the King, and the pleasure of welcoming delegates for the first time from the Girls' Friendly Society.

Miss Spencer sent a letter to the Convention, thanking the Diocesan Branch for her training at the School in Philadelphia, which is now completed; also announcing that she would leave for the foreign field in the Autumn. So "the gift of life" from Kansas is accepted. By vote of the Convention, it was decided to continue this Fund for the present year, as a memorial to Bishop Millsbaugh, to be used by Bishop Wise for Diocesan Missions.

## Frank and Rank Individualism of England and America

The Rt. Rev. Dr. Charles David Williams, Bishop of Michigan, preached a strong sermon in the Cathedral of St. John the Divine, New York, in the course of which he severely criticised the economic system of the United States, lashed the trusts which control food products, and condemned German imperialism and militarism. "German organization," said the Bishop, "gives to that nation her incomparable efficiency. It is that which inspires Germany's unsurpassed population in all her classes. I mean by that the spirit of German organization, and not her crushing militarism, nor her terrible autocracy, not that monstrous form of government which a democratic people must abominate, nor yet her overwhelming race pride in herself and her race hatred of other people. These are all things which every Christian people must loathe with all their hearts. Nor do I mean her ruthlessness, which violates every principle of civilization, Christianity and humanity.

"But I mean the spirit of co-operation as distinguished from individualism.

"By her social legislation, Germany has welded her people into solidarity. That government has abolished slums. It has mitigated the curse of poverty by its policies of social insurance. It has secured every man from the

great fear that makes life a terror to workers—the fear of unemployment, of sickness and old age, and the fear of heresy.

"You may call all of this Socialism if you will. You may also call it a benevolent tyranny, organized and imposed from above. It is really co-operation as against individualism—the frank and rank individualism of America and of England.

"The nations of Europe are learning that lesson of co-operation, which is the secret alike of efficiency and patriotism. They never will unlearn it, once it is mastered, under the stress of war for war purposes. They are organizing on this basis of co-operation, and, when the war is over, that organization will continue for the purposes of trade and commerce with other lands and for the domestic welfare of the several peoples. Where is our co-operation in America?

"Does individualism reign? It does, and not potentially, either. Our prosperity is largely divisive, instead of unifying, because it is in a great measure lopsided. It is resulting in an enormous acceleration of the process of congesting wealth in the hands of a few, and the stress of the struggle for existence among the many."

## Is the Church Afraid?

BY DR. JAMES E. FREEMAN

Deut. i:17: "Ye shall not be afraid of the face of man, for the judgment is God's."

One of the outstanding characteristics of the Old Testament is the heroism of its great teachers. There were statesmen—prophets in those days and they were not afraid of the face of man. They dealt with sin, individual and corporate, frankly and fairly, and while they did not render themselves more popular in so doing, they won a distinct place of leadership and power.

It is an interesting fact to note that many of the great religious leaders of the world have first been martyred and then canonized. Savonarola is an outstanding example. When he began his preaching in Florence, they despised him, until at length, so powerful were his utterances and so forceful his denunciations, that he became for the while the master of the state. True, they ultimately burned him in the Piazza, but his name and fame have outlived that of Lorenzo the Magnificent, and no spot in Florence is more revered than that whereon he stood as a martyr. Some time ago a secular paper had an editorial entitled, "The Preacher for an Age of Sin," in which the writer clamored for a revival of the fearless and informed utterance of the prophet of old. One of the most popular American authors, Winston Churchill, in his book, "The Inside of the Cup," challenges the Church of its cowardice in dealing fearlessly with certain conspicuous and glaring modern social and industrial conditions.

We think he overdrew the picture and misstated the fact, when he declared that the Church is dominated by men of wealth. Our observation leads us to the conviction that the outstanding men in the pulpits of America today are declaring fearlessly and without favor their convictions, up to the limit of their knowledge. It is not so much a question of the Church being afraid, as it is of the Church being uninformed. Mr. Churchill is right in this. The Church must have an informed and convincing message on the mighty questions of the hour. Someone has said: "There is one way to reach the consciences of sinners in high places, and that is to quicken and give utterance to the social conscience. Just this is the prime function of the Church, the quickening and utterance of the conscience of society." Probably much of the failure of the Church to effect this is due to its tendency to be "other-worldly." Jesus preached a Gospel for the present, and there can be no mistaking the fact that He dealt with human conditions as He found them and sought to better them. There can be no question that the Church must deal more fearlessly than it has with human ills, in whatever form they may disclose themselves. We do not believe, take it by and large, that it is afraid, although it may be timid. We do not believe that its ministry is chargeable with cowardice.

On the other hand, we do believe that clergy and people alike must be re-inspired by the fearless attitude of Jesus Christ. It was James Russell Lowell, I think, who said: "There is enough dynamite in the New Testament to destroy all our existing social institutions." And yet Jesus said: "I came not to destroy but to fulfill." It is obvious that He came to destroy that which was evil and to restore that which was good. His whole ministry

was given over to bettering human conditions, and of Him it was said: "He went about doing good." There are glaring and conspicuous sins that go unrebuked, and sometimes it would almost seem that the people "love to have it so," but now is the time for plain speaking, and it is our unfailing conviction that the great mass of the people in and out of the Churches are ready to hail with delight, either the prophet or the Christian layman who will, with high conscience, clear vision and unflinching courage, attack and seek to uproot the entrenched evils of the hour.—Courtesy Minneapolis Tribune.

## Importance of Religious Education

THE WITNESS RECOMMENDED TO THE DIOCESE OF SOUTHERN CALIFORNIA

The following excerpt from the report of the Committee on the State of the Church to the Diocese of Southern California, contains a suggestion which every Diocese in the country would do well to act upon favorably:

"Nothing confronts the present state of the Church that is more important than the duty of grappling with the problem of Religious Education in its many aspects, but especially in the instruction classes for teachers, Sunday Schools and Missions and, again, in the effort to get Church literature into our homes and Parishes.

"Magazines of all sorts we may find in our homes but, as for a general Church paper, it is, by comparison, a negligible quantity.

"Then we wonder why our sectarian brothers and the many modern cults thrive in enthusiasm and are so well posted in their respective tenets.

"We can well imagine a wonderful transformation if even a majority of our Church families would furnish themselves with Church periodicals and Church literature, which is more available now than ever before.

"Every family may at least have now that new and worthy Church paper—THE WITNESS, at one dollar a year—a new venture for the laity of the Church and their instruction; to say nothing of that most excellent Church paper published in our own Diocese."

The Rev. Alfred Fletcher of Los Angeles, in commenting upon the quotation through the columns of his Diocesan paper, says:

"May I add to this a further testimony to the worth of that new Church weekly—THE WITNESS; which, by the way, gives promise now of many additional excellent features? And, without the slightest disparagement of our other splendid Church papers—but because of its practicability, its cheapness (not in matter, but in price), may I suggest—could not the Churchman and Church Messenger enter into clubbing arrangements with THE WITNESS, so that these two excellent Church papers may be made available to all our Church families at even a still more moderate cost?"

The Rev. J. D. H. Browne, editor and publisher of "The Churchman and Church Messenger", says:

"The reference in the report of the Committee on the State of the Church to the matter of more largely circulating the Church paper appeals to us as a very vital consideration. And Mr. Fletcher's suggestion that the Diocesan paper make club rates with one of the general Church papers, specifying THE WITNESS, also appeals to us as worthy of being considered."

## Southern Virginia's Contribution to Church

The Rev. Dr. C. Braxton Byran, in an historical sketch of the Diocese of Southern Virginia, says:

"The Diocese began with one Bishop and seventy-seven Clergy, twenty-five years ago, and it is noteworthy that of that number five, J. B. Funsten, W. L. Gravatt, J. N. McCormick, Beverley D. Tucker and Arthur S. Lloyd, were made Bishops, and two others also of our Clergy, the Rev. T. C. Darst and the Rev. H. St. George Tucker, a son of our present Coadjutor Bishop, have since been made Bishops, making seven Bishops that this Diocese has given to the Church, besides five other Clergymen serving elsewhere in the Church, but born and bred in Southern Virginia, who have been consecrated since our Diocese was set apart from the Diocese of Virginia. These are George H. Kinsolving, C. M. Beckwith, and W. Cabell Brown. So much for our record in connection with the Episcopate. At this time, instead of one Bishop and seventy-seven Clergy, we have two Bishops and ninety-seven Clergy."

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## Just a Moment Please

Paragraphs Covering a Budget of Thoughts and Incidents Somewhat Out of the Ordinary

Necessity is the mother of destruction these days as well as "the mother of invention."

"Don't do your bit; do your best," is a suggestive slogan used by the Daughters of the Flag.

The food administration at Washington, D. C., has completed arrangements to enlist 15,000,000 Sunday School pupils in the food conservation campaign.

