

The Witness

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

PUBLISHED IN THE INTERESTS OF THE PROTESTANT EPISCOPAL CHURCH

VOL. I NO. 22

HOBART, INDIANA, JUNE 2, 1917

3 CENTS PER COPY \$1.00 A YEAR

REMARKABLE PATRIOTIC SERVICE HELD ON ASCENSION DAY

Bishop Du Moulin Bids America Awake to the Crisis in Address Delivered in St. Luke's Church, Evanston, Illinois

The recital of the Act of Praise and a Litany led by the Rector, the Rev. Dr. George Craig Stewart, the intermingling of Church hymnal and patriotic anthems, the beautiful singing of the combined choirs of St. Luke's and St. Mark's Parishes, and the Imperial Quartet and the music rendered by the Great Lakes Naval Station Orchestra, all combined to convert the services into a great intercession for this time of war.

Twelve hundred persons were present at the service, which was of a patriotic nature in accord with the critical nature of the times, solemnly stood and pledged allegiance to the flag and the Cross, in a most impressive manner, repeating, "I pledge allegiance to my flag, to the republic for which it stands, one nation indivisible, with liberty and justice for all." Then followed the singing of "America" and the fervent pledge to the Cross, "I pledge allegiance to the Cross, and to the Saviour for which it stands, who lived and died that this might be a better world for me and all mankind. I dedicate my life to the service of His Church forever."

Bishop Du Moulin preached a very strong sermon on America's need of war to counteract and overcome a depreciated manhood and womanhood.

"America is effeminate, enervated and emaciated. Our nation is suffering from prodigal prosperity. This all as the result of a serious depreciation of our moral life; a blunting and stunting of our moral life," said the Right Rev. Frank Du Moulin, Bishop-Coadjutor of Ohio, who spoke at the Ascension Day services at St. Luke's Church in the evening to a gathering which filled every available pew, crowded the vestibules and streamed out into the street, all anxious not to lose a syllable of the fiery, straight-forward and distinct appeal to the manhood and womanhood of the nation to rise to the occasion and stand behind the President in the great crisis which is confronting the country.

CRITICISES AMERICA

"Our nation, wallowing in the lap of luxury, has depreciated from the splendid purpose of our forefathers," exclaimed the Prelate as he directed relentless criticism at the placidity and indifference of the nation in this time when all loyal Americans should rally to the colors. "Our Churches are empty, our jails and penal institutions are crowded. We should have developed and attained a nobility of stature. We did not do it in the atmosphere of peace. Our President, after having done everything in his power to avert war, when forbearance, patience, honor and national self-respect had been exhausted, was forced to announce on Good Friday that a state of war actually existed. He realized that war of the most ruthless character was being waged upon us."

WAR INVESTMENT

"With this investment of war we may buy the soul of America purchased by the sacrifice of her sons and daughters," declared the Bishop. "Oh! that with one mind and one heart we might stand behind our President. Oh! that Congress might stop its quibbling and work in complete accord with the policy of the administration. Oh! that we today might have that same noble, martial spirit of self-denial of our forefathers. Objectively our help is needed in this war. The world needs America, not only our money but our men. I wish that some great figure would arise

to lead an army of a million Americans to hurl against the host of the enemy. We need war subjectively, we need to regenerate our national and spiritual life."

In speaking of the present war in its relation to Christianity and the teachings of Christ, Bishop Du Moulin said, "The world is in ferment; life is on fire; there is tumult and shouting on every hand. It seems as if the foundations of the world had lost themselves. In order to appreciate the condition of things we must realize the age in which we are living. The world seems to have reached that place where, as in the life of a child, comes

Germany who will no longer be obsessed with the idea that one can choose between Odin and Jehovah. Also Russia, the great leader of the savage nations, has risen up like a great bear after its period of hibernation and has become a great Christian democracy."

"STRAIGHT FROM THE SHOULDER"

TWO NOBLE RESOLUTIONS OF THE DIOCESE OF OHIO

At the Convention of the Diocese of Ohio, the Rev. George P. Atwater introduced the following resolution:

Resolved, That this Convention of the Protestant Episcopal Church in the Diocese of Ohio deplore the use of the phrase in newspapers and upon platforms, that the United States was dragged into the world war, and asserts its conviction that the United States went, voluntarily, into the war,

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

DIOCESE OF MINNESOTA

BISHOP McELWAIN ELECTED BISHOP OF MINNESOTA

The 60th Annual Council of the Diocese of Minnesota was held in St. Paul's Church, Minneapolis, on Wednesday and Thursday, May 23-24. There was a celebration of the Holy Communion at 10:30 o'clock on Wednesday morning. The Rt. Rev. Frank Arthur McElwain, Suffragan Bishop, was the celebrant, and delivered his annual address. The election of a successor to the late Bishop Edsall occurred in the evening. The Rev. A.

of at the several sessions. National prohibition during the war was unanimously endorsed. The salary of the Bishop was fixed at \$5,000. The following new members were elected to serve on the Standing Committee: The Rev. Dr. James E. Freeman, the Rev. George S. Kellar, Messrs. John R. Van Derlip, and Paul N. Meyers.

On the Tuesday evening preceding the Convention, a memorial service for the late Bishop Edsall was conducted in St. Mark's Church, Minneapolis, the Bishop Suffragan presiding. Addresses were made by the Rev. Dr. Kramer, Warden of Seabury Divinity School; the Rev. C. E. Haupt, and the Rev. Stanley S. Kilbourn, Rector of Gethsemane Church, Minneapolis.

DIOCESE OF LONG ISLAND

The fifty-first Convention of the Diocese of Long Island met at the Cathedral of the Incarnation, Garden City, on Tuesday and Wednesday, May 22 and 23. The Bishop of the Diocese celebrated the Sacrament, assisted by Canon Paul Swett.

On the first day, the same committees were reappointed, practically, for all committees. For vacancies in the Standing Committee, the Rt. Rev. St. Clair Hester and Mr. R. L. Pierrepont were renominated and later elected. The same procedure was followed in the deputies to the Provincial Synod, in the renomination of Rev. Robert Rogers and Mr. R. L. Pierrepont. On the Board of Religious Education, Rev. C. H. Brewer, Rev. R. B. B. Foote, and Messrs. Richards and B. M. Langstaff were appointed.

The most important feature was the Bishop's address, with its patriotic appeal. He urged the appeal of the Chaplaincy on the Clergy, while he deprecated their taking up arms. He closed with an appeal for the new buildings of the Church Charity Foundation in Brooklyn.

Another important report of the first day related to the feasibility of a Diocesan paper, as suggested at the last Convention. It was decided wiser to enlarge the present publication of the Charity Foundation, "The Helping Hand", by adding Diocesan news to be obtained by a salaried news collector.

Toward the close of this day's session, the report of the Social Service Committee, which included a recommendation for total abstinence during the war was received and accepted. The day was fittingly ended with a telegram of congratulations to Bishop Lawrence for his great work on the Church Pension Fund.

The morning of the second day was devoted to reports from the Archdeacons of Brooklyn, Suffolk and Buena Vista and Nassau. It was planned to consider a new Canon, giving women the right to vote, but because of the discovery of a discrepancy between the Constitution and the Canons, bearing on the enactment of such new Canons, that had to be postponed. Chaplain McCord read the report of a Committee on Chaplains.

The Convention adjourned at 3:30. (Other Convention reports on page 4)

The Church building at Cardington, O., has been moved to Mount Gilead, six miles away. The two congregations having been merged will worship in Mount Gilead.

LEARN TO SERVE IS LESSON OF THE WAR

BISHOP RHINELANDER URGES UNSELFISH DEVOTION

The chief danger threatening democracy, as this war has clearly shown, is that democracy has come to be associated more with the protection of private rights than with the discharge of public duties.

It has often been said that democracy tends to stifle patriotism. There are signs which point that way. If it be so, it is only because citizens living under democratic government have belied their citizenship by their selfish lust of power, greed, or gain; because they have never recognized their country's claims on them and never by word or deed acknowledged or discharged it.

Discipline, the learning of obedience, is the only sure and certain route from which unselfish and devoted patriotism will spring.

the time and period of an awful struggle. The age has moved on until it has reached that time when it yields to a thousand impulses and is engaged in a mighty conflict between right and wrong. Why does God permit this war? God deals with nations as with the individual. He is dealing with the nations as a unit.

NATIONS HAVE PURPOSE

"Every nation has its part to play. Every nation has its vocation. It either fills it or goes down to destruction and decay. It must either have its own soul or go down to defeat. The commentary of history is the crash of empires to their dust. The alternatives of God to every nation are to work out their own salvation or go down to destruction. The present war is remedial. France needed the wholeness of regeneration. France sought beauty. She sought to bring perfect beauty down into the sphere and ken of man. But France forgot two things. She forgot that if this quest were to be successful she must possess the beauty of holiness and the holiness of beauty, that beauty must lead to right, honor and truth. With a foe armed to the teeth with every diabolical instrument of war, with the enemy at her gates, France heard the call. She gave everything she had to hurl the foe back and will continue to give until the mighty power of France will be restored. France shall rise again regenerated.

"Germany's sequence was wrong. Germany forgot that the primary quality of life is religion. The policy of cruelty and horrible animosity that was exercised by the mighty Teutonic forces was wrong. In the order of logic and life you can't pervert that sequence. Out of the ashes and ruins of those great empires will arise a new

prompted by a high sense of duty, and animated with the high and Christian desire to liberate the peoples of the earth from the cruelty and despotism of the Hohenzollern dynasty and from the meance of it to the whole world.

This resolution was supplemented by a further resolution of the Rev. Dr. George F. Smythe of Gambier:

Resolved, That this Convention of the Protestant Episcopal Church of the Diocese of Ohio declares its conviction that the United States has entered into the war under the compulsion of every motive of patriotism and humanity. On the one side were the forces that seek to impose upon the whole world the will of a false, cruel, detestable autocracy; on the other side were the forces of democracy, fighting for our own liberty not less than theirs. It is our conviction that had we remained neutral we should have been contemptible even in our own eyes, as a people too selfish and cowardly to bear our part with the democratic peoples of Europe who have fought so long and so gloriously, and at such vast cost for everything that is dear to us as a free nation.

At a recent patriotic service in St. James' Church, Clarendon, Hill, West Somerville, Mass., the Rector, Rev. William H. Pettus, had a service of "Dedication of the Flag," the preacher being Dean Hodges of Cambridge. At the conclusion of the service the flag was unfurled from the Church porch and an address delivered by Mayor Cliff.

Plans for the new St. Andrew's Church, Omaha, have been completed, and work upon the structure will soon be begun.

G. Pinkham of St. Paul, President of the Standing Committee, presided during the election. Nominations were made by an informal ballot. Fifty-nine Clerical votes were cast, as follows:

Bishop McElwain	44
Bishop Brent	11
Bishop Thomas	1
The Rev. J. W. Bagote	2
Blank	1

206 votes were cast by the Laity, as follows:

Bishop McElwain	117
Bishop Brent	81
Bishop Thomas	2
Bishop Thurston	2
Bishop Faber	1
The Rev. Dr. Freeman	1
The Rev. A. G. Pinkham	1
Blank	1

A formal ballot was taken. Of the 58 Clerical votes cast, Bishop McElwain received 48 and Bishop Brent, 10. Of the 206 Lay votes cast, Bishop McElwain received 137, and Bishop Brent, 69. Bishop McElwain was formally declared by the presiding officer duly elected Bishop of the Diocese of Minnesota. The election was made unanimous by a rising vote. The Rev. Andrew D. Stowe, Secretary of the Diocese; the Rev. Mr. Remington, Rector of St. Paul's Church; and Mr. Hector Baxter were appointed a committee to notify Bishop McElwain of his election. When the committee presented the Bishop to the Council, the members stood and sang the Gloria in Excelsis. In a short but very happy and impressive address, the Bishop accepted his election, emphasizing the spiritual work of a Bishop, and pledging every ounce of his physical, mental and spiritual power into the Diocese. A large amount of routine business of importance to the Diocese, but not of general interest, was disposed

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

This is God's Name Day. A name is something more than a label, at least it was meant to be something more than a label or a tag. God's Name reveals the inner life of the Self Existing One as it touches humanity. "The Name of the Lord is a strong tower; the righteous runneth into it and is safe." Into the Name of the Father and of the Son and of the Holy Ghost we were baptized, and thereby given the capacity to become faithful servants of a Righteous Lord.

The Collect puts into our mouths the statement that God gives His servants grace or help to acknowledge His glory; and the power to worship Him. It says we do these two things "by the confession of a true faith." What is the confession of a true faith? "I cannot hear your words your actions speak so loud." The confession of a true faith in its essence is not briefly nor solely the rehearsal of a form of sound words. It is the daily living of a life which rings true to the basic demands of mind and soul which require that there be found One outside ourselves to Whom we can surrender ourselves with all the faculties of our being. When men tried to describe this Eternal Being they were led to choose the Name Jehovah, which means the Self Existing One. As men grew out of the sordidness of idolatry into the idea of the glory of a Self Existing Being, they were helped by the life and teachings of Jesus to see that such Self Existence could only be spared from the iciness of a splendid isolation by the words: "Father, Son and Spirit," indicating as Dean Hodges says in a sermon on "The Christian Doctrine of God," that "there is one God in three-fold distinction; the Divine Nature being complex as our human nature is. And there are three ways of thinking about God, corresponding to the Being of God, ways which are not only true but essential so that if we are to think of God aright we must think of Him in all these ways.

"God is the source of life, the infinite, the eternal—the Father. God has manifested Himself to us so that we may know Him, and love Him, and know that He loves us in the plainest and most universally understood of all possible manifestations, in a human personality, the Word became flesh—the Son. And God is ever present with us, speaking to all men everywhere in the past and in the present, teaching, warning, inspiring—the Holy Spirit.

"Thus the doctrine of the Trinity taking that old truth that God is one, and holding to it draws new truth out of it. It is an advance upon monotheism, as that was upon polytheism. It meets the longings of the heart. It answers the eager questionings of the race. It satisfies for the present our search for God. It is the supreme statement which human reason, aided by Divine revelation, has been able to make of the nature of God." You should read the whole of this fine sermon, the last sermon in a book by Dean Hodges, called "The Battles of Peace."

The Collect bids us beg God to keep us steadfast in this faith. In other words we are asking God to grant that "what we profess with our lips we may believe in our hearts, and that what we believe in our hearts we may show forth in our lives to the glory of the Holy Name."

Do you live every day so that your actions show you believe that God is your Father, your Elder Brother, your Inspirer and Constant Joyous Companion? Remember your life is your faith.

FOR THE EPISTLE

After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I

will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.—Rev. iv:1.

"I looked, and behold a door was opened in heaven." How many of us are like St. John when he wrote, "I was in the Spirit on the Lord's Day"? Are we so busy with things seen, that we cannot take time and make time to look into things unseen? I like what Bishop Doane says about the Scriptures for Trinity Sunday in "Mosaics," and will quote it without apology or comment further than to say that "living creatures" is a better and more accurate translation of the Greek word "Z O A" than the word "beast." Bishop Doane says: "The revelation of the epistle is linked in with the teaching of the gospel for the day, by many points in common. In each, a door is opened into heaven. In the epistle, it is the door through which St. John looks for the vision of "the things which must be hereafter." In the gospel it is the earthly door open now, through which men enter "into the kingdom of God." In the epistle, "before the throne" are the "seven spirits of God" (the seven-fold gifts of the Spirit) and "the sea of glass like unto crystal." In the Gospel are the water and Baptism, and the Spirit, the Divine agent of the new birth. In the Epistle is the hymn that sings the Trinity, "Holy, Holy, Holy." In the Gospel is the Triune Name into which men are baptized. In the Epistle is the eternal Sonship of Christ, whose human Sonship was accomplished when He was "conceived by the Holy Ghost." In the Gospel is our sonship of God, into which we are "born of water and the Spirit." In the Epistle is the vision of those heavenly things revealed to St. John of which St. John records our Lord as saying to Nicodemus: "If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" And as these two Scriptures stand side by side, they teach us this great and general truth, that the Sacrament of Holy Baptism has the first and fullest relation to, and revelation of the Trinity. As when one looks, first at the sky at night time, and then into the sea, and sees first the reality and then the reflection, so the "heavenly things" of the apocalyptic revelation reflect themselves in the water of the font.

True of our Lord's Baptism, it is true of the Baptism which our Lord ordained, that in it are manifested the three Persons of the one God. The doctrine of the Trinity finds its first and fullest formulation in the appointed words of Christian Baptism, and from the first Whitsunday, every Baptism, every Baptizer, every person baptized is an incontrovertible and irresistible evidence of its truth.

THE GOSPEL

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—St. John iii:1.

"The same came to Jesus by night." How many of us take time to come to Jesus after the day's work is done? How many of us come to Him as our teacher, the teacher of our hearts, and let Him speak to us of things on earth as seen from the standpoint of One from heaven? How many of us daily endeavor to act as twice born men? How many of us take our Baptismal vows seriously, or even examine ourselves on the keeping of those promises into which we were confirmed? How many of us recognize the difference between a state of repentance into which we were baptized, and an act of repentance which follows an act of sin? How many of us make a distinction between saying the Faith and living the Faith? How many of us obey God's will and commandments as written in the laws of Nature, and yet feel free to disregard His will and commandments as written in the laws of grace? If we are born of the Spirit into the Name of God, then as God's children should we not try to live up to our heritage and make the word "Christian" mean something more than a label, and our Christian name mean something more than a convenient tag?

On this Trinity Sunday let us realize how vitally important it is to translate our teachings into practices. Let us realize the importance of it by proving to the world not only that we can talk about religion, but can practice it too. "In God's Name" let us show our real selves to the world.

F. S. W.

Spiritual Perception

Elijah and Elisha were on their last journey together. As they went Elisha perceived that his master was about to leave him, so he asked, as a last request, that a double portion of that master's spirit might be given him. He realized that a great work was about to be turned over to him and that he needed a great spirit to do it with.

Elijah's answer to him was that if Elisha saw him when he was taken away from him the double portion of his great spirit would come upon him. So as they journeyed the chariot of fire came down and swept away Elijah, and Elisha did see it and cried, "My Father, the chariots of Israel and the horsemen thereof." And Elijah's mantle fell upon him and Elijah's spirit came upon him. Spiritual power depended on spiritual perception.

Afterwards in Elisha's life there is told a story with the same moral:

In the days of famine a widow who had been kind to the Prophet was in such straits that all she had left was a little oil in a vessel. Elisha told her to send out her sons and borrow vessels from her neighbor and pour the oil from her vessel into them. So she poured and as she poured the oil increased until all the vessels were filled. So she said to her sons, "Bring me yet a vessel," and they told her that there were no more vessels, and "immediately the oil stayed."

COMMENTS ON THE NEW LECTIONARY

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

TRINITY SUNDAY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Trinity S.	Josh. 8:30-end Is. 44:6-23	John 1:1-34	Is. 6:1-8	Acts 7:44-56
M.	Josh. 9:1-15	Matt. 1:18-end	Wis. 1	7:57; 8:25
Tu.	9:16-end	2:1-15	2	8:26-end
W.	10:1-14	2:16-end	3:1-11	9:1-31
Th.	10:15-30	3:1-12	4:7-end	9:32-end
F.	10:31-end	3:13; 4:11	5	10:1-23
S.	11:1-8	4:12-22	6	10:24-end
1 S. aft. Trinity	Josh. 11:10-end Isa. 48:12-end	John 1:35-end	Is. 49	11:1-26

In our Old Testament historical course, we come on this Sunday to Joshua's erecting an Altar for the worship of the Covenant God (who had brought them into the Promised Land) and to the public reading of the law of Moses, thus combining the two ideas of worship and obedience, both of which are appropriate to this Sunday, regarded as the octave of Whitsunday. "God is spirit, and they that worship Him must worship Him in spirit and in truth," and "the righteousness of the law is fulfilled in them that walk after the Spirit". Moreover, the same two ideas are equally appropriate to Trinity Sunday, in itself considered, and are, in fact, the themes respectively of the Epistle and Gospel for the day. The worship of God in truth is only possible as through the power of the Spirit we worship Him who was revealed to us in the Incarnate Son; and being "born anew" implies the Trinity. The life that was with the Father, and was manifested to us through the Son, must be imparted to us by the Spirit. Regeneration may indeed be said to be the pragmatics of the Trinity. And all this is brought out in the second lesson. "No man hath seen God at any time; the only begotten Son hath declared Him;" "the law was given by Moses, but grace and truth came by Jesus Christ"; and the Christian application of the law is in the life within us, that is "born not of blood nor of the flesh nor of the will of man, but of God". The Old Testament alternative is equally appropriate as a message from the true God, the God of revela-

tion and redemption, who also will glorify Himself in His Church. Redemption applied is, indeed, the theme of the second half of the Church year.

The second lesson, in the evening, is not only a vision of the glory of the Triune God, but is also a concrete illustration both of the doctrine of regeneration, as taught in the Gospel, and also of the thought of the Collect about being defended against all adversity. The proto-martyr, Stephen, "was full of the spirit of the Crucified and Risen Christ, as he showed by his Christ-like prayer for his persecutors: "Lord, lay not this sin to their charge", and "being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing at the right hand of God". The whole chapter ought really to be read as a summary both of history and of doctrine.

For week day lessons we give, in the morning, the continuation of the story of Israel in the Promised Land, and we give for second lessons, in the evening, the continued experience of the Kingdom of God on earth, and both these will be kept up during the greater part of the rest of the year. For the second lessons, in the morning, we begin the course reading of the synoptic Gospels, and for first lessons, in the evening, start with Wisdom, a book of reflections upon the experience of Israel in Egypt and in the wilderness and in the Promised Land, and containing comments on life in general from the standpoint of God's "Incorruptible Spirit" that is "in all things".

As long as there were vessels to receive it the oil increased, when there were no more vessels the flow of oil ceased.

Spiritual power depends on our capacity to receive it.

One man goes out at midnight and looks into the heavens and calculates how far away the stars are. Another man looks into the heavens and realizes God's presence and cries, "The heavens declare the glory of God and the firmament showeth His handiwork."

One man studies history and sees mankind fighting and struggling for temporal power and cries with Napoleon, "God is on the side of the heavy battalions." Another man studies history and sees God's purposes fulfilling themselves in many ways.

When Christ was in the midst of the crowd one day a sound was heard from heaven. He knew that it was His Father's voice speaking to Him, those around Him said "it thunders."

One man prays and says, "Not because I think God hears and answers prayer but because prayer puts me in a better mind to take the inevitable things that are coming to me." Another man prays and says, "Whatever ye shall ask the Father in My Name He shall give it you."

One man comes to Church because he thinks it the respectable thing to do, it sets a good example and supports an amiable and harmless institution. Another man comes to Church to find and worship and commune with Christ, Who has said, "Where two or three are gathered together in My Name there am I in the midst of them."

So always the spiritual power which we receive from any spiritual exercise depends upon our spiritual capacity and perception. "He that hath ears to hear let him hear." That was constantly said when a spiritual message was being delivered.

And Christ says that the man endowed with spiritual power is fortunate. "Blessed are the eyes that see the things that ye see." We can pity those who have not spiritual capacity and perception, but we cannot greatly help them. We cannot prove spiritual things. They are not subject to the laws of mathematics or the laws of logic.

Someone who felt the lack of the gift wrote to Bishop Creighton of London once and asked how he could develop it, and the Bishop answered that the only thing he could tell him to do was to study St. John's Gospel.

So we can tell men to try and know and follow the life of Christ. "He that doeth the will shall know of the doctrine." And we can keep our own spiritual perception keen. We can keep spiritually alert. We can try to see God in each happening of life. We can go through life in the spirit of the "Wild Knight" of Chesterton's poem: "For in my soul one hope forever sings, That at the next white corner of a road My eyes may look on Him."

H. J. M.

A BEAUTIFUL EXAMPLE

A local paper pays a beautiful tribute to a young lady in the community whose death it announced. What a lesson it brings to all of us:

"Some one has written that the one who carries sunshine into other hearts 'has worked with God.' That being true, this young girl was ever a devoted subject to the Great King; she was ever a willing laborer in the vineyard which holds for its faithful the treasures which cannot be corrupted by time nor measured by eternity.

"It is easy enough to bid the beating heart 'be still' when the call 'pass under the rod' comes to the parent who loves the child better than life itself. It is, however, some consolation to know that 'Heaven was richer, even as earth was poorer' when this beloved daughter passed from the shadows into the sunshine. It is a consolation to know that such a character as this young girl revealed to those with whom she mingled proves immortality and laughs to scorn the unbelief of the most skilled disputants in the courts of men. The love she gave to the world could not have been born to die; and so we know in spite of all our doubts and fears and tears, 'There is no death; what seems so is transition.'"

New Parish House At Worcester, Mass.

The new \$50,000 Parish House of All Saints' Church, Worcester, Mass., was dedicated on the evening of May 8 by Bishop Davies. A reception followed the dedication service, attended by the members and friends of the Parish, who offered congratulations to the Rector, Rev. Dr. Morris, on the completion of this valuable addition to our already beautiful plant.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

A Positive Faith

The late Bishop Coxe, hurrying to a Church from a belated train to keep an appointment, passed around the edifice to the Vestry Room just as the congregation were saying the Apostles' Creed. Through the open window he saw every head bow as the lips uttered the words: "and in Jesus Christ our Lord." When he entered the pulpit, he said:

"I have witnessed this morning one of the grandest sights of my life. As I approached this edifice I heard the service in progress, and at the name of Jesus I saw every head in this great congregation bow in reverent worship. It was an impressive sight."

And throwing aside the thought that he had intended to dwell upon, he preached with impassioned eloquence upon the glories of a positive faith in Christ, and the grandeur of that Creed of facts which, coming down to us through all the Christian ages had gathered around it the devotion and enthusiasm and loyalty of the great body of the faithful in the Church Militant. It was a sermon long to be remembered; and the writer will never forget the confidence it inspired in his own heart for the Church that makes this Creed of positive truth its only requirement of membership; and his love for the Church has been deeper from that day.

Here is something to labor for, to live for, to pray for—the Church, whose foundation is Jesus Christ her Lord—the Church that satisfies the deepest need of the human soul, because it tells him in no uncertain language what he ought to believe to his soul's health—that gives him a Creed that is positive in every expression—a Creed so absolutely true that it carries with it the power of persuasion, and makes a man feel the necessity and reasonableness of the acts, habits, efforts and sacrifices which constitute a practical, Christian life. The man whose life is inspired by the truths of the Apostles' Creed feels the assurance that his religion is not based on unfounded opinions, but on the certainty of facts.—The Editor.

The story is told of a stranger strolling one Sunday morning through the streets of one of our large towns and, stopping at the different Church buildings, conversed with the several sextons.

He entered first a Baptist Church, when the following dialogue occurred:
Stranger:—Good morning. I notice a good many Churches in your town. Are they all prosperous?

Sexton:—I can't say that they are. It's pretty hard nowadays to support Churches—too many of them—not enough people who like to go to Church to fill them.

Stranger:—What is that big stone Church yonder?

Sexton:—That's the Episcopal Church.

Stranger:—If there are not enough people to support two Churches why don't you go over there?

Sexton:—We will never do that. We don't believe in infant Baptism, nor sprinkling.

The stranger next entered a Methodist Church, and asked a similar series of questions, and he learned that they would not unite with the Episcopal Church because they did not believe in a prayer book—too much form, too little heart religion.

The sexton of the Congregational Church said they could not join the Episcopal Church because they did not believe in government by Bishops. And the Presbyterians could not, because they didn't believe in three orders of the ministry.