"A man can't afford to neglect other men's ideas. I've made it a rule to know every man who's written my kind of stuff."—Carroll Dean Murphy in McClure's Magazine.

It is well to keep in mind the words of Edith Cavell as she was being executed: "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."

"Whatever else the war may have done, it has shifted the whole center of our religious thinking from the speculative and critical problems of our religion to its practical problems."—Willard L. Sperry in Contemporary Review.

"It is from the ranks of the lazy girls," asserts Mrs. Greenisch, probation officer of the Chicago Morals Court, "that the world below the social level recruits its ranks. And for the most part they come from rural districts, driven to the city by the monotony of their environments. They want pretty clothes and easy times. I believe that laziness is the principal contributing cause to the life of the underworld."

When Dr. C. C. Pratt, a member of the Vestry of St. John's Church, Man-kato, Minn., received his Captain's commission as a member of the Medical Reserve Corps, Mrs. Pratt informed their precious five-year-old son, Chelsea, of the fact and asked him if he were sorry his father was going to war. The little fellow promptly replied: "No, mamma, I'm glad daddy is going to war, then there will only be one left to spank me."

Judge Julius W. Mack, in an address delivered at a convention of Zionists held at Baltimore, Md., said: "Palestine is not to be the haven of refuge for the oppressed; we do not want a commonwealth in Palestine merely in order to enable the poverty-stricken refugees to find another place towards which to flee. We want Palestine for the Jewish people because the Jews are a people and because every people if it wants to develop itself to its fullest capability and thus make its own contribution to the civilization of the world, needs a homeland, and an ancestral homeland, for the continuation of its history, its traditions."

Dr. Cadman, of Brooklyn, tells a good story on a minister, says the Intelligencer, who happened to mention in the course of a sermon that he regretted to say that the commentators did not agree with him. The next morning one of his farmer parishioners drove up to the parsonage and deposited a full barrel of fine "murfies" at the kitchen door. "Parson," he drawled, "I heard you say yesterday in Church that the commentators didn't set very well on yer stomach, so I've brought some o' my choicest Early Roses. You'll find 'em mighty uncommon, an' there ain't a speck o' dyspepsy in a wagon load of 'em."

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# 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, unbiased by partisan and sectional views.

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## PRAYER

The Pilgrimage of Prayer, which has been inaugurated by the Woman's Auxiliary and which is now in progress, is an excellent evangelical adaptation of earlier pilgrimages.

By this arrangement the prayers of the Church go across the continent rather than the pilgrim himself.

Of course the prayers in each Diocese are said by the faithful few. They always are so said. It is the "small remnant" mentioned by Isaiah who form the leaven which keeps alive the whole.

To belong to this "remnant" requires certain virtues, which few possess—a combination of loyalty, fidelity and perseverance.

A preference for doing one's own duty instead of criticizing the rest of the flock. Those who love the family much do not go about abusing the family to others. They rather seek how they best can serve the household. Curious how many people feel that they are doing God service, when they can point out the failures of the Church, utterly oblivious of the fact that they themselves are failing in love, which is the one thing needful.

## FOR WHAT IS PRAYER?

Is it merely the demand of the spoiled child that he shall have what he wants?

Is it merely pressure brought to bear on the Father's will, that each child may have what he wants?

Does he who prays for more money take much account of how he is using the money that he already has?

Does he who gives his money do so in the spirit of what God wishes him to do, or in the spirit of what self-will prefers to do?

Does he who prays for health do so in the spirit of one who wishes to use that health in God's service?

"What wilt Thou have me to do?" is the question which the true son asks a worthy father. Not, "I want to do this;" nor, "Why can't I do that?" but the spirit of service, "Speak, Lord, for Thy servant heareth." Prayer is rather seeking to put ourselves in such a frame of mind that God may speak to us, and show us the work He has for us to do.

"Show us the way that we may walk in it." There is a form of piety which is merely the hardness of self-will.

With a critical mind, open merely to our brother's mistakes, or what we fancy to be his mistakes, the critical reformer goes ahead in a perfect whirl of self-will. Leaving the way which experience has made smooth, he quarrels with his fellow travelers, and breaks through the hedges which God's love has planted and hurries along to make his own way, spoiling the fields and not improving the way.

What a tremendous amount of self-will passes for God's will in this America of ours. Jealousy, envy, distrust and all trails blurred and no way so clear that one may run therein.

Bishop Gore has well pointed out the limitations of the cycle in which we live, which has burst out in the terrible destruction of this world war. Not merely the Germans, but the whole of our civilization is infested with this spirit of brutal scientific exploitation which regards man as a cadaver, and man's reverence as an unscientific delusion.

With this spirit of practical business which ignores human needs that it may parade its successes in pagan pomp, and counts gold more valuable than man.

With this spirit of lying diplomacy which was well rebuked by Cavour, when he said that in order to confound diplomats, he had but to tell the truth. With this spirit of Pharisaic piety which sets more value on legal observances than it does on graciousness and winsome love.

Prayer is the correction of these mechanical Frankensteins, but they will have none of it.

There are only two wills—God's will and self-will—and if "we seek the Kingdom of God and His righteousness, all these desirable things shall be added unto us;" but, if we are content with the legal "righteousness of the Scribes and Pharisees none of these things shall be added unto us."

Chesterton has well said that there is one argument, as to who started this war, that is unanswerable, and that argument is "to see a Prussian military officer," and one might add, a typical German professor.

But on reflection they are merely a little more so than all other types of military caste or professional arrogance the world over.

To be "without God in the world" is to be without prayer, for prayer is friendship with God.

The great war is not the breaking down of the Christian religion, but the breaking down of bombastic caste, and academic insolence, and the love of money, and a refuge in lies, and all the false standards of self-will, setting itself in opposition to the "love of Christ."

Christ was crucified, but not in vain. And His Church has been betrayed a thousand times by those who misrepresent Him, whether such false apostle be a pompous prelate or a vain vestryman. The Christ-like man, who prays that God's will be done and seeks to do it, has never been a failure. He has merely been a rarity, but God has ever exalted the humble and the meek.

## THE STORY OF THE CHRISTIAN CHURCH

[NOTE. Several persons have criticized the statement in a previous issue of THE WITNESS, to-wit: "The year 600 A. D. marks the beginning of the Christian religion in England." The statement is technically correct, but probably misleading. Before 600 A. D. there was no England (the word means Angle-Land, and as the Angles settled in Britain in 450 or thereabouts, there was no England until their settlement was an organized society). Previous to this date, there was the British Church in what was subsequently England, but the Britains were an entirely different people from the Angles and Saxons and Jutes, who created England. So that the author had in mind in his statement the founding of the English Church, of which the British Church became a component part. The whole misunderstanding came from the technical use of the words, "Britain" and "England."]

## FEUDALISM

One of the most difficult things to understand in mediaeval life is that very peculiar form of social order known as "Feudalism." It grew out of the circumstances of the time, and flourished because of the weakness inherent in society.

What were the conditions that produced this curious scheme of government which held Europe in its grip for many centuries?

## THE POPULATION

When the Barbarians overran Roman civilization they did not destroy the original Latin population, but quartered themselves upon them.

The Frank and the Goth was a gentleman, who regarded fighting as the only real gentlemanly accomplishment. Consequently he took a certain portion of the Latin's farm or business for his support, and lived upon the income that his subject produced.

But he did not interfere with Latin customs. There was the Roman land for the Latin population, but no Frank would be ruled by it. So there were two kinds of law in the same community.

## THE INSTITUTIONS

Of course land became the standard of value, for out of the land came the sustenance of the soldiers.

So soldiers received their pay in lands, and then inasmuch as they could not and would not work the lands, they found someone who would do so for them, and he would protect this tenant from marauders.

Thus those who had no protector became the victims of these marauders, so that he was obliged to go to some captain of banditti or local baron, and give his land up to this man as lord; and receive it back from him as a fief which he held on certain terms of rental.

In this way all lands drifted into the hands of a few, and each man held his land of some master.

Society was divided, not into nations as it is today, but into strata of social distinction.

Feudal society was a pyramid in which the serfs and villains were at the bottom and the Holy Roman Emperor at the top—although he was far from holy, was German and not Roman, and never exercised any great imperial power.

## THE CHURCH

The Church became a part of this feudal society. Of course it had to do so, for the Church is obliged to adapt itself to the social institutions which it meets.

And so the same pyramidal strata was built up, through various orders of Laymen, Deacons, Priests, Archdeacons, Bishops, Metropolitans, Archbishops, Popes. Every man in both State and Church was somebody else's man, to whom he was bound by an oath.

Everything was local, except that which was imperial or papal, and these had very little influence in any given locality. They were concerned rather with large general questions.

The ordinary individual never went beyond the mountains that bound his horizon, and everything imperial or papal was truly ultra-montane, or beyond the mountains.

## THE STRUGGLE

The real struggle of cosmopolitan character was that waged between emperor and barons, between Pope and Bishops, between emperor and Pope. For both emperor and Pope were constantly gathering in, or trying to gather, more complete control over those who were bound to them by feudal ties.

But the great struggle of the Middle Ages was that waged between the successors of Charlemagne and the Papacy, which Charlemagne had done so much to fortify.

## THE PAPAL CLAIMS

We have not time nor intention to go into this question deeply, but one can readily understand that in a feudal condition of society, much the same in some particulars as maintains in the mountains of Tennessee, there would be very little formidable opposition to Papal claims unless they interfered with local customs or privileges.

This the Papacy did not do, but on the contrary upheld popular claims or superstitions against the effort of some local prelate to convict them. The Papacy was, therefore, the friend of the local people in their appeal against either the intolerant tyranny or the equally intolerant reform of some local Bishop or Archbishop.

Beyond that the locality cared little. He and the emperor might fight to their hearts' content so long as they did not interfere with local customs. Moreover, the Papacy was the only foil against secular tyranny. He alone could discipline a wicked baron or tyrannical ruler. His was the friendly power that sometimes hit hard the local tyrant.

## NICHOLAS I

In the Papal rule of Nicholas I we find incidents illustrating these points.

Hincmar was the great Archbishop of Rheims, but in the discipline of a refractory Bishop who appealed to the Pope, Hincmar was properly humbled.

Lothair II was the emperor, but in the attempt to put away one wife and take another, Pope Nicholas was firm on the side of the

right, and Lothair was forced to give up his unlawful wife. Nicholas even attempted to interfere in the affairs of Constantinople and to dictate to the Greek Church, but here his power failed.

## THE FORGED DECRETALS

Back of Nicholas' claim to universal jurisdiction were certain curious documents known as the Forged Decretals.

A decretal is a Papal judgment. If the Pope has universal power and jurisdiction, then he is constantly called upon to make judicial decisions, much as the Supreme Court would be. A decretal is such a Papal decision, and, like the decisions of the Supreme Court, become the basis of future law.

Now there were Papal decretals since the time of Siricius (375), but there had been none before that time, because, of course, the Papacy exercised no such jurisdiction before Gratian's reign as she enjoyed after his rescript.

The Papacy had jealously preserved its decisions since 375 A. D., but it lamented the fact that there were no such decisions from St. Peter to Siricius.

So a Spanish monk manufactured these missing decretals, and inserted them in the archives of the Roman See, where they remained until the fifteenth century as visual proofs of the primitive character of Papal power. But unfortunately for the Papacy these forged papers were full of Scriptural quotations, and unfortunately these quotations were taken from Jerome's translation of the Greek into Latin, known popularly as the Vulgate.

Well, in the fifteenth century a scholar discovered that it would have been impossible for a Pope in the first century to quote from a translation made in the fifth century, and the decretals from St. Peter to Siricius were thrown out as spurious, and today nobody defends their authenticity.

But the Roman See used them in the battle between Nicholas and Hincmar, and used them for 500 years afterward, and there was nobody wise enough to point out that they were lies.

The mediaeval Papal power was built upon very curious foundations:

- (1) A local interpretation of the text about the "Rock."
- (2) A Roman Emperor's Rescript.
- (3) A real donation by Peppin and Charlemagne, diluted by a forged donation of Constantine.
- (4) Certain real decretals made after Gratian's Rescript, diluted by the famous Forged Decretals.

Not a very satisfactory foundation for a Spiritual fabric, but sufficient to pass muster in the absence of critical scholarship or general information or interest; in the century in which it was written.

## Dr. Russell to Remain in the Diocese of Southern Virginia

In commenting upon the Rev. Dr. James S. Russell's declination of his election as Suffragan Bishop of Arkansas, the Diocesan Record of Southern Virginia says:

"The Diocese is to be congratulated that Rev. James S. Russell, D. D., has decided to continue in charge of his most important work as Archdeacon of the Colored Work and Principal of St. Paul's Normal and Industrial School. Archdeacon Russell has spent the entire thirty-five years of his ministry in bringing St. Paul's School to its present excellent condition, and it would seem a pity for him to commit it to less experienced hands. Apart from his useful ministry and the effectiveness of his administration as Archdeacon, the building up of this School might well be considered the life task of any one man. The degree of Doctor of Divinity was recently conferred upon him by the Virginia Theological Seminary. It is safe to predict that other honors await him in recognition of his ability and services rendered to his people and the Diocese."

Even Bernard Shaw, strange as it may seem, along with Mr. Britling, now sees it partially though as a resultant effect upon him of the great world crisis. In his preface to "Androcles and the Lion" he asks the question, "Why not give Christianity a trial?" and asserts, "I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's Will if He had undertaken the work of a modern practical statesman."



## The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

### III. THY WILL BE DONE ON EARTH AS IN HEAVEN

The will of God is taken by most people as infliction. Very many say, Thy will be done only when sorrow or distress comes upon them, as if God brought nothing but storm, distress or death. It was this spirit of resignation which permitted epidemics, and which with very devout people prevented all steps to do away with disease or to relieve pain and suffering. To them, resignation to anything that happened was the most Christian of virtues, even when this was caused by man's sin or man's greed. To them, the Christian life was merely refraining and enduring. Practically, to very many people, God was a capricious tyrant, hurting people for His own pleasure. This was the God of Calvin. Since, therefore, things cannot be helped, they must be endured. The cardinal virtue was "resignation to His blessed will", and His will was taken to be sorrow—chastisement alone. Now, it is true that patient endurance of things that cannot be helped is required of Christians, but this does not mean inactivity; it does not mean yielding without a fight in the struggle against evil. As we have seen before, the Kingdom of God will come after men have worked for it; so it is the will of God that evil be conquered and removed from the earth. In reality, the will of God is our sanctification—the sanctification of the world. The virtue of the true Christian is spiritual activity and energy. "He that doeth the will", It is not the man that says, "Lord, Lord" that is entering into the Kingdom, but the man that does. Also, it is God's will that we have life, and have it more abundantly, and life is known in activity and progress, not in sitting still.

### THE BEST THING IN THE WORLD

The best thing in the world is a strong, good will, a will in harmony with God's will. It is such a will that has power to do God's work in the world—a will sanctified by union with God's will. This is what, among other things, we pray for in this petition. It is humanity's cry for perfection, for Christ's reign on earth and in man, for it is the will of God that all men should come to a knowledge of the truth as it is in Christ Jesus, that more and more the animal shall disappear in man, and the perfect man in Christ appear. All the agencies of the Church, Bible, Sacraments, and prayers are that man may attain to the perfect stature as revealed in Christ. This is the will of God.

So, then, this petition is a prayer for the day of perfect righteousness—the promised day of God on earth, as it is in heaven—when all men will conform their wills to the will of God, when all things will be done as God wills them to be done, and not otherwise. This is what the Lord Jesus did. "I came to seek not Mine own will, but the will of Him who sent Me." We often think of Christ as a passive endurer, but while His will was perfectly obedient to God's will, it was a will of activity, of work for God. So this petition is a prayer for endeavor, patience in activity for God, for diligence in carrying out the will of God.

Here, again, the Lord's Prayer gives us the secret of true prayer. Men wonder because many prayers are not answered. Have we not here the secret of true prayer? The prayer that must be answered is that which is prayed with personal recognition and acceptance of the Divine will, and only this.

### Christianity in Camp

One of the greatest hardships of camp life to many a young soldier will be the impossibility of choosing his associates, the necessity of neighboring more or less intimately with men whose tastes and interests are not his and not such as he will ever care to make his. In private life a man may easily avoid listening to conversation distasteful to him. He may avoid altogether the society of the man violently offensive in speech and behavior. But in camp this may be impossible. The man of higher morals and finer tastes may be elbow neighbor to the man of lower likes, whether he will or not.

This constrained social condition is

giving much anxiety to Christian parents of young men who may enter the war. They fear even more the moral than the physical risks their sons may run; the more so in many cases because the young men are not prepared to resist evil.

To the young man who is prepared, this association is an opportunity of high degree, and in no sense a calamity. Christianity is designed for just such conditions as these. Men who know the spirit of the Gospel are made comrades of men who do not. If Christianity is a conquering force it can be tested here under ideal conditions.

For two years Paul, the prisoner, was chained to a Roman soldier, probably being thus intimately associated during that time, with hundreds of military men of the rank and file of Caesar's army. It is not supposable that Paul's morals were contaminated by this association; but it is a matter of history that soon after Paul, Christianity spread wonderfully throughout the Roman army. Paul never sought to save himself from moral contamination. He sought to save the other man, and "so fulfilled the law of Christ."