Finally he entered the big stone church, and not finding the sexton, he picked up a book and opened it, and his eyes fell on the Creed: "I believe in—" He read it again: "I believe in—" and then he thought. And this is what he thought. I see the difference between the Episcopal Church and all the rest. One says: "I believe," the others say, "I don't believe." The one holds a positive faith; the rest a negative faith. The one has a body of truth it assents to,

and lives to teach; the rest live to protest against some of the ideas in that "body of truth." They deny something in it, and separate themselves to perpetuate their denial.

There is a principle here, the ignoring of which is responsible for much of the weakness of the Christian Churches of today. While they have been busy tearing to pieces this "body of truth," the people have been feeding on negatives.

Canon Liddon says:

"The religious needs of man require positiveness. I must state what is truth, and not merely what is not truth. The soul of man does not look inward and upward only in the hope of detecting falsehoods; its deepest desire is to know not, what is not, but what is. Merely negative teachers are as the wind; they destroy but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate, the soul. It is no support in the hour of despondency or in the hour of temptation to reflect or to be told that such and such a doctrine or system is false. Possibly enough of it is false, but what then? Does a sense of its falsehood nerve the will to do and the heart to sustain when action and endurance are hard? A sense of falsehood only supplies moral power so long and so far as you are confronted with the falsehood. You hate the lie and your hatred imparts force into your contradiction; you loathe the idol, and a righteous scorn nerves your arm to shatter it. But when the idol has been pulverized and the lie exploded, your force is gone. * * * Nay, more; even while they lasted, your force was good for nothing beyond and beside the function of destroying them. * * * Positive doctrine, on the other hand, is or ought to be moral power. The whisper, 'there is no God,' in the heart of the moral fool can never add to his stock of practical force. The faith of the Psalmist, 'the Lord liveth,' is at once followed by the exclamation, 'and blessed be my strong helper, and praised be the God of my salvation.' The soul cannot rest upon the word which is the result of that vast negative; it can and does draw comfort, strength, support, determination, as it grasps and leans upon this greatest of all assertions."

"This is a point which requires insisting on, especially in an age of criticism. Here and there criticism may vindicate an affirmation; its more ordinary occupation is to destroy. * * * It tends to beget the notion that religious truth is simply negation—negation of false beliefs, negation of superstitious practices, negation of the errors and mistakes of the people; but scarcely anything that is really positive with a body and substance of its own. Very many people in this country, especially among the educated classes, conceive of religion in this way, and to their own unspeakable loss. What God is not, what Christ is not, what the atonement and work of Christ are not, what prayer is not, what sacraments are not—these are the questions with which they concern themselves almost exclusively. Yet the only question that is lastingly practical is what God, Christ, the atonement, prayer, the sacraments are. The negative conclusion does nothing beyond removing one or more misconceptions, or being supposed to do so, or rather it does something which were better undone. It satisfies the vague sense that religion is too important a concern to be entirely passed by; it furnishes a form of interest in religion, of strictly intellectual interest, that may be warranted to entail no practical consequences. And thus the half-awakened conscience is again lulled to sleep by encountering a religious idea which only presents itself to be discarded; and the eyes of the spirit close, perhaps forever."

It is difficulties, not facilities, that nourish energy; and what pleasure there is in surmounting a difficulty! To men of determination, difficulties are not obstacles, but stepping-stones that sort out the workers from the quitters.

Church Membership

A TEST OF OBEDIENCE TO CHRIST

The Church is the Kingdom of Christ, and all outside of it is the Kingdom of Satan. We must in the long run, give our undivided allegiance to either one or the other of these Princes. We cannot serve both. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Those who remain out of the Church and yet try to follow the example and precepts of Christ are trying to serve two masters. As a rule which holds, notwithstanding the comparatively few exceptions that we may know of, such men fail. The majority of non-Church members are not trying to serve Christ. Speaking generally, men out of His Church do no more serve Him than they who fight in the enemies' ranks serve their country. The Kingdom of Christ and the world are in deadly conflict for the mastery. How, then, can anyone who professes to be a loyal servant of Christ, stand aloof from His Church, which is His Kingdom?

In our day a great many people acknowledge the duty of making the example and precepts of Christ their rule of life, but deny that they are under any obligation to become Church members. They fail to see that this is required of them. "Millions in America," says Bishop Coxe, "live and die in the easy persuasion, from which no trumpet of united testimony rouses them, that they are rather the better for 'reading their Bibles,' and 'leading moral lives,' while not 'making any profession of religion,' as they term it. Inverted Pharisaism of American inorganic Christianity. They make a merit of not obeying, and of being so good without the means of grace." Surely such have not asked themselves the question: Why did Christ found a Church, and why did He say so much about it? Was it not manifestly that men might be separated from the Kingdom of Satan, and be identified with Him?

It is well known that all great prophets and reformers have had some particular message which has, by constant reiteration, crystallized into a word or phrase. With Moses it was law; with Confucius, morality; with Buddha, renunciation; with Mohammed, God; with Socrates, soul. With the Master it was "the Kingdom of God." Says Professor Drummond: "Christ's great word was 'the Kingdom of God.' One hundred times it occurs in the Gospels. When He preached He had almost always this for a text. His sermons were explanations of the aims of His society, of the different things it was like, of whom its membership consisted, what they were to do or to be, or not to do or to be. And even when He does not use the word, it is easy to see that all He said and did had reference to this."

A little reflexion, therefore, must convince all that the founding of the Church by Christ, or His representatives, the Apostles, and the importance which He attaches to it, makes identification with it of universal obligation. The prevailing demand is for a preaching of the Gospel with the Church left out, or at least put far in the background. Surely the many who, in deference to popular sentiment, have tried to preach such a Gospel have not preached Christ's Gospel, for it dwells more upon the Church than upon any other subject.

Though the duty of membership may be clearly inferred from the fact that Christ founded a Church and made it the burden of His discourse, we are not left without explicit injunctions requiring identification with His Kingdom. For every command to receive Christian Baptism is really a positive injunction to belong to the Church. Baptism is the door to the Church. Therefore, when our Lord said: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," it is as if He had said, Go ye into all the world and preach the Gospel, making whosoever accepts it a member of My Church. Nothing can be clearer than that those who stood aloof from the Church were regarded as not having received the Gospel.

Non-Church members were looked upon as heathens. The unbaptized stood in the same relation to Christianity as the uncircumcised did to Judaism. It is evident to all that if others are commanded to see to it that we are identified with the Kingdom of Christ by Baptism, it is equivalent to a command that we should become Church members.

The first and most important step in the way of obedience to Christ is, therefore, Church membership. No man, who has heard of the Gospel, and

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

The Trinity

The doctrine of the Trinity is expressed in the Creed and in the Church's year, and is therefore considered by the Church as fundamental to Christian Truth. Yet in many minds it is regarded as a stumbling block to Christianity, a "rock of offense" rather than a foundation.

We need to see how the Apostles were forced to the elements of the doctrine, and how the Church was forced to its formulation. The Trinity is a fact of experience first, and the formulation of it as a doctrine was necessary to guard the reality of that experience.

EXPERIENCE OF GOD THE FATHER

The whole history of the chosen people, from Abraham on, is the record of their experience of the unity of the Godhead. That, in contradiction to heathen polytheism, there was only one God, the Creator of all, and therefore only one true religion for all mankind.

Isaiah saw in his vision that the earth should be "full of the knowledge of God as the waters cover the sea;" as also the vision of all nations coming to Jerusalem to worship. This belief in the oneness of God the Apostles inherited from Judaism.

EXPERIENCE OF GOD THE SON

In Christ they had a new revelation. There was in His Person a growing mystery. The miracles which He wrought spoke of a closeness to God, and a sharing of God power, beyond that of even the greatest of the Prophets.

Still more they perceived in Him a sense of unique relation to God. He tried to make them feel that God was their Father; He taught them to pray "Our Father;" but also He claimed a Sonship very different from theirs. He never said "Our Father"—but "My Father and your Father." He claimed that "no man knoweth the Father but the Son"—that none could come to the Father except through the Son.

The Resurrection and Ascension revealed Him as entirely different from all others. Before the Resurrection they had believed Him to be the superhuman Messiah, but had not believed that He was in any sense God.

acknowledges the claims of Christ to his allegiance, can discharge his duty while remaining outside the Church. The first thing to be done by him who would follow Christ is to transfer his allegiance from the prince of this world to the Divine Lord of the Kingdom of Heaven. It is the height of absurdity for a man to claim that he can be as good a Christian while outside the Church as he could be within it. As well might a foreigner claim that he can be as good an American citizen without naturalization as with it. Such a man is not an American citizen at all. Neither is a non-Church member, strictly speaking, a Christian.

Prayer

"Pray,—the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God."—Bishop Brooks.

The very same act of mind and heart by which a man commits his spirit to God in life may be his when he comes to die. * * * It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—Alexander Maclaren.

"Giving is not an unmistakable sign of being a Christian; wanting to give is."

On his first vision of the Risen Christ St. Thomas addressed Christ as "My Lord and my God."

AFTER THE ASCENSION

But most of all, after the Ascension, Christ's continued presence and power in their lives completed their experience of the Son of God. The Ascension had not removed Him from the Church, but had brought Him closer. "They went everywhere and preached, the Lord working with them and confirming the Word with signs following." The Christian life was essentially a life of intimate union with Christ. As St. Paul expresses the common Christian experience, "Christ in us the hope of glory." "Now I live, yet not I, but Christ liveth in me." Such an experience can leave no question but that Christ is in the very truest sense God. And yet on the other hand, the Apostles' three years as disciples left no room for doubt of the reality of His humanity. The only possible way to harmonize the two experiences was by the belief that "the Word, which was God, became flesh."

EXPERIENCE OF THE HOLY GHOST

Another fundamental experience was that of the Holy Ghost. To have the Spirit is fundamental to Christianity, it was the test of discipleship. To the writers of the New Testament, the Holy Ghost was less a doctrine than an experience. They were very sure that the Spirit was God in their hearts, and not a mere kindling of natural human powers. Through the Spirit they died unto sin, and rose again in newness of life. Nothing less than such a supernatural power could describe their experience. God dwelt in them, to enable them to live. To deny that the Holy Ghost was God would be to deny one of their fundamental experiences.

Thus the Church first lived the doctrine, then formulated it. However metaphysical the doctrine may seem, it is necessary to guard the reality and richness of the Christian experience. We know that the Father is God, the Son is God, and the Holy Ghost is God. We know that in Christ we have union with God—that the Holy Spirit in our hearts is God dwelling in us to sanctify us. The Church by the doctrine of the Trinity merely guards the unity of the Godhead, under the three-fold richness of Christian experience. J. H. Y.

My Lord and I

"I worked for men," my Lord will say
When we meet at the end of the
King's Highway;
"I walked with the beggar along the
road,
I kissed the bondsman stung by the
goad;
I bore my half of the porter's load,
And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

"I made life sweet," my Lord will say
When we meet at the end of the
King's Highway;
"I smoothed the paths where the
thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy;
And what did you," my Lord will say,
"As you traveled along the King's
Highway?"

"I showed men God," my Lord will
say,
"As I traveled along the King's High-
way;
I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to the souls grown
blind;
And what did you," my Lord will say,
When we meet at the end of the
King's Highway.

ROBERT DAVIS.

Most of the inventions which are made for the purpose of drawing men and women and children to the church are really but a confession of the lack of faithfulness of God's people in the use of the means which He has given. Substitute for them personal effort, prayer, loving service, faithful worship, good example, and watch the results!—Presbyterian Journal.

Councils and Conventions in Many Places

(Continued from page 1)

DIOCESE OF EAST CAROLINA

The thirty-fourth Annual Council of this Diocese was held May 16th, in Elizabeth City. It was largely attended and full of interest.

Bishop Darst's sermon-address was not only exceedingly able, but a comprehensive review of the work of the past year, which was most gratifying. His report showed more Clergy than ever in the Diocese, that all fields were filled, and that \$30,000 had been raised for the Church Pension Fund, when only \$20,000 had been called for.

The Bishop touched on the war, declaring that the situation had so shaped itself as to make peace impossible. He also raised eloquent, prayerful voice in urging every Parish to use all available land for raising foodstuff.

The reports of different officers were presented, including a decidedly fine one from Captain Thomas D. Meares, Treasurer of the Diocese.

In the evening, a splendid missionary meeting was held, addressed, in an able manner, by Rev. W. H. Milton, D. D., of Wilmington.

By a rising vote, the Council endorsed Bishop Thomas Darst's tribute to the faithful work of the Rev. Edward Wooten, 50 years in the ministry.

The Girls' Friendly Society held important meetings, presided over by Mrs. T. P. Noe.

A feature of the Woman's Auxiliary meeting was the anonymous gift by a member of the Woman's Auxiliary of St. Paul's Edenton, of a chapel urgently needed for the work of the Rev. Frank Drane, at Chena, Alaska.

Resolutions were passed asking Senator Simmons to use his power having the Army Chaplains properly equipped for their important service to the country.

DIOCESE OF DALLAS, TEXAS

The Diocesan Council of the Diocese of Dallas met May 8, 1917.

The Holy Communion was celebrated by the Rev. H. T. Moore, Dean of St. Matthew's Cathedral, assisted by the Rev. W. J. Miller of Sherman and the Rev. Edwin Wickens of Fort Worth. After the sermon, preached by the Rev. H. J. Ellis of Greenville, the Council entered into full discussion of clergymen to fill the office of Coadjutor Bishop, and finally resolved to meet Wednesday morning at 10 a. m. for the purpose of election. At this meeting, five names were offered, but the Rev. H. T. Moore being the choice of the Clergy, and endorsed by the Laity, Mr. Moore was duly elected. After the usual Canonical requirements are fulfilled, Mr. Moore will be consecrated Coadjutor Bishop of Dallas.

MISSISSIPPI

The nineteenth Annual Council of the Diocese convened in St. Paul's Church, Columbus, on the evening of Tuesday, May 15th.

After Evening Prayer, the sermon was delivered by the preacher to the Council, the Rev. H. H. Sneed of Gulfport.

On the morning of the 16th, Bishop Bratton read his annual address to the Council and celebrated the Holy Communion. Immediately thereafter, the clerical and lay delegates assembled in the Parish House for organization. The Rev. Albert Martin was re-elected Secretary.

At the Council of 1916, the question of providing the Bishop with Episcopal assistance was deferred until some future date. It was again brought up at the recent Council, and a resolution was passed committing the Diocese to the election of a Bishop Coadjutor, so soon as the necessary arrangements could be made for his maintenance, and the consent of the General Church obtained. A committee of five laymen was appointed by the Bishop, charged with the duty of raising the stipend of the Coadjutor, and instructed to report to the next Council.

On account of the unsatisfactory condition of the present Episcopal residence at Jackson, the erection of a new one was authorized by the Council, at a cost of not exceeding \$10,000.

The fiscal year of the Diocese was changed so as to conform to the fiscal year prescribed by the General Church, viz: January 1st to December 31st, inclusive, and the time of meeting of Council was changed from May to January.

The Diocese was commended by the Bishop for having raised in cash and pledges, for the Church Pension Fund, a little more than \$32,000.

The report of the Treasurer of Diocesan Missions showed all obligations paid for the past fiscal year, and a cash balance carried over for the current year.

The following elections were held: The Standing Committee—Clerical, Rev. Messrs. W. M. Green, President; Albert Martin, L. W. Rose, J. Lundy Sykes, Secretary. Lay—Messrs. L. Brame, M. Greene, R. G. McCants, P. S. Gardiner.

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

Trustees of All Saints' College—Rev. W. E. Dakin; Messrs. J. M. Jones and Alex. Fitz-Hugh.

Treasurer of Diocesan Missions—Rev. W. S. Simpson, Atmore.

The Bishop made the following appointments:

Archdeacon of Mississippi—Rev. G. Gordon Smeade.

Archdeacon of East Mississippi—Rev. Dr. B. Waddell.

Archdeacon of Colored Work—Rev. R. T. Middleton.

Registrar—Rev. Nowell Logan, D. D. Editor of Church News—Rev. Albert Martin.

The next meeting of the Council will be held in St. Andrew's, Jackson, on the Wednesday after the third Sunday in January, 1918.

A BUSINESS CONVENTION IN GEORGIA

The 95th annual session of the Diocesan Convention of Georgia met in St. Paul's Church, Savannah, on May 9 and 10. Bishop Reese's address dealt mainly with local conditions in the Diocese, and made recommendations calculated to make progress in various directions. He dwelt upon the war and sounded no uncertain note of patriotism. Rev. S. J. French of Brunswick was re-elected Secretary and Rev. W. B. Sams, Assistant Secretary. Endorsement was given to the bill pending in the Legislature regulating the issuance of marriage licenses and subsequent marriage. This bill aims to make a more uniform marriage law, and was drawn by the American Bar Association, and has been endorsed by the best thought of the State. Its end is to make hasty marriages more difficult and secret marriages impossible.

The fiscal year of the Diocese was changed to begin January first, and the Canons were amended so that all accounts of the Church officers be audited annually by certified public accountant.

\$17,000 having been raised the previous year for Diocesan Missions, it was unanimously decided to request the Bishop to appoint a Diocesan Missionary.

Note was made of the death of Captain Henry C. Cunningham, whose burial took place on the second day of the Convention, and who had been for a number of years a steadfast Diocesan worker. Appropriate resolutions on the death of Bishop Nelson, who had formerly been the Bishop of all Georgia, in which the present Diocese of Augusta was then included, were ordered spread upon the minutes.

The Convention unanimously adopted as its expression of feeling and sentiment regarding the war the words of Bishop Reese, used in the latter's annual address:

"While war is a hateful and dreadful thing, from which we may well pray to be delivered, it is not the worst of evils, in so far as to lose one's soul of honor and manhood is a greater loss than to lose one's safety and peace, or one's life. Our country is committed to this war justly and righteously before God and our consciences."

The Convention hereafter will meet on the Wednesday following the second Sunday after Easter.

At the conclusion of the business session on the last day, Rev. Dr. R. W. Paton, representing the American Institute for Negroes, addressed the Convention on the work of this Institute. Dr. Paton made a deep impression on the Convention, and at the conclusion of his address Bishop Reese authorized the Board of Missions to appoint a committee to assist the work of the Institute for Negroes in the Diocese.

AN ENTHUSIASTIC CONVENTION IN NEW MEXICO

The twenty-third Annual Convocation of New Mexico and Texas, west of the Pecos River, which opened its sessions on Tuesday, May 8, at 10 a. m., at the Church of the Holy Faith, Santa Fe, was marked by an unusually large attendance, and will

long be remembered on account of the serious nature of the work accomplished, and because of the ring of enthusiasm that pervaded the business, joint meetings with the Woman's Auxiliary, and other conferences, alike. Only three of the active resident Clergy of the District were unable to attend, and the Laity were well represented. The Convocation was especially favored by the presence of a sturdy representative of the Board of Religious Education, the Rev. B. T. Kemerer of St. Louis, who was given the privileges of the floor.

The sermon, a strong patriotic address, setting forth ideals for the Church and the nation, was preached by the Rev. Edward S. Doan of Roswell.

The Bishop read his annual address at 2 p. m. The sessions lasted through Tuesday, Wednesday and Thursday. Meetings of the Woman's Auxiliary were held near the church. Tuesday evening, a reception to the Bishop and visiting delegates was given and luncheons were served each day at the residence of Mrs. R. J. Palen, next to the church.

On Thursday morning, the Bishop conducted a quiet hour for the Clergy. In well-chosen words, he beautifully emphasized the power of example in the personal life of the Clergy.

The Bishop urged the necessity of constituting a District Board of Missions for the District, and after discussion, a Board, consisting of three Clergymen and two Laymen, was elected.

The Convocation gave serious and undivided attention to legislation necessary to comply with the provisions of the General Convention, both in regard to the change in the time of submitting financial reports for the District, in the matter of appointing a Finance Committee, and by making provision for an adequate and permanent Church Pension Fund Commission.

On arrival of the Rev. B. T. Kemerer of St. Louis, representing the Board of Religious Education, a conference with the District Board was held at the Rectory. At 2 p. m. Thursday, May 10, Mr. Kemerer, at a joint session of Convocation with the Woman's Auxiliary, spoke at length on "The Christian Nurture Series". The able handling of this subject by Mr. Kemerer succeeded immediately in enlisting the support of several Parishes in the District in the matter of introducing into their respective Sunday Schools that system of Religious Education which bears the imprimatur of the Church.

Several helpful conferences were held on two afternoons on Social Service and on Missions. The Rev. Jesse S. Moore read a paper, entitled, "The Attitude and the Duty of the Church to Missions". The Rev. Robert E. Browning, Rev. Fuller Swift, lately Rector of Grace Church, Kansas City, Rev. Ernest N. Bullock, and Rev. Thomas B. McClement were among the speakers selected for these special sessions.

Mrs. George Routledge, District President, presided at the sessions of the Woman's Auxiliary, which were held separately. Much routine business was transacted. On each of the three days special addresses were delivered, and noonday prayers were read by the Clergy.

Among the resolutions offered at the closing session was the following:

"Resolved, That this Convocation of representatives of the Episcopal Church, in the State of New Mexico, pledges unqualified loyalty and support to the President of the United States, and the Governor of this State, in the hour of the country's need and emergency, and that this Church stands ready, by every means and help in her power, to assist the authorities of this Government in bringing the war into which our nation has entered in defense of the highest and noblest principles of civilization and humanity, to a glorious and successful issue, to the happiness and well being of our people and the perpetual peace of the civilized world."

AN INSPIRING CONVENTION IN WEST TEXAS

"The biggest and best in the history of the Diocese," was the verdict of everyone who attended the Diocesan Council which met at Port Lavaca, May 9, 10 and 11. The congregation of Grace Church, Rev. S. G. Porter, Rector, secured a large hotel on the bay front where all the delegates to the Council and the Woman's Auxiliary were delightfully entertained under one roof. The opening sermon was preached on Tuesday night by

Rev. Dr. Stevens of St. Mark's, San Antonio, from Zech. xiii:4, "And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied."

The Council was formally opened on Wednesday morning with a celebration of Holy Communion, Bishop Capers, Celebrant; Bishop Johnston reading the Gospel.

The annual address of Bishop Capers on the democracy of the Church was a remarkable and clear-cut statement of the Church's ability to deal with the various religious and social problems that confront her. The statistical part of his address showed a most gratifying progress in the work of the Diocese during the past twelve months. The number of persons confirmed exceeded the record of any previous year in our Diocesan history. Three of the Mission Stations have become self-supporting Parishes, and a marked increase in Missionary offerings indicates a renewal of interest on the part of all of the Parishes and Missions in the work of the Diocese as a whole.

A canon was passed making the payment of the premium on the Church Pension Fund obligatory upon all the Parishes and Missions. Legislation was also enacted making the fiscal year to begin on the first of January in accordance with the canons of the General Convention.

The only change in the Standing Committee was the election of Rev. U. B. Bowden to take the place of Rev. John Ridout.

Plans were made and a committee appointed to arrange for holding a Summer Conference within the Diocese next year.

A most pleasing feature of the Council was the adoption by a rising vote of the following resolution of appreciation of the services of Bishop Capers during the first three years of his Episcopate. The resolution was accompanied by the gift of an automobile from the Bishop's friends throughout the Diocese.

We, the Clergy and Laity of the Diocese of West Texas, in Council assembled, on this 19th day of May, 1917, take this opportunity of expressing to our beloved Bishop, the Rt. Rev. William Theodotus Capers, D. D., our grateful and affectionate appreciation of the splendid and effective services he has rendered the Diocese during the three years he has been among us. Under his faithful and loving leadership the Church has enjoyed unprecedented prosperity, and has made most gratifying progress.

We therefore tender to him this expression of our affectionate loyalty and regard, and pledge to him and his work anew, our co-operation and support.

The Council was brought to a close by a large mass meeting on Thursday night, when addresses on the need and opportunity of the Church were delivered by Archdeacon Garden, the Hon. Roy Miller and Rev. Dr. Skyes.

PATRIOTISM STRESSED IN OLYMPIA CONVENTION

The progress of the Church in the Diocese of Olympia is symbolized in the fact that the Seventh Annual Convention was held May 15-16 at St. Clement's Church, Seattle, which Parish has erected one of the most complete plants in the Diocese since the last convention. The Church and Parish House were consecrated in December. Encouraging reports were heard of advances in the work from almost all parts of the Diocese.

At the opening service, the Bishop, the Rt. Rev. Frederick W. Keator, D. D., preached an unusually virile sermon from the text, "Are your minds set upon righteousness?" (Ps. lviii:1). The Bishop spoke of the current moral and religious laxness, urged that a democracy which leaves God out of account cannot maintain its values, insisted that judgment must begin at the House of God, and that Churchmen must be more than ever energetically engaged in the prime business of enabling people to realize the presence of the Living Christ. The sermon was fervidly patriotic, calling upon the Church to fulfill its highest duty to the State by the furthering of a vivid righteousness.

That call to Churchmanship for America was the keynote of the Convention. At a dinner for delegates and members of the House of Churchwomen which crowded the large Guild room at St. Mark's on Tuesday evening, the service which the Church is peculiarly able to render was urged by the Toastmaster, Judge Claypool, Messrs. Coffman and Anderson, and by the newly appointed Chaplain of Washington's Coast Artillery Guard Regiment, the Rev. Wood Stewart.

Mr. Stewart is the second Clergyman of this Diocese to be appointed Chaplain, the Rev. Sidney T. James being already in service in the navy.

Later in the Convention Chaplain Stewart described a folding Altar, designed by Major A. P. S. Hyde, U. S. A., that can be enclosed in a pack of regulation army size, and is complete in all appointments for field use. A subscription was immediately taken in amount sufficient for the purchase of two such Altars, one to be used by the Bishop, the other by Chaplain Stewart. Major Hyde, who is also a Deacon of the Church, has been asked to make the design available for general use, as it is far superior to anything heretofore constructed.

Such amendments to the Constitution and Canons were adopted as would care for the change in the fiscal year, the election of a Finance Committee, and collecting the premiums for the Pension Fund. Conventions will hereafter meet on the first Tuesday in February, Parish meeting being held in mid-January. The Finance Committee elected is composed of Messrs. A. T. Timmerman, B. Pelle and J. J. Newbigin. The Diocese will guarantee payment of the Pension Fund premiums, which are to be collected by Parish Committees under direction of a Diocesan Committee of five members; the Archdeacon is, by Canon, the Secretary-Treasurer, and the other members are Messrs. C. A. Pratt, G. E. House, W. H. Silliman and the Rev. Dr. Harrison.

Delegates to attend the Provincial Synod are: Clerical, The Rev. Messrs. C. S. Morrison, W. H. Bliss, T. A. Hilton and E. V. Shaylor; Lay, Messrs. E. J. Anderson, R. A. Morris, N. B. Coffman and H. B. Wilbur.

The House of Churchwomen

The House of Churchwomen met at the same time and place as the Convention. Interesting reports were heard from the Japanese Mission in Seattle, and from the Japanese Bible Woman, and pledges for support were made. The work at Hyland Hall, a boarding house for Church girls at the University of Washington, was described. Deaconess Hodgkin, from the Deaconess Training School at Berkeley, Cal., gave an interesting address on the work of Deaconesses.

The President of the House is Mrs. C. A. Pratt, appointed by the Bishop. The officers elected are: Mrs. N. B. Coffman, First Vice President; Mrs. Robert McGuire, Second Vice President; Mrs. W. P. White, Recording Secretary; Mrs. George Freestone, Corresponding Secretary.