As a matter of fact one aggressively good man in camp multiplies himself by ten. No very large proportion of the men in the new American army are likely to be hopelessly "hell-bent." Doubtless the mass of the men in khaki, now and to be, are attractable by a manly religion. And doubtless this mass is attractable toward attractive evil, if evil is left unchallenged in camp by aggressive good.

The attitude an officer takes toward vice and dissipation may go far toward forming a public sentiment in his command. And it is cheering to know that in all the Officers' Reserve Camps the army authorities are impressing the students with the fact that not only vice and drunkenness, but profanity and obscene talk will not be countenanced among officers. However much moral influence an officer may have with his men, the influence of a private may be greater.

A Minneapolis veteran of the Civil War tells that at its organization in his regiment, a western unit, of proverbially bad moral repute and without a Chaplain, three private soldiers pledged themselves to aggressive Christian work among their comrades. Before the regiment was disbanded one hundred and sixty-eight men of the organization had banded together for such work; and eleven regiments with which they had come into neighborly relations, inspired by their work, formed similar organizations. Not only this, but these men often provided religious services for pastorless Churches in villages through which they passed.

Christianity is not in danger in American military camps, unless its followers play the coward. Its power to multiply itself is vastly greater than that of the forces of evil.—Minneapolis Journal.

### Arouse the Laity and a New Day Will Dawn

At the last Convention of the Diocese of Iowa a special Committee on Church Extension was appointed, which consists entirely of Laymen engaged in business enterprises, with Mr. George C. Silzer of Des Moines, Chairman. The committee was appointed in response, says Bishop Morrison, "to the urgent need for enlisting the activity and interest of the Laity in the problems of Church finance, Church growth and extension. The purpose of the committee," continues the Bishop, in a letter to the Clergy, "is to stir up the Laity, to give them information concerning the needs for extending the work of the Church, and also to point out to the Laity the necessity for moral and financial support. There is a great need for just such work as this. The Clergy have borne the burden, and while faithful to a splendid degree, are occasionally somewhat discouraged and depressed. I constantly marvel at their patience, persistence and courage. They keep at it, often with a heavy heart, year after year. If this movement for the application of intensive business methods applied to Church extension can be made a success, our Laity will have a broader outlook, will become more responsive, and will acquire a greater sense of responsibility for the support of their Parishes and the Church at large."

What the Bishop says would result from such a successful movement in Iowa would prove true throughout the whole Church: "If the Laity of the Church ever become aroused, a new day will dawn for the Church in Iowa."

### The Church Musician

By Dudley Warner Fitch, Choirmaster  
of St. Paul's Pro-Cathedral,  
Des Moines, Iowa

There is a deal of difference, to my mind, between the average organist and the "musician." A musician can be an organist, but there are many organists (more's the pity) who, I fear me, would not be called "musicians." And what the Church needs more than anything else is real "musicians." Men and women who have studied faithfully and carefully under the best tutelage are those who should be selected to take charge of the musical affairs of the Parish. And the Music Committee. Why is it that we have men placed on such a committee that don't know an organ stop from a door knob, and can't tell whether the choir is singing flat or sharp, or on the key? It may be that they have been selected because from a lack of knowledge they are apt to let the choir alone! But oftentimes they are a hindrance. For my part I never could see the value of such a committee, as the man on the organ bench is engaged he is supposed to know his business. I am sure there must be just as much sense in putting me on a committee to oversee the work in a dental establishment as there is in appointing a dentist to oversee my work at the organ!

On the other hand, there are apt to be musical people in the congregation who DO know when the work is well done, and when it is poorly rendered. And when these people come to the choirmaster and give a suggestion, or make a criticism of the work, what does he do? Get's mad! And maybe forgets his manners! That's a mistake, for if he could have heard the music from the pews instead of from the organ bench, he might have found a deal more justification for the criticism, than for his anger. And on the other hand, he should take with "a grain of salt" the great commendation he is apt to receive from those that know nothing about things musical, instead of trying to flatter himself that the service that he thought was poorly rendered was really "not so bad!" How we love to try to fool ourselves sometimes. And the only loser is the man who can persuade himself that the thing he felt sure was a performance unworthy of him and his choir, was really pretty good, 'cause the rich Mrs. Jones said so!

There is a difference between a "niche" and a "rut." A man can fit nicely into his little "niche" in life, but deliver him if he gets into a "rut" by mistake. It is so easy to get discouraged. We will say that I have a volunteer chorus, which is not any too regular, and there is little money for music, and the organ "isn't much," and the Rector isn't musical, and the people "don't care," so "what's the use?" Pretty bad combination, that! But it serves to illustrate what discouragement and a "rut" can do. Now here is a great chance to really DO SOMETHING. To really build, with but scant material and encouragement. And a success from such a combination may look impossible, but wonders have been accomplished by sheer force of character, love of the work, and "stick-to-it-iveness."

Select the best music at hand, ignore the organ, get the choir together, and tell them that the thing is going to be a success. Believe it yourself; work with zeal and the courage of your convictions, and in no time the choir will catch the spirit, the work will improve, the Rector will note the improvement in spite of himself, the congregation will become interested, somehow music will be obtained, and who knows but that a realization that the choir is doing such good work, and the organist is so hampered by the instrument he is working with, will end in the purchase of a new one. Think it over. It works, for I've seen it!

A flag was recently raised from the buildings of one of the large worsted goods mills of the country. The mill management says that the wool that went into the making of the banner was sorted by an American, carded by an Italian, spun by a Swede, warped by a German, dressed by an Englishman, drawn by a Scotchman, woven by a Belgian, supervised by a Frenchman, inspected by an Armenian, scoured by an Albanian, dyed by a Turk, examined by an Irishman, and pressed by a Pole. Surely such a flag is cosmopolitan enough to wave over the "land of the free and the home of the brave" gathered from all nations of the earth.—Zion's Herald.

## THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

### APPORTIONMENTS

No one is more reluctant to ask anything of anybody than is the average Clergyman to ask of the congregation he is associated with for money for work, either within or without the Parish. This reluctance springs largely from an instinctive shrinking, laudable in its essence, from touching upon money matters at all, but also from the fact that he knows many of the congregation look upon the requirements he makes known to them as having something of the nature of a burden, which may or should be resisted. The plea that the clergy severally make takes many forms, but it often leaves the impression, "Will you give to me for that?" As a matter of fact, nobody is giving me anything for any purpose whatever, nor is he asked to do so. What does occur is this, that I as a Clergyman am offering, without a cent of commission, and with absolute security to pay to the future congregation, C, what the present congregation, B, owes to a former congregation, A. [This thankless job has been performed year after year by the Clergy, but it is yet to be recorded that any member of any congregation has ever approached his clerical agent for the purpose of telling him that he was much obliged for fixing up for him that matter of the adjustments by which his honor was kept solvent and his reputation for reflective decency secured.

The following article from The Churchman and Church Messenger of Southern California was written for that Diocese. But it is just as true in any other place where the impression prevails that paying an honest debt should be rated as a gift to be withheld at pleasure. There is such a thing as giving to Missions, but the gift doesn't begin till the debt has been paid. What it would mean to default on this debt is suggested by the writer of this article, under the moderate caption of

### MISSIONARY ECONOMY

It is not easy to satisfy people who are called upon to increase their offerings for missionary purposes that they would be among the first to complain if the Missionary work of the Diocese were not presented with vigor and success. It is not too much to say that it certainly would be so, and yet no branch of the service meets with more criticism and opposition when it comes to money obligations, from often the very people whose faithfulness to their Parish duties are worthy of all praise.

The explanation is a very simple one. No willingness to contribute money for any purpose can exist until the cause is known and an interest awakened in it. The Parish needs are known, and press more or less heavily upon the parishioners, but they are met by those who recognize them, and who feel in duty bound to do their part towards their liquidation. You could not make the wide-awake Christian man of affairs believe that an economy which should close the Church, or reduce the number of services on Sundays, is an economy, it is in the nature of a surrender and a failure, and he would oppose it most strenuously.

And yet, because so few enter into the demands and difficulties of the Mission field, and get to know the splendid results which in so many places the Missionaries have secured by faithful labors and devoted zeal, there is not that willingness to sustain the Mission Board as there should be, with the result that work that ought to be done the Board is obliged to neglect, and the Missionaries in other places are in some cases but poorly paid and appreciated. And Parishes themselves lose the incentive to build up their own work, which regard for the welfare of their less prosperous brethren would surely have encouraged in them and fostered.