Woman's Auxiliary

The Annual Meeting of the Woman's Auxiliary of the Diocese was held at the Church of the Epiphany, Seattle, on May 17th. The sermon at the opening session was preached by the Bishop. Reports from the various Parish Branches show increased interest. The Junior work of the Diocese is flourishing, as was manifest by the Missionary Play given by the Juniors on Wednesday evening, where there was represented the coming of the Bible and the Gospel into this northwest country.

Features of the meeting were, first, the fact that the attendance was the largest in the history of the Diocesan Branch; about 20 were present. And second, two notable and helpful addresses, the one by Deaconess Hodgkin on "United Offering Women," and the other by the Rev. Dr. H. L. Ross of the Congregational Church on "Missionary Methods." Alban's Parish.

Churchman's League Meets in Washington

The twenty-first annual meeting of the Churchman's League of the District of Columbia was held at Washington Tuesday evening, May 22, and was devoted largely to exercises of a patriotic order, with a principal address by Chief Justice J. Harry Covington of the District of Columbia Supreme Court. The officers elected for the ensuing year are: William Waller of St. Margaret's Church, President; Arthur E. Dowell of All Souls' Church Vice President; Dr. Charles Diedel of St. Stephen's Church, Treasurer; Ogle R. Singleton, Secretary; Executive Committee, Dr. Marcus Benjamin of St. John's Church, Rev. William De Vries, Canon of Washington Cathedral, and Rev. J. J. Dimon, Rector of St. Andrew's Church, and Rev. W. W. Shearer of St. Alban's Parish.

The conferences under the auspices of the Missionary Education Movement this Summer will be as follows: Blue Ridge, N. C., June 22-July 1; Silver Bay, N. Y., July 6-July 15; Estes Park, Colorado, July 13-July 22; Asilomar, Cal., July 17-July 26; Ocean Park, Me., July 20-July 29; Lake Geneva, Wis., July 27-August 5; Seabeck, Wash., July 30-August 8.

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Published every Saturday by The Witness Publishing Company, Hobart, Ind., to whom should be addressed all business communications
 SUBSCRIPTION PRICE ONE DOLLAR A YEAR

ADVERTISING RATES

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

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

Editorial

THE UNITY OF THE SPIRIT

In the Old Testament we have the "Tower of Babel" as the parable of the confusion of tongues. Man in his pride and arrogance proposed to build a tower which would defeat God's punishment for sin. The flood had been a terrible calamity which they were told was an instrument of Divine wrath.

There are lots of people who do not believe in Divine wrath as consistent with Divine mercy. The wish of course is the father to the thought. Man wants to have his own way and does not want to be punished for it, anymore than does a naughty boy want to be punished for his misdeeds.

God desires that His will shall be supreme in His world, and further tells us that in doing His will man will find the greatest liberty. This is natural, for it is exactly what a conscientious father tries to impose upon his son. That, if he does not wish to become the slave of self-will, he must learn to obey perfectly another's will.

This is what we as a democracy have learned from Europe, that in the crises of a nation's history, we must look to one man, and that the President, as the master mind who must be obeyed. Democracies have their limitations and our present Congress has been an excellent illustration, that in great emergencies six hundred men make for confusion. Lucky for us that Germany is not able to strike, or Congress might have to transfer its Tower of Babel to the Rocky Mountains.

For years we have seen the "Pork Barrel" as a miniature Tower of Babel in which there is no unity of purpose in appropriations made by the representatives of the people. Of course we ought to have a budget, as every well conducted business has, made out by a small body of men who represent the whole nation and not individual constituencies.

Of course, we must have a small body of men to conduct a war, for better or for worse.

Now the antithesis of the Tower of Babel in the New Testament is the Day of Pentecost, when everyone heard them speak in his own language the wonderful works of God. It was the unifying of a small body of men, called the Church, for the revolutionizing of the world.

It was the breaking down of caste, national barriers, local religions, inveterate prejudices, in order that God's will might be done on earth as it is in heaven. It was the beginning of a new era in the world's history in which not only individuals, but nations, were to be every one members one of another. It was the merging of self-will into God's will. And it worked,—just so long as the unity of the spirit was respected. And it has failed to work whenever self-will was substituted for the will of the whole.

The Roman Papacy was an instance of self-will, when being its own witness it claimed to speak for the whole. The Reformers were another instance when each claimed to be inspired by God to speak for the whole, and refused to respect the authority of the whole when it conflicts with his own opinions. Every sect is an instance when it insists upon imposing its own little prejudice upon the whole of Christendom.

So the Kaiser believes himself inspired of God to rule the whole world, and cannot see that the whole world will not be German any more than it will be Baptist or Methodist. The German has a place in the sun, but not the whole place, and when it claims the whole place, the world is aroused to arms.

There have been sects, like the Puritans of Massachusetts, who tried the same thing, but they were merely screwing a very ineffectual lid on a very active volcano. It is one thing to have convictions, and strong convictions,—a very excellent thing. But it is quite another thing to refuse to your neighbor the right to have his convictions. What would one think of a household in which the father might demand that all of his sons should agree with him or get out of the house? He would have a right to require that the sons should love one another and that they should be loyal to their father's house. But agreement in opinion is one thing and loyalty to constituted authority is another.

And that brings one to another observation. We have heard of Christian people who refused to allow anything German in their house, who would not use a German record in the phonograph. Such are guilty of the same attitude of mind as they condemn.

For it is our Christian duty to see the good in our enemies and to forgive the evil in them. Even the fighting men in the trenches are friendly with the boches in the intervals of battle.

What we need is a Christian frame of mind more than we need

anything else; a frame of mind that will realize that this is a great volcanic action, out of which come gold mines and fertile lands, eventually. And we do not hate Germans but are fighting for greater unity and greater liberty on land and sea. We need to pray for the unity of spirit if we are ever to find the bond of peace. And to be a part of this unity of spirit we must cultivate the mind of the spirit, which St. Paul so adequately describes. There never was a time when people needed their religion more, both to comfort them in the possible horrors of war and also to enable them to emerge from the conflict without bitterness.

The Christian religion is the one unifying principle that can break down the barriers of hate and build up a new manhood, for it is the one element that the combatants have in common, that they recognize Christ as their Master and the fellowship of the Holy Spirit as their bounden duty and service.

THE STORY OF THE CHRISTIAN CHURCH

NINE GREAT MEN

The one hundred years following the Council of Nicaea was a century of illustrious men in the Christian Church.

In the East were Athanasius, the great defender of the Nicene faith, Bishop of Alexandria and Champion of Christ's divinity. His life has been already traced.

Then there was the learned Eusebius of Caesarea, (not to be confused with his more unprincipled contemporary, Eusebius of Nicomedia, the court politician and Arian heresiarch.)

Eusebius of Caesarea was the true father of ecclesiastical history and it is due to his energy and erudition that we have such knowledge of the primitive Church as we possess.

The picturesque figure of the three Cappadocians, Gregory of Nyssa, Gregory of Nazianzen and Basil. The two latter as young men were companions of Julian at Athens, and upon entering the service of the Church they began monastic life by building a monastery in which they lived; but in after life when Basil was elevated to be metropolitan, he rewarded his life time friend by making him accept the bishopric of a dirty little town of stable men. It produced a coolness between the two friends and remains as one of those unexplicable acts which many good men have done when made a Bishop. Gregory afterwards lived to be a Bishop of Constantinople, but was deprived of his See and resigned as President of the Council of Constantinople (381) because of his unwillingness to be the cause of further division and tumult.

These three were all eloquent men of great ability and were stars in the firmament in their day.

St. John Chrysostom, the golden-mouthed orator of the early Church who preached against wickedness in high places and lived a life of great devotion, fell a victim to the hatred of the women of the Court, whose looseness he boldly rebuked. He died in exile or rather from the cruelties of those who were leading him into exile. He gave to posterity the beautiful Collect, "O Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee etc," which appears in both the Morning and Evening Offices of our own Church.

In the west the galaxy of saints were equally brilliant.

Ambrose, Bishop of Milan, Augustine, Bishop of Hippo, Jerome, the translator of the Vulgate, a somewhat irascible and unmanageable Saint, and the great Leo, Bishop of Rome, who ends this period of great men were the leading lights in their generation.

They come at the last quarter of the 4th century and the first half of the 5th and their names are immortal as their deeds were heroic.

Ambrose, an unbaptized layman and civil officer, was called to the Episcopate of Milan by the popular clamor of the people, and he made Milan next to Rome, the greatest See of the West.

He withstood the Emperor, the great Theodosius, to the face when that worthy, a Catholic Christian, had given way to the old Adam in slaughtering the citizens of Thessalonica because of a popular outbreak. He refused to admit him to communion until he had done penance for his unholy act.

Augustine, a child of the North African Church and his saintly mother, Monica are familiar figures in art and sacred story.

A pervert to the vulgar practices of the Mainchean cult, his confessions rival a frank story of sin and heresy. A teacher of rhetoric, he wandered far from the path of the Christian conduct when he was called back to the service of Christ by the life and eloquence of Ambrose.

It is a beautiful tradition, though not, I am afraid, a very reliable one that Ambrose and Augustine composed the Te Deum by chanting it antiphonally under the spell of an inspiration.

Jerome formed the third of this trio who flourished about the same time.

An able student, a caustic tongue and an irascible temper, he became a Monk in Palestine, but we are indebted to him for translation of the Bible into Latin, the edition commonly known as the Vulgate.

The last of these remarkable men, Leo the Great belonged to the very close of the Roman Empire. It was his majestic figure that turned back Attila from the gates of Rome and saved the Christian portion of the city from barbaric molestation at the hands of Attila.

He represented the majesty of the Church when the feeble Emperor was a travesty on imperial majesty and he was the one who at the Council of Chalcedon through his envoys, requested that he be given the place of honor because it was the See of Peter. But Chalcedon refused to change the ancient custom of giving Rome the pre-eminence because it was the Royal City. But Rome shortly fell to barbaric invasion and the Royal City became the See of Peter to the conquering barbarians, because the Papal throne alone survived.

Leo was undoubtedly the greatest of the Popes, as he was the one who, by his pre-eminence in ability and genius, laid the foundations of Papal claims to sovereignty.

After Leo the cultivated East and the barbaric West gradually parted company until the great schism between Rome and Constantinople divided the Church of Christ and its two great branches.

From Athanasius to Leo (325-450) marked the golden era of Christian theology and eloquence. These men may be said to have cast the faith into its permanent moulds, yoking together a veneration for the traditions of the past with an acute understanding of the adaptation of the faith of the primitive Christians to the needs of an expanding world.

A Notable Gift

At the one hundredth Annual Convention of the Diocese of Ohio, held in Cleveland on May 23rd, Bishop Leonard announced that Mr. Samuel Mather of Cleveland had transferred to the Trustees of the Diocese of Ohio securities of par value of \$100,000, to establish a Trust Fund to be known as "The Diocesan Centennial Fund". In a letter to the Bishop, Mr. Mather states the purpose of the Fund as follows:

"It is my wish that the income of this Fund shall be used as follows:

"Firstly, for the payment of all premiums that become due to the Church Pension Fund, under the Pension System recently established by it, on clergymen in charge of Missions in this Diocese.

"Secondly, that the balance of the income be applied toward payment, pro rata, of premiums becoming due to said Church Pension Fund on parochial clergymen in this Diocese, subject to such reasonable conditions with regard to Parishes delinquent in meeting their remaining share of such premiums as the Convention or the Diocesan Pension Fund Committee may prescribe."

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Western Massachu- setts Missionary Field

An important force for the missionary work of this field is the Guild of Diocesan Sponsors. This Guild is made up of persons volunteering from nearly every Parish for the work of the sponsor for children living remotely from centers of Church instruction. Much of this work is done through personal letters, for the distance between child and sponsor may be anything from five to one hundred miles. Extraordinary results have followed upon this sort of activity. The sponsors number about 250 and the children over 1,300. The former used to act individually, but as the work grew and the number of Baptisms increased, it was felt that the sponsors should combine in some sort of an organization, such that collectively they might give their work still more effectiveness. This combination was made about a year and a half ago, and the result was that a sufficient sum of money was raised to support a trained worker among our baptized and scattered children through the three months of last Summer. Her work resulted in some fifty or sixty being presented for Confirmation, and about as many more being partly instructed and prepared.

FORE AND AFT

The Guild at its meeting on the 18th reported a sufficient sum of money raised to support a trained worker for a longer period this year than last. Miss Townsend, of the New York Training School for Deaconesses, has been called, and has already entered upon this work. She has many miles in front of her, some of which she will walk. She has some beds to sleep upon that will fill her with rheumatic grief by morning. She has some meals before her which will incline a headache by way of escape. She has some doors to enter which will open upon every kind of need known to man. But she also has before her the certain prospect of a good harvest, and back of her is the support and encouragement of a Diocese which for over thirteen years has been following out its determination, then established, to first find and take care of the people within its borders, and then build churches afterwards. The good she will do will long outlast the discomforts that she must endure. And in the time to come, the Summer of 1917 will be the last she would cross from memory's roll.

Church Extension Going On in India

"More than ever have I, since coming here, been impressed with the fact that behind all lies the religious idea—India is divided between Mohammedanism, Hinduism and Christianity, and Christianity is increasing almost six times faster than the rate of population, and there is now a great movement in the Diocese of Madras, or South India, by which 25,000 are yearly turning to Christ, so that by the next census it is expected at least 5,000,000 will be on the side of Christ.

"There are in the extreme south of India 1,000,000 Christians who go back to the days of St. Thomas, who was beheaded on a mound in the suburbs of Madras, at which port I landed.

"Every Hindu one meets is ready to ask questions about Christ. But to confess Christ is the severest of trials, for every known device, especially a mother's turning from her son, and the being outcaste, is resorted to.