The field for Missionary work in this Diocese is a large and growing one, and gives promise of magnificent results. Our people have only to follow the course of the General Missionary of the Los Angeles Convocation to be impressed with the success attending his labors, and the wonderful prospect which lies ahead. And what has been, and is yet to be done by Mr. Renison has its counterpart in what may be done in the San Diego and the San Bernardino and Santa Barbara Convocations. "The harvest is plenteous, but the laborers are few."

Shall we not, while praying "the Lord of the Harvest that He would send forth laborers into His Harvest", feel it incumbent upon us to give also of our means of the money which is God's—to advance His cause in the world?

### BUSINESS AS USUAL

What it means for B to pay to C the debt he owes to A is well illustrated by the history of Church work in Mt. Desert Island, Maine, as written by the Rev. W. T. Forsythe for the Maine Diocesan paper, The North East:

The work of the Episcopal Church in Mount Desert Island began fifty years ago, when Bishop Neely made the first Episcopal visitation in July, 1867. This visit was brought about by a Macedonian call for help. The story shall be told in the words of Street's "Mount Desert": In 1863, Captain Jonathan Ignatius Stevens, born at Bar Harbor in 1812, but brought up at Hull's Cove, had given the village a schoolhouse, with the provision that it could be used for religious services, and also that whenever a minister, especially one of the Episcopal order, could be obtained, he should have the use of the house. It was at his request that Bishop Neely made his first visit to the Island to preach in this schoolhouse. Bad weather delayed the Bishop, and at the time of his visit, Captain Stevens had been called unexpectedly to Portland, where the Bishop, on his return, found him taken with a fatal illness. Before his death, he persuaded the Bishop to promise that whenever he could, he would send a Clergyman to hold services at Hull's Cove, and it was in fulfillment of this pledge that Mr. Leffingwell, through all the years of his ministry at Bar Harbor, conducted services regularly at Hull's Cove also. On July 20, 1867, on the occasion of his visit to Hull's Cove, Bishop Neely stopped at Bar Harbor and conducted service in the "Union meeting house". There was at this date, I believe, only one communicant of the Episcopal Church in the village, which was even then only a small cluster of houses. Rev. C. S. Leffingwell was sent to take charge of this new Mission in 1879, and it was during his Rectorate of twenty years that the present beautiful church edifice (which we fondly regard as the Cathedral of the Island) was erected, and the Church life developed into its present condition. The little grain of mustard seed has indeed developed into a flourishing tree. According to the 1916 Diocesan reports, the Parish of St. Saviour's now numbers 239 communicants. This number comprises mostly the all-year residents of the village. In Summer time, the number who communicate at the Altars of St. Saviour's is more than double that figure. Last year an interesting experiment was begun by the then Rector of the Parish (Rev. A. C. Larned) starting a Mission service in a hall in a part of the village where very few ever attended any place of worship, and where conditions of poverty prevailed, as was well said a few months ago, "In Bar Harbor, conditions of great wealth and extreme poverty exist side by side". In 1881, Rt. Rev. W. C. Doane, then Bishop of Albany, who in that year began his Summer residence at North East Harbor, held the first Episcopal service in that place in the hall of his newly built cottage. This work grew into the flourishing Mission now established in the village and centralized in the beautiful Church of St. Mary's-by-the-Sea, consecrated in 1902. In May, 1886, Bishop Neely commenced Church work at Seal Harbor by holding service in the schoolhouse. In 1889, the Church of St. Jude was consecrated. The pretty little stone church of St. James, on the road leading from North East Harbor to Somesville, about midway between the two villages, was built in 1903, in a beautiful grove overlooking Somes Sound. Those three Churches form one Mission, under the charge of Rev. Canon Lee.

"There is a growing conviction, among those best informed about boy life and its characteristics," writes Frank H. T. Ritchie in the American City, "that the supreme opportunity of the Church is to develop Christian character among boys and girls of the adolescent age in the Sunday School. Around the Sunday School and its program of religious education should center much of the effort of the Church."



## The Church At Work in Obscurity

### II IN THE PRISON

"I was in prison." "When saw we Thee in prison?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is absolutely no mistaking the meaning of these words. Christ identifies himself with the men and women behind the prison bars, who are to pay the penalty for their crimes against society, to whom civilization meets out the reward of their deeds. In the persons of these offenders against the law Christ says today, "I am in prison." How many of us would think, those of us who have difficulty at times in feeling the presence of Christ, of looking for Him in prison? Yet, there He is, and many have found Him there, and out of the depths of the dungeon have brought a faith and a knowledge against which the gates of hell are of no avail. This it is, perhaps, which has made one of the most prominent physicians in the land devote his every Sunday during the last quarter of a century to visiting prisoners.

### IN THE TOMBS

The New York City Prison, commonly called "The Tombs," is probably more widely known than any other such place in the country. Like the gates of the lower regions described by Virgil, night and day its portals are open, for entrance only, so far as the unfortunate are concerned, and unceasing is the passage therein. It is a house of detention for those awaiting a hearing before the judge. They will all cross "The Bridge of Sighs," spanning the street, and connecting with the court house. There the judge will either discharge them or send them back to their cells to await trial. But they will never leave by the door of entrance, but go forth from the court house acquitted of the charge brought against them, or again cross the "bridge" to leave by another door for the penitentiary to serve their sentence.

The Church, unable to follow these children along the devious ways which their self-will urges and their unbridled desires lead them, sets her watchman at the door. Every day the Chaplain of the Protestant Episcopal Church secures the names of those admitted the previous day, and visits them in their cells, acquainting himself not only with the facts in the case, and the reasons of the inurement, but looking deeper for those underlying passions, intended for righteousness, which have been perverted to instruments of misery. He becomes a friend to the prisoner. It is not what they say to him, their subterfuges, their excuses, their pleadings, but that which is all unconsciously told to one accustomed to pierce the thick veil of self-deception, which gives the Chaplain the ground for the work before him. The Chaplain is a familiar figure in the magistrate's court. Long legal processes are avoided by the plea of "guilty," prompted by the clergyman who stands beside the prisoner. Judges, from a constant dealing with human nature on its worst side, come to have a deeper sense of justice than that of the code, and are quick to meet to the individual the chance for better things which experience tells them lurks in the heart of most men. The plea of "guilty" is often followed by a "suspended sentence," the prisoner being paroled under the charge of the Chaplain, to whom he reports regularly, probably for a year or more.

### THE CHAPLAIN'S WORK

Keepers in a prison for many reasons tend to become hard, unsympathetic and at times cruel. Yet, while it is in a way none of their business why the prisoner is there, or whether he is detained justly or unjustly, they cannot forgo a feeling of compassion for some of the sufferings they are compelled to witness. A keeper says to the Chaplain one morning, "Chaplain, that man in cell 61 is going crazy if they keep him much longer. I am sure I don't know why they keep him. If you could do something for him, everyone would appreciate it." Here begins weeks of work for the Chaplain. The man himself is made a friend. All the papers in the case are put at his disposal. The foreign consul, who acknowledges he believes the man innocent, but desires to hold him for some ulterior purpose, consents to place all the papers bearing on the case before the Chaplain, who finally gets him before the judge and, pleading for the prisoner, secures his release. He provides him with the tools for his trade, and following him for years, marks an honest and industrious citizen instead

of an inmate of the insane asylum. To every inmate of "The Tombs" the Church goes with her proffer of help, guidance and comfort, be they or be they not more or less guilty, and her work is not sporadic, but every day throughout the year, and done with system and intelligence illumined by the Spirit of Christ. Sunday morning there is a service in the prison Chapel, which is usually crowded with the prisoners who are released from their cells for that hour.

From the city prison, those who are convicted go either to the penitentiary or workhouse on Blackwell's Island, or to the branch penitentiary on Hart's Island, or the workhouse on Riker's Island. But the Church has them within her touch. The "Tombs" Chaplain communicates with each of the Church's Chaplains at these places informing him about the prisoners, who are there met by the Chaplain for that particular institution. In each place the services of the Church are regularly maintained, and the personal and spiritual welfare of the inmate guarded.

### BLACKWELL'S ISLAND

At the penitentiary on Blackwell's Island, one day each week the prisoners who wish to see the Chaplain are unlocked from their cells, and lined up along the prison wall, the head of the line being about thirty feet from where the Chaplain is seated at his table. He takes each prisoner in turn and talks with him privately, after which a guard ushers him back to his cell. Here are revealed destitute families to be looked up and provided for; forsaken children to be searched out and placed in proper environment; someone to be shielded so far as possible from the disgrace of having a "convict" in the family.

### THE VISION THAT REFORMED

Two young men are locked together in a cell. One of them an old offender, the other a first offender and the dupe and tool of bad companions. The former is a product of the worst part of the city, who finds the only outlet for his natural cleverness in defying and evading the law. Good material in him, but all spoiled by the influences amongst which he was born and kicked about. The latter is a son of a respectable and respected family in the West. He has been carefully brought up, and is surprised and overwhelmed at the fate that has overtaken him. Thousands of others doing just what he did would not be classed as criminals. With these two lads thrown together in that dark little cell the chances are that both will go out into the world determined at all costs to get even with the social order which has branded them with its stigma. Reformatories and prisons make criminals. What happens in this case is far otherwise. The city lad had never before seen anyone just like the country boy. He was amazed at his innocence of the ways familiar to himself. His sense of protection was aroused by the helplessness of his cell-mate. He defended him from things about him which he thought might make his prison life harder. The country boy, seeing that he had a friend in this enforced companion, gradually told him much of his story, about his life at home, his father and mother, and of many things entirely beyond the experience of the city wail. Christ prevailed in that cell. The poor city lad asked one day to see the Chaplain. To him he told the whole story of his crooked life, which he had been taught was the way to happiness. He told also of what he had heard from his cell-mate, and added that he had never known of a home or of any of those things which seemed to be the whole life of his companion. He said he had tried to protect him in the penitentiary, and that he wanted to be honest and good and to know that life of which he had caught a glimpse. Did the Chaplain think it possible? The Chaplain did. This man holds now, and has for years held a responsible position with a large steamship company.

It was more difficult to get the other boy started. Appeals to prominent laymen of the Church brought no response. Having heard the story, and seeing the word "convict," they made suggestions, but not one would take a chance on the lad. Finally the Chaplain concluded to refrain from letting anyone know the lad's antecedents, and thus secured for him a place, which he filled admirably, reporting weekly to the Chaplain as to his habits and mode of life. Today this man is the manager of a large corporation, and a highly esteemed member of the community in which he lives, and no one could more worthily merit the confidence which he inspires.

The segregation of vice tends to

## A Little Sermon From the Pews

By a Wayfaring Layman

### "ON THE HIGHWAY"

I had a very interesting talk the other day with several of the clergy on the subject of preaching sermons at funerals, and to my satisfaction I found that what was fast becoming a practice with me was almost a fixed practice with them. There was no argument at all on the subject. One of the clergy put it this way, "When I go to conduct a funeral and I find a number of people gathered at the house or church, and I am convinced that a great number of those same people never attend Church except on such occasions, I feel that it is my bounden duty to take advantage of an opportunity to tell them something pertaining to their eternal salvation." "That is the way in which I feel about it," said one of the other men. "It is an opportunity and one should take advantage of all opportunities." One of the men said that he didn't eulogize the dead but he spoke to the living and of the living.

It is only since doing city mission work in a large city that I have made it a practice of preaching at funerals. When I first began conducting funerals among very poor people I soon realized that I had a splendid opportunity of speaking a word of comfort and also a word of warning, and gradually it has dawned on me that the same word of comfort and the same word of warning and admonition is not amiss when a number of people are gathered together to pay their last respects to one whose lot was cast not among the poor but among those whose opportunities in life were greater and somewhat different from his poorer brother. Fulsome eulogies of the dead are an abomination and are to be deplored at all times, but a timely word is never out of place and surely when the minds of men are compelled to turn, for a few minutes at least, to the serious side of life, there is no better opportunity for speaking a word in season. And while we are on the subject of funerals, would it not be well for all the clergy to follow the custom of the Church and use earth at the committal and not flowers?

## Slackers

Bishop Davies Remarks on What War Reveals

War times tend to bring home to us in a very practical way the meaning of generosity and self-sacrifice for others. We have believed in these things in theory. Now the times sternly demand that we practice them. World affairs have taken such a turn that they leave us no other course but to "pour out our blood and our treasure."

One result of all this is that a strong light is cast upon what ordinarily passes for generosity and self-sacrifice. Men give in general a small part not of what they have, but of their superfluity. For this, especially if the amount sounds large, they expect to be called generous. A moderate apportionment for Missions is laid upon our congregations. Two or three cents from every communicant would meet the apportionments without difficulty, but a large number prove themselves slackers. As far as giving time and strength, rather than money, is concerned, only a microscopic proportion of Church people can be found who are willing to give an hour a week to the service of God's Kingdom.

War-time conditions show only too clearly what this sort of thing is, and what it amounts to. Men are finding out now what it means to make a real sacrifice. And they are finding out that they have it in themselves to forget their own particular interests and to be generous in the interests of the whole body. After the war is over, it is to be hoped that it will be long before men get back into the state of mind in which they are able to deceive themselves with a counterfeit self-sacrifice.

encourage vice. The segregation of criminals is the surest way to promote criminality. Is it the best way to drive out of the house and family the bad boy; out of the village, by our unchristian treatment, those who go wrong; away from the influence of the Church those whom Christ says He came to save? There are prisoners in every community, not behind bars of iron, perhaps, but none the less prisoners debarrd from all those gracious and winning influences which are the birthright of every Christian man and woman.

Lord, when saw we Thee in prison?

THOMAS WORRALL.

## Bp. Osborne Protests

Better Investments for God Than Costly Chalice.

In a recent issue of THE WITNESS there is a description of a chalice given to a Washington Church which is valued at \$10,000. Surely a word of protest is timely. Ten Thousand dollars tied up in one vessel rarely used, and never except with hired guards to protect it. The sum would build several small Churches. Invested, its interest would provide forever for about half the salary of a Missionary Priest in some mid-western Diocese. Instead, it lies useless in a bank vault. A Church may boast of its possessions, a family may be proud of having given it, and that is all.

Is there not a Church in Philadelphia that owns a similar gift? Would that Church say that it brought a blessing with it? I wonder.

Probably this gift cannot now be changed, but it does not seem right that it should be regarded as meritorious or its imitation a thing to be desired.

EDWARD W. OSBORNE, Bishop.

## Savings Accounts For S. S. Children

The Church of the Epiphany, St. Paul, Minn., has made savings accounts for the Sunday School children a feature of its influence. The plan is explained in the following letter, signed by the Rector and Superintendent, and sent to each parent. It is as follows:

In conversation with parents recently, the Rector has noted the modern tendency of children to spend money freely. While we are working for conservation of food, why not conserve money also? Early thrift paves the way to later success. Whether the country continues in the trying times of war, or finds the pleasanter path of peace, a reserve fund of money will prove useful in any emergency.

Believing that the Church should serve the community in a large way, the Rector and Superintendent have provided for the establishment of a savings account for each child in the Sunday School of the Church of the Epiphany. In order that the accounts may draw interest from July 1st the Sunday School has already deposited \$1.00 at 4% for each child. In order to be loyal to local institutions the Co-operative Bank of Hamline has been chosen. If you wish any other bank, the account can be transferred.

A savings bank has been provided for each child in which the money will be gathered. As soon as this amounts to \$1.00 the credit advanced by the Sunday School in order to draw interest from July 1st, will be taken up. This dollar is also security for the savings bank loaned us by the bank. Hence the bank will remain in the possession of the Sunday School until this amount is gathered. Then such disposition will be made of it as you desire.

If the child already has an account the Sunday School will be willing to co-operate in increasing it.

We shall be glad to hear from you as soon as possible, whether you wish a new account or prefer to have us co-operate with an account which you have already established.

## Comfort for the Ordinary Preacher

A good story is going the rounds, credited to Dr. Alfred Ainger. On a certain occasion he heard a famous Archbishop preach. The sermon was delivered in the classical atmosphere of Cambridge University, to a great congregation of students and undergraduates. But, "tell it not in Gath, publish it not in the streets of Askelon," none of his hearers knew what he was talking about. Dr. Ainger says: "I have not been able to find one man yet who could discover what it was about." We cannot question the ability of the preacher, nor the intelligence of the congregation, for the preacher was Archbishop Trench, a professor of theology at King's College, Dean of Westminster, and Archbishop of Dublin. The theme was the Incarnation, "The Word was made flesh." The Master of the Temple says, "The sermon, I am sorry to say, was universally disappointing. He chose, too, one of the grandest and deepest texts in the New Testament. He talked a great deal about St. Augustine, but any more I cannot tell you."

An unknown writer finds in this

## What Constitutes a Successful Parish?

BY HARRY HOWE BOGERT

In answering this question, it must be understood exactly what is meant by "successful," and the point of view is most important in connection with religious endeavor.

Let me say, therefore, at the outset that I can offer no better premise on which to base my conception of a successful Parish, than the saying of our Blessed Lord, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." (St. Matt. vi:33.)

Here we have distinctly set before us two things, viz.: the spiritual, first; the material, second. On the first depends the second. Let us consider them in order.