"The laws of caste is a thing so terrible, it sways with fierce, unforgiving and implacable influence all of life. On the one hand, the Hindu delights in the white man, yet, on the other, should even the most revered clergyman enter a Hindu dining room, all the food will be thrown out as unfit. They will, as I know, provide a meal for you, stand about, as twenty young men did, while you eat the chota hazori or little breakfast they honor you with, but eat of the least

particle—not for worlds; and one suspects that after he is gone each hand he shook was washed to do away with its defilement; hence missionaries like to make their calls early, before people take their bath, that thus, after the defiling yet enjoyable missionary visit is over, the visited may become clean again."—From Letter of Archdeacon Webber to Church Herald, Diocese of Florida.

Relation of Financing to Church Extension

Mr. S. D. Vincent, writing in the Oregon Churchman, has the following to say on an important matter. One kind of hates to hear the cold clank of business machinery in the temple, but when it becomes a matter of either business or bankruptcy, there is hardly room for discussion.

"The policy of electing an entirely new Vestry each year I believe to be unsound. At least half of the members should hold over. In other words, elect at each annual election one-half the number for a two-year period. You may say you re-elect them anyway, but if you do, there could be no harm in carrying out this other plan, while if you didn't—through some abnormal condition arising at an annual meeting, it would be well to be sure of at least some experienced men by this safeguard.

"Probably the most important thing to consider in a Vestry is its personnel. As I understand it, a Vestry is the business organization of the Church. As such, it should contain the very best material the Church possesses, men who have made a success of their own business. A man may reasonably be expected to bring somewhat the same qualifications to a Vestry that he furnishes to his own affairs. Reward, if desirable, the faithful service some of your members may have rendered in other directions by electing them to the Vestry, but select, at least, a workable force from their personal business records. Elect active, energetic, aggressive men. This may sound like a rather cold, hard statement, but I notice it takes cold, hard dollars to pay the running expenses of a Church just the same as it does for other institutions.

"In starting your fiscal year, prepare a budget. Let me repeat and emphasize that statement—prepare a budget. No Church or other institution can be intelligently financed under any other plan. Let me ask, how many of your Vestries prepare budgets? Frontwards, not backwards. An expense account is not a budget. It may help you in forming one, but the year ahead will present many problems not met in the one just passed. There are certain fixed charges and others reasonably fixed that must be met. Put them down and then add them up. The total may alarm you, but it is much better finance to be alarmed at the beginning than at the end. It is my opinion that lack of a proper budget is the cause of most of the delinquencies in our Parish obligations. If they had really known the total cost of the requirements of their Church, they would have either raised the money or else cut the requirements. If they could do neither, then, financially speaking, there is no room for their Church. It is mighty hard to pay for a dead horse. People hate to dig up money for expenses already passed. Besides, with a budget, you have a full twelve months in front of you in which to raise the money, instead of having only a week or so to meet a deficit.

"Select a Finance Committee of not over five, and preferably three members. The reason for a small Finance Committee is because it places the responsibility. When left to the whole Vestry, it is too easy to wait for the other fellow to act. Your Treasurer should be one of the members of this committee. Have them outline a plan for raising a sufficient amount of money to cover all the items in your budget; all of them, not almost all, but all of them. Don't expect the committee to do all the raising, however, as it is upon the whole Vestry that the responsibility of securing the money lies. Work systematically. Call upon every communicant in the Par-

The Creed and the Christian Year

In the great fasts and feasts of the Christian year, the Church emphasizes each season some one clause of the Creed, and so the Christian year sets forth the Creed.

At Christmas we are reminded of "Jesus Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost and born of the Virgin Mary." On Good Friday that He "suffered under Pontius Pilate, was crucified, dead and buried." On Easter, that "on the third day He rose again from the dead." On Ascension, "He ascended into heaven and sitteth at the right hand of God the Father Almighty." In Advent, that "He shall come again to judge the quick and the dead." At Whitsuntide our thought is directed to "God the Holy Ghost," and to the "Holy Catholic Church," which is the chief instrument by which God the Holy Ghost operates upon the hearts of men, to bring "the forgiveness of sins, the resurrection of the body and the life everlasting." On Trinity Sunday, through the lessons we are reminded of the opening clause of the Creed. Thus the whole cycle of fasts and feasts recites the Creed.

A CREED OF FACTS

This Creed, which is put into our mouths at each service, and embodied in the Church year, is a Creed of facts rather than of either ideals or duties. We are not made to recite "my duty toward God, and my duty toward my neighbor," nor the Sermon on the Mount. And the Church's year is not a cycle of "Mothers' Day," "Fathers' Day," "Children's Day," "Temperance Day," "Rally Day," etc., important as are the ideas set forth by these days. It was a true instinct, no doubt the prompting of the Holy Spirit which made the Church adopt for her Christian year, and her Creed to recite, these statements of fact rather than a summary of duties or of ideals, because facts are the inspiration and motive power to duty.

THE CREED THE MOTIVE POWER TO LIFE

It is the truths contained in the Creed which furnishes the motive power to the duties set forth by "Mothers' Day," and the rest. The knowledge of "God the Father Who hath made me and all the world," "God the Son Who hath redeemed me and all mankind * * * God the Holy Ghost Who sanctifieth," which stimulates to all the complex "duty to my neighbor." So in the Christian year the Church has chosen wisely to set forth, each in its own season, the various clauses of the great Creed which summarizes the Gospel message.

THE CREED FOR BAPTISM

The Creed originated within Apostolic times as a statement of faith to be learned in preparation for Baptism, and to be recited at Baptism. It developed from the formula used in that Sacrament by the command of our Lord, "In the name of the Father and of the Son and of the Holy Ghost." The Creed is to explain what the Church means by that formula. In the days of persecution the Creed was never written, but transmitted orally, and used as a password, by which one Christian could identify himself. That we have two forms of the Creed, the Apostles' and the Nicene, comes from the fact that in Palestine and Asia Minor the Creed developed in a slightly different form (the Nicene) from that which it gained in the West

ish. Divide the names equally among the Vestrymen. Then get out and go to work. Insist upon some kind of a report covering each name. Expect something from each one, whether it is five cents or five hundred dollars. Let them know that you expect it. Too many people are trying to get to heaven on a pass. Don't apologize. If they won't contribute, let them apologize. If they can't contribute, they shouldn't be ashamed to say so, and no harm will be done by the asking. Every contributing communicant immediately feels more a part of the Church. It increases his importance in his own eyes as well as in yours. It will help fill your pews. I believe that pledges increase attendance more than attendance increases pledges. If a communicant makes a pledge, he will come around occasionally to see what you are doing with the money.

"In making your expenditures, exercise the same judgment you use in your personal affairs. Don't pay too prices for anything, just because man you buy of happens to belong to your Church. Get comparative prices before you spend your money. No conscientious member can object to that. If he does, that's a pretty good reason for doing it.

(the Apostles'). The Council of Niceae took the ancient Creed of Caesarea and added a few definitions to it, whereby it became known as the Nicene Creed. J. H. Y.

Horse-Sense in Foreign Missions

BY BISHOP WILLIAM LAWRENCE
OF MASSACHUSETTS

"Why do not business men use the same psychology in missionary business that they do in their offices?"

"Now and again a horse-sensed, hard-headed business man tells us in his office that he has no use for Foreign Missions; there is plenty to do at home. 'Why,' he goes on, 'two-thirds of the people of this city are not Christians. There is a lot of wickedness, atheism, and degradation right here around us. We have got to concentrate our Christian work right here and clean up this city before we begin on Tokio and Hankow. Why should we be sending out strong young men to preach the Gospel to Japanese and Chinese when there is so much for them to do at home?"

"How does he think out the same kind of a proposition in his own business? Perhaps he is the manufacturer of a breakfast food. According to his advertisements his food is essential to the health of everybody, so he sets up a factory and an office in his city and gets to work. Singularly enough, before a quarter of the people of his city have begun to eat his breakfast food, just as soon as he can raise the capital, he has planted a half-dozen agencies in other cities and before those cities have more than begun to nibble his breakfast food he has thrown his advance offices over to Chicago, and two or three years later his fellow-citizens traveling in Tokio find the breakfast food advertised there, and in Hankow, too.

"Suppose we turn on him and say, 'Why are you sending good breakfast food and young men to advertise and sell it all over the world before half the people in your own city have begun to eat it?"

"His answer is, 'I can't wait for the people in my city to catch up. If the breakfast food is good for them, it is good for the Japanese and Chinese, so why shouldn't I send it over to them? Are you going to confine my benefactions to my own town?"

"Now, as for capital, the work of the Gospel is inexhaustible. So long as the Spirit of Christ gets into young men there is business to be done. Why shouldn't the hard-headed, horse-sensed business man carry the business of the Gospel to Tokio and Hankow in the same businesslike way that he carries his breakfast food? If the Apostles had waited for every man inside the walls of Jerusalem to be converted before they struck out for other cities, the hard-headed business man in this country would never have heard the name of Christ."

THE MAN OF VISION BY COURTENAY BARBER

Have you ever thought of the difference between the man who sees visions and the visionary man?

The first man has discovered whence he came, why he is here and whither he is going; and has so related himself to his Creator that his face is ever turned toward the goal as he travels along the way of life, seeing visions revealed by God which ever inspire him with power to climb the steep ascent.

The visionary man has deranged the faculties that were intended to be used in understanding what God has revealed to man in attempting to see visions without the guiding influence and inspiring power of his Creator.

The visionary man is in reality nothing more than a manikin.

A simple story of the imagination has always helped me to understand Christ's plan and my relationship to it. When Christ ascended into Heaven he was met by a legion of angels, who welcomed His return and were anxiously waiting to hear of the success of His great mission on earth. When Christ told them that the establishment of the Kingdom throughout all the world had been entrusted to 12 ordinary men, they could not understand. Someone asked how the rest of the world were to know all that had been revealed to the twelve. Christ replied, "They will tell others who will in turn tell others until everyone knows." But someone suggested, "What if they should fail to tell others." Christ replied, "They won't fail, I'm counting on them."

And they did not fail, and those whom they told did not fail. And so down through nineteen centuries there have always been those on whom Christ could count to share with others that which had been shared

with them and which Christ originally shared with the Twelve. That is why we are here today enjoying the inestimable privilege of worshipping the King and being inspired with nineteen hundred years of service by those who saw the vision revealed to the world and were not disobedient unto it.

This is our generation. We must account for it. Each man has been charged up with his one, two or ten talents. Many of them are wrapped up in a napkin and hidden away for fear they might be lost. This feat is well founded for they will surely be lost to them. Their useful talent, made useless by their unwillingness to use it, will be taken from them.

This is the great failure in life: to shut our eyes to the real vision and to be denied the opportunity and privilege of using our talent to serve.

When we have finished the fight, this is the only talent for which you and I will be asked to account. All the talents used to create so-called success from which we are instantaneously separated when called to enter into Life, will count for nothing. Christ's plan for the establishment of the Kingdom never changes—the same yesterday, today and tomorrow. Do you think that Christ is counting on you and me to have sufficient appreciation for all that He has done for us, so as to be keenly desirous of sharing it with others, as others have shared it with us?

If you believe He is counting on you, what are you doing about it?

Trying to be respectful to Him by occasionally accepting an invitation to enjoy an hour of public worship will not result in extending His Kingdom. If you would not relish giving an account of the use of your talents to your friends in this congregation whom you could deceive to at least some degree, how do you contemplate giving an account of the use which you have made of your biggest opportunity in life to One whom you cannot deceive?

Let us not deceive ourselves. Let us make the great discovery so that we may really see the vision which Christ would have us see, and which means converting an indifferent Churchman into a Christian.

On our knees in the conscious presence of our God, with a controlling desire to have revealed to us what God would have us know, we are sure to discover our talents and what use God intended us to make of them. And if we are real men we will not be disobedient to the heavenly vision but will cry out: "What wouldst Thou have me to do?" In answer to that prayer we will see opportunities for service never before realized, because of our blindness; and with our spiritual sight will come a power that is sufficient to fulfil any service for which we offer ourselves.

This vision will reveal to us that this world has only produced one perfect man—Jesus Christ—whose life was completely controlled by a desire to serve and every faculty was consecrated to fulfil that desire.

Our approach toward perfection is determined by our relationship to Him, through Whom alone we can see the vision of service, and which when seen must impel us to serve.

The Church Estab- lished to Achieve

The Church was established in the world, not simply to exist, but to achieve. Her work was planned and laid out for her by her Divine Founder. Wherever and whenever she has heeded His counsel and obeyed His command she has grown and prospered. No real life or progress has ever been attained without the manifestation of that love that is measured by real sacrifice and honest devotion.

Many of our Church people do not realize that it is not only a bounden duty, but a blessed privilege to share in the labor and cost of Christ's Kingdom. So many fail to appreciate the fact that the manifold blessings that they possess in a Christian land are the result of the zeal and loyal devotion of the Christ-like ones who have gone before, and so they feel no responsibility to hand on unimpaired and improved their heritage from the past but would fain take things easy, and do nothing but provide for their own creature comforts, sinking down in pampered self-indulgence, the pursuit of temporary pleasures and the weakening atmosphere of ostentatious luxury: dead to spiritual opportunities, and incapable of discerning the things that are right, or drawing to them the good and the true.

To those in Christ all things are not only new, they are continually growing newer.—Barbour.

A Little Sermon From the Pews

By Mrs. Bolton Smith

OUR DUTY TO THE NEGRO

We owe him leadership. Forty or fifty years ago the upper classes of Germany devised a system of education which had for its object the making of honest, pains-taking, patriotic citizens, wholly devoted to the spread of German ideals and power and to the unity of the German nation. The way these people have withstood the trials of a three years' war bears eloquent testimony to the success of the plan. This shows what can be done when the leaders of a nation go to work with a definite purpose instead of drifting, as we do in America. The best example of our lack of plan and purpose is the handling of the colored problem since the Civil War. We complain because the Negro is not more efficient, because we cannot get good servants, yet, I wonder how many of those who are listening to me now, have ever done anything to remedy this condition.