The spiritually successful Parish will be one which unceasingly approaches the Altar from which our dear Lord dispenses His blessings. The Altar will be the very center around which all Parish activities revolve. Priest and people alike must realize this absolutely. They must appreciate the need of Eucharistic worship and Communion. Anything short of this must fail. Not merely a perfunctory celebration at an early hour on Sunday and Holy Days, with a late celebration once a month for lazy communicants, but a daily celebration if possible, and our Lord's own Service on our Lord's own Day as the great act of Christian worship every Sunday. How little we appreciate the petition in the Lord's Prayer, "Give us this day our daily bread," as having a deeper meaning than merely our three meals a day. To get away from the sordid materialism of the day, and realize the necessity of a vital, living union with Christ obtained in His own appointed way, the sacramental way, for which man has substituted the sentimental way.

What an arraignment the Apostle pronounces upon those who have a zeal of God, but not according to knowledge. "For," saith he, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. x:3.)

And the righteousness of God is found by those who lovingly seek the Kingdom of God, the Church; who lovingly and loyally "draw near with faith," and, becoming as little children, listen for and "hear the Church" when she speaks, and obey in spirit, and soul, and body.

But it will ever be "like people, like priest." Unless the priest himself is spiritually minded, having a zeal for God and for souls, little may be expected of his people. If his idea of success is figured in numbers, and dollars and cents; if he seeks quantity rather than quality, verily he may have his reward, but it will not be an eternal one, be sure of that. As a dear old priest, a professor in one of our seminaries and now gone to his rest, once said in class, "It is the duty of every Parish priest to wear a hole in the carpet in front of his Altar."

And this same idea must be held up before the children of the Church School. They, too, must be taught to realize the great and supreme importance of the Eucharist, and share with their elders in the weekly worship of the same.

And on the other hand, where the people are perverse and contentious there can be no success, no matter how godly and fervent the priest may be.

A Parish, therefore, whose priest and people are ever striving after the better and higher life, and in harmony are seeking first the Kingdom of God and His righteousness, in the way our Blessed Lord ordained in His Church, is the Parish that is truly successful.

And as to the material side, we have our Lord's own promise that "all these things shall be added unto" such a people.

It is not necessarily the Parish that can show a balance in the treasury, or point to a large number of persons confirmed in the year, that is successful, though both of these things may follow where a Parish is rich in spiritual things, but the Parish that can show both priest and people living close to the sacred Heart of Jesus, and doing His will, may safely be said to be a successful Parish from any and every point of view.

story a fine piece of comfort for an ordinary, every-day preacher. When Archbishops fail, why expect triumphant utterances from your Rector every Sunday morning and evening?



## The Money Question

We have gathered from various sources a number of items about the duty and the privilege of giving, all of them suggestive, and, we trust, calculated to give persons the right idea about the "money question" in the Church. We present them in this number of THE WITNESS without argument or comment, and leave them to teach their own lesson and exert their own influence.

Here is the first of them, taken from the American Church Sunday School Magazine, entitled:

### SIX WAYS OF GIVING

We print below six ways of giving to the Lord our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

1. The Impulsive Way—To give from impulse as much and as often as love and pity and sensibility prompt.

2. The Lazy Way—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

3. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

4. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, one-half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practiced.

5. The Equal Way—To give to God and the needy just as much as we spend ourselves.

6. The Heroic Way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

### WHY SHOULD I GIVE?

Jesus Christ gave Himself for me. It is reasonable that I should give money and life for Him.

Multitudes of lives and vast treasures have been freely given, from the time of the Apostles to the present day, for the propagation of the Gospel; else I had never heard its glad message. I can show my gratitude for the message by gifts to make it known to others.

Though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich.—II. Cor. viii:9.

Freely ye have received, freely give.—Matt. x:8.

It is more blessed to give than to receive.—Acts xx:35.

### THE MONEY QUESTION

What did he mean when he said this so petulantly? Was it that he had to pay car fare before he could begin business; that it was ten cents for a cigar before he was really himself; that he found a bill on his desk from his grocer, another from his butcher, another from his tailor; that his wife telephoned him the plumbing was out of order; that his daughter needed new music, his wife a new gown, his son a suit of clothes? Did his statement for club dues or for secret society membership come in? Were his office expenses worrying him, postage, a new typewriter, a copying press, an improved desk, pens, pencils, ink, erasers and what not? Was it his fuel bill and taxes that finally caused him to break out irritably with his "It's always something"? No. These dozen things or more every day never disturbed him. It was because a few times a year he was called upon to give something to the Church. What he was asked to give was far less than he spent upon himself in personal luxuries, but still he cried out in distress of soul, "It's always something"! Make a list, Sir Hotspur, of all the occasions when you are asked to give something for the Church, and another list of all that you give for the Church, and then compare these with what you lay out in other directions, and if you are not ashamed of yourself, you are probably one who really gives "as the Lord has prospered him, not grudgingly or of necessity".

### HOW MUCH SHALL I GIVE?

The ancient Israelites gave from their poverty one-tenth of their income. Shall I inherit the comforts and the luxuries of the opening years of the twentieth century, and wish to be excused from giving even a tenth?

Bring ye all the tithes into the storehouse \* \* \* and prove me now herewith, saith the Lord of hosts.—Mal. iii:10.

### WHY GIVE WEEKLY?

I can give more, can better unite giving and worship, and shall form a stronger habit of giving, by adopting the plan commanded by St. Paul: Upon the first day of the week let every one of you lay by him in store, as God has prospered him.—I. Cor. xvi:2.

### WHY MAKE A PLEDGE?

Making a pledge each year tends to promote—

1. A careful study of income and expenses.

2. Prayer for God's blessing on our business.

3. Systematic, proportional increasing gifts.

If a few become responsible for the expenses of pastor, music, sexton and coal, they should know in advance who will pay the bills when due.

Making my pledge at the beginning of the year is simply carrying my part of the load. Refusing or delaying to pledge is casting my load upon others.

God's Word abounds in covenants and promises for us.

Vow and pay unto the Lord your God.—Ps. lxxvi:11.

How much owest thou unto thy Lord?

"I gave My life, for thee, what hast thou given for Me?"

How much owest thou unto thy Lord?

The first fruits.—Gen. iv:4.

The tithe, the tenth: On the first day of the week.—I. Cor. xvi:2. Apostolic teaching.

How much owest thou unto thy Lord?

Bought with His precious blood.

How canst thou pay that debt?

How much owest thou unto the Lord?

It is a personal matter, between God and thyself, but not the less imperative!

Answer it to the Lord Jesus alone.

### LOWERING THE STANDARD

Says a writer, with fearful logic: "If a Christian may lawfully devote less than a tenth of his income to holy purposes, then Christianity has lowered the standard of a virtue, and that the virtue of liberality. The Jew who gave less than one-tenth was branded by his religion as a sinner.

And has it come to this, that his religion of love and sacrifice lets down the standard of this special virtue below the point where it stood when she came to warm our world? We know the ten thousand contrivances to escape from this conclusion. But however often you cite the difference between an agricultural and a commercial people; however much you talk of Levites, tribes, rent charges and adjustments; however many lanes you enter from your starting point, if you follow any one of them to its end, it will land you in front of this conclusion: Christianity has lowered the standard of a virtue."

John Ruskin, the "Apostle of Modern thought", puts upon the lips of one whom he calls "the modern money-living fool" this awful prayer, which no lips would dare utter, but which many lives illustrate—a living prayer: "O God, how I hate Thy law! It is my abomination all the day; my feet are swift in running to mischief, and I have done all the things I ought not to have done, and left undone all I ought to have done; have mercy upon me, a miserable sinner, and grant that I, worthily lamenting my sins and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, and give me a long purse here, and my eternal Paradise there, all together, for Christ's sake, to whom with Thee and the Holy Ghost be all honor and glory, etc."

"Wouldst thou truly, nobly live? Give, freely give.

Give as you would to the Master, If you met His searching look; Give as you would of your substance, If His hand your offering took."

It is usually the case that the less a person gives, the more he talks about "hard times" and "this everlasting begging", and "it is always something", and "when will this constant giving cease"? Give more, brother and talk less.

Don't pretend that you are doing a great deal for the Church, when actually you are doing very little—much less than you are able. This was the sin of Ananias and Sapphira, "the Lie of lies", which is always visited with spiritual death.

## A Minnesota Policy

The following points are suggested as parts of an aggressive policy for building up and increasing the influence of the Church.

1. To preach in the streets Sunday evening, especially to the unfortunates, with this offer of substantial and proper help.

2. The stronger Parishes to hold Missions in the weaker, and otherwise devote their strength to rally the weaker.

3. To survey the cities and stake out grounds for future Missions.

4. To secure lots by donation or purchase in the new suburbs with a view to the erection of a building.

5. To provide for the religious needs of Sunday pleasure seekers, possibly by proper musical services held in the resorts.

6. To provide outing facilities under the direction of the Church for the day or longer on farms or in camps.

7. To provide cottages and other outing facilities for the use of the clergy and wardens of the Diocese, either in the camp or in some other convenient place.