The difficulty has been in part due to our uncertainty as to what Negro progress might bring about. Many of us have been afraid it might make race separateness more difficult and have looked with an unfriendly eye upon Negro progress. Many feel that there is an inevitable conflict between Negro aspiration and that race separateness which we feel to be essential to everything that we hold dear, in the South. Still, as Christian men and women, we have felt we could not close the door of hope to any of God's creatures. So there has seemed to be necessary war between our ideals as Christians and our race instinct. This, I believe, is largely responsible for our failure to take definite action with reference to the Negro problem.

We are, first and foremost, moral beings. In the very beginning we must recognize that force is no argument and that if we are to rule permanently we must become satisfied that our rule is for the good of the Negro as well as of ourselves. I believe this can be shown to be true. For example, separateness is not only necessary for the white race, but it is also necessary for the Negro race if it is to achieve any excellence of its own. I believe that the more respect we show to the Negro as a Negro, when he deserves it, the more we seek to inspire him with a feeling of self-respect, the more completely will we eliminate from his mind any aspiration for race equality or social recognition. This is a white man's country because its laws are made by white men for the preservation of white civilization. The Negro receives great benefits through his residence in our midst and in exchange for these benefits it is essential that he should be taught to occupy an attitude of appreciation and that a corresponding attitude of protection to him should be felt by us. The common Negro understands the proposition as we do, but if the educated Negro is to think right on the subject, we must provide his education for him instead of letting it come from northern institutions established by white people and who admit Negroes on an equality.

The fact is that the rights of the Negro are wholly dependent upon the Christianity and character of the white man and the sooner the Negro realizes that such a recognition on his part is entirely consistent with self-respect and race dignity, the easier will it be for him to solve those personal problems which arise the moment he begins to try to follow the advice we give him and to make himself a better man or woman. We sincerely wish to improve the Negro—for his sake and for our own—but we do not stop to consider that self-respect is as essential to his improvement as to our own. It is God's way of pointing the upward path. Our youth must be taught that it is not manly to humiliate him. Harris Dickson makes Old Reliable say of Colonel Spottiswoode: "De Cunnel never makes a Nigger feel like a Nigger." The more respect we show for those Negroes who deserve respect, the more self-respect they will develop.

But this education must begin early. In slavery times, the mothers left their children, to work in the house or field, but provision was made for the care and training of the young Negro children by the old women who stayed around the cabins. There were for them, too, traditions, ideals, standards, on the plantation.

There is a missing link in our modern method. The mother quits her home at six or seven, to serve in private home or public laundry, leaving her children in bed often. They must get themselves dressed, fed and to school, if old enough to go, without

help. If too young for school, they must hang about house, back yard or alley until after dark, when the mother returns to a disorderly home, too tired to do much for its improvement and only to leave it at dawn next day.

How are cleanly, orderly habits, honesty and purity to be taught to children under such conditions? The white child receives the most important part of that education which really fits it for life, in the home. The harm done to white children through the failure of the public schools to teach character and morals is a small one compared with the harm done to the Negro, because the white child has its home influence, which, in too many cases, with the Negro, is a harmful rather than a helpful one.

Private industrial schools such as the one in which I am interested in Memphis, for very young Negro children, and such as the one which the Bishop of Tennessee maintains near Keeling, are laboratories where methods may be worked out which, when they have been shown to be successful, should be incorporated into our system of education.

"I hope to see the day when our teachers will prepare our children for the right attitude toward the Negro, by telling them about his African home, the conditions which have delayed his development there, the opportunity which his presence in our midst gives us to raise him, the obligation of every person of the higher race to bear with him and to help him. Let their maxim be 'noblesse oblige'. Is not this the way to fit our children for the maintenance of white ascendancy?"

Above all things, we must develop our own system; we must educate Negro teachers in the South. Northern Negroes, or Negroes educated in the North have not a wholesome influence upon those of their race who must live in the South. To do this, we must get our best Southern men and women to come close to this question, to be interested in it,—to use a football expression, "to tackle it". We must call in the assistance of our best educators and psychologists, a plan must be devised which will result in the education of the Negro to those beliefs on which we are prepared to stand, and which, I believe, it will be discovered are for his protection as well as for ours.

And then we must be strictly honest in our dealings with him. The exodus of thousands of Negroes from the South, which we are surprised to find that we deplore, is as much due to the sharp practices of the Southern planter and store-keeper as to the high prices offered for labor in the North. So well recognized is the habit of making unfair settlements with the Negro that U. S. Senator Leroy Percy declared at a meeting of the Mississippi Bar Association that the Negro must be educated, that thus he might be in a position to scrutinize his accounts and lessen the temptation to dishonesty of those who deal with him. He said that he spoke, not in the interest of the Negro, but in order that the integrity of the white man might be maintained.

I would like to have not only adequate support for the School at Keeling, but a committee of the best Churchmen in the state to consider the question of Negro education, and to make a report on the subject to the next Convention. On such a committee there should be Clergymen, Laymen (men and women), as well as teachers, and it would not be necessary that the committee be limited strictly to Churchmen, if other persons specially qualified for such work could be found. If we get a good report from such a committee, the matter might be passed on with such report for the attention of the General Convention. To my mind, it is a more important question than the Colored Episcopate, but closely associated with it, for if we create Colored Bishops, we will sever the tie between this people and us, and lose the opportunity to influence and help them which our Church now has.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.—W. Drummond.

"Let this be thy whole endeavor, this thy prayer, this thy desire—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only."

We all know a right we do not do; whatever we do, whatever we give, whatever we are, there is more we ought to do, more we ought to give, and more we ought to be.—Canon Barnett.

Rural Life Conference

A Rural Life Conference is to be held in the Iowa State College, June 19-29. It will offer a special opportunity to Ministers and Laymen who wish to make a special study of the social, religious and educational needs of the country districts. In connection with its announcements concerning this conference the college bulletin says:

Dr. Evans, conference leader, will deliver one series of daily lectures on religious pedagogy, dealing particularly with the problems and possibilities of the small Sunday School, and another series of daily lectures on Bible study topics to be announced later.

Rev. Peter Jacobs, of Randolph, Ia., a minister of very successful experience, will deliver a series of four lectures on rural Church problems, dealing particularly with the subjects, "A Rural Survey," "A Program for the Year," "Talent, its Discovery and Development," and "Problems of the Rural Church."

A. D. Wilson, director of agricultural extension work of the University of Minnesota, will deliver two lectures on the development of the community spirit and of community co-operation.

Rev. Gilbert J. Challice, of Hopkinton, Ia., who has built up an unusual work at Buck Creek Church, near Hopkinton, will deliver two addresses on "A Rural Church in Action," which is the story of his own work, and "The Call of the Country."

Rev. Charles O. Whitely, who is in charge of the rural Church work of the Friends Church in Iowa, will deliver a series of addresses, subjects for which will be announced later.

Miss Mabel Carney, of the Minnesota State Department of Agriculture, will deliver two lectures, "Community Idea in Country Life," and "Country Life in the Country School."

Ancil E. Ratliff, of Fairmount, Ind., who says that he is "just an ordinary farmer and will come fresh from the corn field," will deliver a series of addresses, pointing out how the Laymen in his community helped to revolutionize the work of a rural Church and lift it out of inactivity into most successful activity.

Miss Lillian Purkheiser, principal of an unusually successful township high school in LaSalle County, Illinois, will give a series of talks on her work in that field.

The ways and means of organizing rural play and recreation will be presented in a series of lectures by Fred Hansen, Secretary of the Y. M. C. A. work of the college, and other speakers, and there will be daily demonstrations of the rural play idea in promoting rural life, on the college campus and athletic fields. Mr. Hansen was formerly Iowa's State Secretary of rural Y. M. C. A. work, in which position he was highly successful.

Because every local Minister and Layman is interested in country schools, the educational lectures on rural education and the addresses on the subject of the rural school that will be given for the teachers who are in attendance on the summer session will be of special interest to those who attend the conference. These lectures will be open to all and they will be delivered by men and women of national reputation in their particular fields.

Notes from the Log of a Provincial Secretary

A Typical Mission in the Province of the Northwest; Hinkley and Adjacent Places in the Diocese of Duluth

Those who have the rural work at heart will undoubtedly be interested in this account.

Arriving in November, 1914, the Priest-in-Charge has continued six of the former Missions, or Stations, and has started work in eight other places, holding, at the present time, when not prevented, two services a month in six places, and one service a month in the other eight places.

Along the 215 miles of railway in this territory there are about 175 confirmed persons. If they resided in one place most of them would be active, and they would be quite able to establish and support the Church without assistance, but they are collected in such small groups that, for the most part, they have not sufficient courage nor confidence to undertake anything definite for the Church.

Here is the way the work is grouped:

Lawler—Seventy-two miles from Duluth, on the Soo Railway; population, say 100. Ours the only service held there. Average attendance is 22 on

week nights. One Church family. Baptisms arranged for. Consolidated School contracted for.

White Pine—Saw mill village. Ours the only service in the English tongue. Two candidates for Confirmation. On Soo Railway.

Solana—On Soo Railway. Rural community. Consolidated School. Four Church families. Five candidates for Confirmation. Bishop to visit it next autumn.

McGrath—On Soo Railway. Population say 200. Consolidated School to be built by autumn. Two services to date. Fair attendance. No Church members.

Moose Lake—On N. P. and Soo Railways. Population in 1910 was 526. Is growing. Nine Church members. Two confirmed in 1915. Six Baptisms. A few members in Barnum, four miles distant, who are interested. A splendid Guild. A number of non-members assisting us. Bought suitable building site in good location, 75x100 feet, last month. Will pay balance in a month or two. Must build soon in order to hold what we have. The natural center and headquarters for future work in vicinity. Strategic point.

Sturgeon Lake—On N. P. Railway. Population say 250. Is growing. One Church family. Seven Baptisms last summer. Ours only service for twenty families.

Willow River—Our only Church, St. Jude's, is here. Did splendid work in the past. Children instructed here are candidates in other Missions in this locality. Three Church families. Population, say 250 or more. Town is improving. Time and work should build up the Church. On N. P. Railway.

Finlayson—On N. P. Railway. Population in 1910 was 186. Is growing quickly and is quite progressive. Five Church families. Four candidates. Four Baptisms in 1915. Steady work should be done here without delay. Worth while.

Hinkley—On N. P. and G. N. Railways. Population in 1910 was 673. Is larger now. Eighteen Church members. Active Guild. Considering a building site. May build during summer. A most reliable and staunch membership.

Pine City—On G. N. Railway. 1910 census was 1,258. Two confirmed last month. Twenty confirmed members. Steady attendance at services. A nice town.

Sandstone—On G. N. Railway. Population in 1910 was 1818. Twenty members. Two confirmed last month. Two more candidates. Steady attendance. A membership of lapsed members. A growing interest. Needs a Mission.

Mora—On G. N. Railway. Population in 1910 was 892. Eight Church families. Three candidates. A solid and growing town worthy of attention.

Ogilvie—On G. N. Railway. Population in 1910 was 270. Is growing. Four Church families. One service to date. Many visits. A nice village.

Princeton—On G. N. Railway. Population in 1910 was 1,555. Eighteen members. Two candidates for Confirmation. An influential membership. A solid town and good prospects for the Church.

To sum up: One hundred and seventy-five members, many of them to be encouraged and enthusiastic.

A number of candidates to be instructed, others to be enrolled. Many openings for the Church to supply a real need.

A territory lying along and adjoining 215 miles of railway.

A field so large that the Methodists have eleven, and the Presbyterians have eight preachers in it.

One small Church building in all this territory.

Confronted with a task requiring a number of men, at all times at their best, we have but one Priest of the Church, but he is a "live wire." With seven years' experience in the large cities and fourteen in rural communities, he has a good, practical knowledge of this kind of work. Also he is just in the prime of life and the much traveling and speaking, and the sleeping in strange rooms of varying temperature, do not unduly affect him. He is interested in the work because of the great need which he sees daily around him. He is encouraged by a measure of success. He is enthusiastic in his recognition of the splendid possibilities for future growth and development.

With courage, as Thy sons of old, To lift our voices in prophecies Against the gods of stone and gold; Give us to see and understand The heart of man, and to forgive; Give us the faith to touch Thy hand. Amen. —Selected.

Treasurer of Board of Missions Reports

To May 1st the receipts on the Apportionment have been:

From Parishes	\$385,100.85
From Individuals	51,710.71
From Sunday Schools	52,285.72
From Woman's Auxiliaries ..	54,428.55
From Junior Auxiliaries	3,734.89
	\$547,260.72

Of this sum \$32,000 came through the One Day's Income Plan.

Comparing the \$547,260.72 with the receipts of a year ago, there appears to be an increase of \$31,000. But it is not accurate to so regard it. We must adjust the Sunday School Lenten Offering to the same number of days after Easter for both years. This changes the above supposed increase to a decrease of \$17,219.99. Last month the decrease was \$8,400. Up to this date the Lenten Offering does not seem to be coming in as promptly as last year.

Next week the Board of Missions is to make the Annual Appropriations for the new year, Jan. 1-Dec. 31, 1915. At the same time it must adopt a new Apportionment on the Churches and Mission Stations for the same period. The last General Convention urged the Board of Missions no longer to use Undesignated Legacies for maintenance, but to spend them wholly for "constructive purposes." The board has taken action to this effect. A source of income towards maintenance, sometimes reaching as much as \$140,000 in one year, has therefore, been removed. Because of this situation, and the world's situation of today, it seems fitting to review the results of last year's Apportionment. In the following figures our purpose is not that of criticism, but information. And we would not say these things did we not believe the time has arrived when the Apportionment should be wholly paid.