8. To provide a clergy house or hostelry in the cities as a rendezvous for the visiting clergy and their wives.

9. To provide a hostelry for working girls and single women.

10. To establish a Church library at some central point in the city for the use of clergy and laity.

11. To organize the Sunday School with a definite system of grading and a regular course of instruction; to institute teacher training classes.

12. To establish "schools of theology" after the plan of Bishop Wise.

13. To adopt the "Mankato" plan for its wonderful spiritual and financial results. The junction of several Missions for Sunday services and the use of week days for the establishment of new work.

14. To place a proper clergyman on the road to go into every town in the Diocese after the plan of commercial house working up new business, to hold services, distribute literature, answer questions and shepherd communicants.

15. To secure the active co-operation of the laity and the hearty concurrence of all clergy.

## Woodman's Ax Falls Upon Ancient Tree

The ax of the woodman, according to a report in the Chicago Tribune, fell recently upon the oldest of the seven giant sycamore, or buttonwood trees that have stood guard for a century or more over the graves in the north side of Trinity churchyard, New York. The tree had become decayed and was in danger of falling.

The exact age of this tree is not on record, but an official of the Church said it dated back over 200 years. At that time there were deer in the forests of Manhattan and Indians were common. At any rate the tree was in full strength in 1776, when Trinity's first Church was destroyed in the great conflagration.

Boys climbed into the branches of this sycamore during the revolution and watched the British march up Broadway. Later they saw General Washington's soldiers step briskly by after the city was evacuated by the Redcoats.

To remove the tree was no easy job. Two foresters climbed the tree, rigged a block and tackle to the topmost limbs, and began to saw and chop. Every limb severed was lowered slowly and carefully, so as not to touch the tombs below.

## A Colorado Home

At the Oakes House, our Church Home for sick strangers who come to Denver, a very interesting department is the Arts and Crafts Shop, where worthy and poor women are enabled to exercise their artistic skill, as well as to do the practical thing. Among other things, a few beautifully bound Altar Service Books and Hymnals and Prayer Books are to be had as memorials or otherwise. The books are very beautiful, and the workmanship has no superior. There is also a huge assortment of Oriental stuffs in the shape of Chinese rugs, bronzes, ivories, silks, and a great assortment of embroideries, both done here and the imported as well.

Any desiring gifts would do well to see these things, or inquire about them. Address Frederick W. Oakes, The Arts and Crafts Shop, The Home, Denver, Colo.

## Personal Mention

Bishop Woodcock of Kentucky spent the month of July in the East preaching at different military camps. He is the special preacher during the month of August at the Cathedral of St. John the Divine, New York.

Mr. Edward Stanton Tabor, for many years a member of the Vestry and active in every department of the parochial work of Christ Church, Troy, N. Y., has been accepted as a candidate for Holy Orders by the Bishop of Central New York, the Rt. Rev. Dr. Fiske.

The Rev. Halsey Werlein, Jr., for over six years Rector of Trinity Church, San Jose, Cal., has resigned and will take a long and much needed rest. The Vestry wished to grant him a leave of absence, but he felt it best for the good of the work to resign.

The Rt. Rev. Dr. Arthur S. Lloyd was the special preacher at the 11 a. m. services in Grace Church, New York, on all the Sundays in July. At the evening services, the Rev. Cedric C. Bentley, of the Parish staff, gave a series of sermons on some of the fundamentals of the Christian religion. The music was rendered by the summer choir and was of quite an elaborate character.

The Very Rev. J. P. D. Llwyd, D. D., Dean of Nova Scotia and All Saints' Cathedral, Halifax, was the special preacher at Trinity Church, New York, on the last two Sundays in July.

The Rev. Sidney T. James, Rector of All Saints' Church, Seattle, Wash., entered upon his duties as Chaplain of the Naval Militia, now in camp at the University of Washington, on the first of this month.

The Rev. Benjamin Bean of Steamboat Springs, Colo., has been spending his vacation in San Antonio, Tex., visiting his son, Wilfrid, who is a member of the Aviation Corps. Bishop Capers has turned the Church work in the Aviation Corps over to Mr. Bean and in addition, has requested him to take charge of the Bishop's Church through the month of August. Mr. Walter H. Stone, a Senior in Seabury Divinity School, is supplying for Mr. Bean in Steamboat Springs and vicinity.

The Rev. Frank W. Hardy, Rector of St. Stephen's Church, Louisville, Ky., whose "success in that Parish has been phenomenal" says the Bishop's Letter, has been elected Senior Canon of Christ Church, that city. "With Dean McCready and Canon Hardy at the helm, there is no occasion for any further concern for the future of the Cathedral and there will be general satisfaction throughout the Church that the organization in the Cathedral center is in such capable hands."

The Rev. George P. Atwater, Rector of the Church of Our Savior, Akron, O., and associate editor of THE WITNESS, is the Colonel in Command of the Home Guard Regiment, organized by the Mayor of Akron. There are ten companies in the regiment, one of which consists entirely of students of the Akron Municipal University. The Mayor, in expressing his appreciation of the Home Guard, said: "Akron may well be proud of the fact that it has a thousand citizens who are giving their time and their support to maintain this most necessary organization."

Immediately after the Choral Eucharist on Sunday, July 22nd, the Rev. Claude J. Crookston, Priest-in-Charge of St. Luke's Church, Cincinnati, Ohio, was presented with a purse of \$60 by the members of his Parish, it being the occasion of his birthday. The purse was presented by Prof. W. S. Sterling, Senior Warden of the Parish. The gift represented much self-sacrifice on the part of the parishioners, most of whom are very poor, and is a token of their loyalty to him, and of their gratitude for the many blessings which have been vouchsafed to them individually and to the Parish through his faithful and loving ministrations amongst them. Mr. Crookston has been in charge of St. Luke's since last fall, when the former Rector, Rev. Frank Gavin, resigned to enter the Order of St. John the Evangelist. During that time, his noble self-sacrifice, untiring zeal for souls, and Christlike forbearance, which he has exemplified under the most trying circumstances and discouragements, have won for him the love and devotion of every member of his Parish, and many outsiders. He is particularly beloved by the young men of the Parish, eight of whom are looking forward to the Priesthood.

## World Conference on Faith and Order

BULLETIN No. 13

June 12, 1917.

The world-wide interest in the World Conference on Faith and Order, as the best means to prepare the way for constructive efforts for the visible reunion of Christians, is steadily increasing, and more and more clearly it is seen that the task is beyond human strength and that the immediate need is earnest prayer for God's guidance of the movement.

Therefore, the commission appointed by the American Episcopal Church to issue to all the communions throughout the world, which confess our Lord Jesus Christ as God and Savior, an invitation to unite in arranging for a World Conference on Faith and Order, desires to secure a world-wide recognition of the supreme necessity. It hopes for an outpouring, by Christians of every communion and in every part of the world, of prayer that God through the Holy Spirit will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labor for the establishment of His Kingdom of peace and righteousness and love.

While our divisions still prevent the bringing together in one place of all the Christians in each neighborhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

The commission, therefore, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season for special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for reunion.

This period has been observed by an increasing number of Christians and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world.

Copies of a Manual of Prayer for Unity will be sent, on application to the Secretary, to those who can use it either as printed or as suggestions for extempore prayer. The commission will be glad to hear from all who will join in this effort, especially if they have suggestions to make as to how the co-operation of all Christians in their neighborhoods may be secured. It may be helpful if the commission is informed as to plans that are being made.

Replies should be addressed to Robert H. Gardiner, Post Office Box 436, City of Gardiner, Maine, U. S. A.

## Bible of 1620 Is Relic of Four Wars

A Bible printed in 1620, the year the Pilgrims landed in America, is in possession of Mrs. Mary L. Abbott of St. Paul, Minn., says the Pioneer Press of that city. It is worn and bent from being carried for many years in a soldier's knapsack, as well as yellowed and wormeaten from the passage through nearly three centuries. The book was purchased six months ago by Mrs. Abbott's husband, the late William L. Abbott.

"Printed at London by Bonham Norton and John Bill, Printers to the King's Most Excellent Majesty, Anno Domini 1620," is the announcement the title page carries, and the excellent workmanship of the volume proves the ability of its early producers.

The Bible, Mrs. Abbott says, could tell interesting tales if it had the gift of speech. It was carried through the Peninsular campaign in Spain, at the battle of Waterloo, at the battle of New Orleans, and at earlier battles in this country by Sergeant William Kay of Nottingham, England. Inserted in its pages are sheets bearing a recommendation of Sergeant Kay for a pension.

He gave it in 1870 to William Holmes of St. Paul, who was its owner until its sale to Mr. Abbott.