For the year ending Oct. 1, 1916, a thirteen month period, the Apportionment was	\$1,401,000
Or for the regular year of twelve months it was \$1,293,000 plus 1-12th for the extra month.	
The total sum received was 1,248,000	

The Apportionment was not met by	\$ 153,000
We are told that the number of Parishes and Mission Stations is	7,164
The number of those that last year contributed was	6,210
Those that made no direct offering numbered	954

Of the Parishes and Mission Stations that contributed, namely, 6,210, 2,978 paid part of their Apportionment only and fell short of the full amount by ... \$299,000, 1,082 paid their Apportionments in full. 2,150 overpaid their Apportionment by

As noted above leaving the amount not met

Three thousand thirty-two Parishes and Missions paid their allotted sums in full or over; and 2,978 paid part of their quota. Together these made a larger number contributing than heretofore. Nine hundred and fifty did not see their way to respond to their Apportionments. We doubt not that, for most of these, pressing obligations prevented their doing so—indeed, we know this to be the case in some instances. Presently all these nine hundred and fifty will join the already very large number contributing, and the day is near at hand when the Church will be drawn into a united phalanx praying, working and striving for the one end. In this supreme effort Jesus, the Master, shows us the way. GEORGE GORDON KING, Treasurer.

News from Tennessee

The Rev. George O. Watts has assumed his new duties as Rector of St. Peter's Church, Columbia, Tenn.

The Rev. Harry F. Kellar will assume charge of Holy Cross Church, Mt. Pleasant.

The sermon at the Commencement Exercises of Columbia Institute, the Diocesan School for Girls, was preached by the Rev. P. A. Pugh, Rector of the Church of the Advent, Nashville, in St. Peter's Church, Columbia, on the fifth Sunday after Easter.

WOMAN'S WORK FOR THE KINGDOM

Annual Convention of the W. A., Diocese of Michigan City

By far the largest and most inspiring Annual Meeting of the Woman's Auxiliary of the Diocese of Michigan City was held Wednesday and Thursday, May 16-17, at St. Andrew's Church, Kokomo, Ind. It was evident that there was going to be a large attendance when the Rector of the local Church began receiving replies that there would be representatives from most of the Parishes and Missions of the Diocese. The program began at 4 o'clock on Wednesday, when the Bishop of the Diocese, the Rt. Rev. John H. White, D. D., led in the devotions, saying the Creed and Collects. The President of the Auxiliary, Miss Alice Goldthwaite, of Marion, then introduced the Rev. Dr. McKenzie, Rector of Howe Military School, who gave a most interesting and educational lecture upon the City of Jerusalem, and the East Mission, illustrated with stereopticon slides. Members of St. Andrew's Sunday School had the privilege also of attending this lecture. The Rector then made a short address of welcome to the delegates and visiting Clergy and Laymen on behalf of St. Andrew's Church and our fair city. Bishop White then addressed the Convention, commending the women of the Diocese for their splendid work the past year and welcoming to our midst the Rt. Rev. Edward Osborne, D. D., who recently resigned his Bishopric of the Diocese of Springfield, Ill. He conducted the Quiet Hour for the Auxiliary which began at 5 p. m. This was a series of meditations on the meaning of the Ascension of Jesus Christ, and the extension of the incarnate life of the Son of God, which we receive in the Blessed Sacrament of the Holy Communion. The Quiet Hour proved to be most helpful as a preparation for those who were to come on Thursday morning to the annual Corporate Communion of the Woman's Auxiliary. Not only was the seating capacity of the Parish House taxed at the afternoon session but before the hour for the evening Missionary Service all available space was occupied by a large and enthusiastic congregation which had assembled to worship and to listen to the addresses of the evening. Archdeacon Long gave the first address, the subject being "The Scattered Communicants of the Diocese." The Archdeacon is in a position to know the actual conditions in the Missionary field of the Diocese and in a most stirring and eloquent way brought to his large audience the responsibility that the Church owes to those who seldom can have the privileges of Sacraments and other blessings of the Church.

At 7:30 on Thursday morning the Auxiliary made its annual Corporate Communion, Bishop White being the Celebrant, assisted by the Rector.

It was one of the greatest privileges to the Auxiliary to have present as a speaker, Miss Julia C. Emery, last year and for many years the General Secretary of the Woman's Auxiliary in this country. Her address was on "The Pilgrimage of Prayer," which is a season of prayer in the Church which is proceeding through the whole land, having started in the East, and is to be held here beginning the tenth of June. Her talk was so simple yet so full of truth and helpful suggestion that everyone was inspired with her words. Bishop Osborne spoke for a few minutes commending the Church in this Diocese for its work and the enthusiasm shown in the worship by the people. Mrs. W. M. Pratt of Indianapolis, correspondent for the press for the work of women in the Church, gave two very interesting and helpful talks, one on the United Offering, a thank offering that is given every three years for missionary work among women in the world, the other on "The Church in Indiana."

Events, Large and Small, in the Far East

The Girls' Friendly Society has always been strong in Pennsylvania. The compactness of the Diocese, the ease of getting about and of gathering the Branches together, all tend toward the building up of a strong work. A meeting which in a less favored Diocese would mean a vast sum spent in carfare, many long and tedious hours on the way, and comparatively few at the end of the journey, here

means a negligible carfare, an accessible meeting place and a large number present. One sometimes wonders whether a metropolitan Diocese realizes its blessings and its resulting responsibility.

Two Branches have recently celebrated their 25th anniversaries—the Incarnation and Old St. Paul's. At the latter the Branch festival was combined with the observance of G. F. S. A. Week, thus making a double revel. Old St. Paul's is the City Mission Branch and there were three Branch Secretaries present at the reunion of new girls and old. The first Secretary, Mrs. Frazier, read the minutes of the first meeting in 1892; the second Secretary, Mrs. Zimmermann, after a little talk, presented each girl with a little book as souvenir; Miss Maule, the present Secretary, gave the report of the current year's work. The Branch had sent Christmas gifts to the Branches at Dixon and Baggs, two new Branches in Wyoming; and telegrams of congratulation from these two Branches were read at the anniversary. It made the East and the West seem very near that night.

The annual service for members was held in Holy Trinity Church on May third, the only Church in the city which is big enough to hold the G. F. S.; and even it would not be big enough were half the number enrolled present themselves. The banners were extremely interesting, the Italian Mission exceptionally so, with its crossed flags, American and Italian. Dr. Mockridge of St. James' Church preached on the parable of the mustard seed. The following week 600 little candidates gathered at St. Simon's Church for their annual service and Bishop Rhinelander talked to them about "Roots and Fruits," illustrated by the apple tree. One can't help noticing the prevalence of the horticultural metaphor this year.

But the really beautiful event of the season is to come on Saturday, May 26, when the Literature Department of the Diocese gives its annual entertainment. The Branch from St. Peter's Church is to present the "Midsummer Night's Dream," upon which they have spent their attention this winter. The scene of the presentation is a beautiful garden in Germantown with a gently sloping bank upon which gay rows of girls make a charmingly picturesque audience. And at the foot of the slope the events of the afternoon are staged. Long ago the Literature Department found that good reading, as good reading, was not pleasing to the modern maid; but that good books, as fuel for dramatic performance, were capable of much use. As a rule, each Branch presents a scene or a picture from its winter reading, but this year the entire honor falls to one Branch. May fair skies attend the players

Annual Meeting of the W. A. of Southern Ohio

The Forty-first Annual Meeting of the Woman's Auxiliary of the Diocese of Southern Ohio was held May 22nd and 23rd in Trinity Church, Columbus. About two hundred delegates were in attendance. Miss Elizabeth Matthews of Cincinnati was elected President, and Mrs. Henry Scarlett, Columbus, and Mrs. George P. Torrence, Hamilton, were elected Vice Presidents. Addresses were made by Bishop Reese, Rev. E. F. Chancey, Rector of Trinity Church; Mother Eva Mary of the Community of the Transfiguration; Archdeacons Reade and Dodson, and the Rev. Robert Phillips of La Grange, Ga., all on various phases of missionary work. The Auxiliary voted to try the new financial plan a second year, it having been most successful during the past year. By it the Auxiliary pledges its effort to help each Parish raise its own apportionments for Missions instead of contributing separately for Missions. During the past year the Columbus Convocation paid in full the Parish apportionments, and the other Convocations greatly increased their contributions.

General William Verbeck, proprietor of St. John's Military School at Manlius, filed a voluntary petition in bankruptcy in the Federal Court recently, with liabilities of \$137,884 and assets of \$157,548. St. John's is one of the oldest and best known military schools in the country. General Verbeck, however, owns only a part of the school property, the other part belonging to the Episcopal Diocese of Central New York.

Personal Mention

Rev. Earnest Macnalty has been appointed Priest-in-Charge of Christ Church, San Jose, Cal.

Rev. Dr. Tompkins of Philadelphia has just closed a successful Mission in St. John's Church, Jamaica Plain, Mass.

Rev. Robert B. Gault, Rector of St. James' Church, Lancaster, Pa., has been called to Trinity Church, Chambersburg, Pa.

Rev. Halsey Werlein, Jr., Rector of Trinity Church, San Jose, Cal., has passed the medical examination for a post in the officers' training corps.

Rev. C. A. Wilson, Rector of Trinity Church, Baraboo, Wis., has resigned to accept the Rectorship of Zion Church, Oconomowoc, Wis.

Rev. Frank C. Wheelock, Rector of Grace Church, Dalton, Mass., has accepted a call to St. George's Church, Lee, in the same Diocese.

The Rev. Edward Henry Eckel, for the past three years Provincial Secretary of the Southwest, has accepted the Rectorship of St. Andrew's, Fort Worth, Texas, to take effect in September.

Rev. Dr. Roderick J. Mooney, Rector of St. Peter's Church, Rockland, Maine, has resigned, to accept the Rectorship of the Church of Our Father, South Boston.

Rev. W. Copley Winslow, D. D., well known as a leading archaeologist, was married on May 24th in St. Luke's Church, Allston, Mass., to Miss Elizabeth Bruce Roelofson, Rev. Charles W. Duffield, Rector of the Parish, performing the ceremony.

Rev. Dr. Edward M. Jefferys, for eleven years Rector of St. Peter's Church, Philadelphia, has been granted a leave of absence for the duration of the war. He will go to the front as Chaplain of Army Base No. 10.

Rev. A. S. Gill, Deacon, was ordained to the Priesthood on Ascension Day in St. Paul's Church, Marquette, by the Rt. Rev. J. W. McCormick, Bishop of West Michigan. He was presented by the Rev. S. H. Alling, Rector of St. James' Church Sault Ste Marie, Mich. The Rev. Mr. Gill will have charge of Manistique and Gladstone, Diocese of Marquette, after June 1st. For the past two years he has been assisting in the "Soo" and studying under the Rector.

Annual Meeting of Church Clubs

HELD IN CINCINNATI ON MAY 18

Delegations from the Episcopal Church Clubs of the Dioceses of Colorado, Connecticut, Atlanta, Chicago, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, St. Louis, Newark, N. J., New York, Cincinnati, Cleveland, Harrisburg, Philadelphia, Rhode Island, District of Columbia, and Milwaukee, met at the Hotel Sinton for the twenty-fifth annual National Conference of Episcopal Church Clubs. Holy Communion at St. Paul's Cathedral was celebrated at 7:30 o'clock the same morning by Rt. Rev. Boyd Vincent, Bishop of the Diocese of Southern Ohio, assisted by Very Rev. Stuart B. Purves, Dean of the Cathedral.

The final list of delegates shows 84 delegates and 45 alternates have been chosen to represent their respective Clubs at this Conference. Gideon C. Wilson, Cincinnati, is President of the National Conference, and Jackson W. Sparrow, also of Cincinnati, Acting Secretary.

The Episcopal Church Club of Cincinnati was host to visiting delegates at a reception and dinner at the Hotel Sinton, and again Saturday noon at the Cincinnati Country Club, where luncheon was served.

Recently a most interesting experiment was tried in Ichang, China. The Swedish, Scottish and American Church Missions combined for a series of special services. They succeeded in securing a large heathen temple in the city—the Temple of the God of Fire—and invited the Rev. Robert E. Wood of St. Michael's Church, Wuchang, to conduct the Mission. The fire god is supposed to be especially fond of the theater and he is best propitiated by giving him a play now and then. That is why his temple is provided with a stage. The names of 373 inquirers were taken.

JUNE IS OUR BIG MONTH

We want to reach and secure the subscription of every Church family in every Parish and Mission in the United States.

CAN WE DO IT?

We MUST do it (sooner or later) if we would wipe out the disgrace that rests upon the Church, nearly every member of which subscribes for some metropolitan daily because he or she is interested in what the world thinks and is doing, but not one in a hundred of these members subscribes for a weekly Church paper that represents the whole Church in her thoughts and deeds.

Can you find a Methodist that does not subscribe for his weekly denominational paper? Is he more interested in the spread of Christ's Kingdom than we Churchmen are?

LET US WIPE OUT THIS DISGRACE

We make it possible by furnishing a well-edited paper for only ONE DOLLAR A YEAR. But we are powerless, unless you in the local Parish or Mission open the way, and use your influence, and follow our suggestions, and do your part.

WHAT IS YOUR PART?

1. If you are a subscriber, show your copy to your friends, tell them how much you like THE WITNESS, take their subscriptions and send as large a list as you can. Retain 20 cents on each subscription for some local Church work.
2. If perchance this sample copy comes into your hands, send in your subscription today—contribute your dollar—and then before the month ends, enroll your friends.
3. If you are a person of means, help this movement, and give us a liberal donation to pay the subscriptions of those who cannot afford even a dollar a year—or to send to any number of your friends. There is no work today that deserves donations more than THE WITNESS—to give it a good start.
4. If you are a member of some Guild arrange with your Rector to give us a "WITNESS WEEK" in your Parish—a week in which the members of your Guild will call on every member of the Parish in one week and secure subscriptions. Send us a complete list of addresses, and we will send a sample copy by mail and enclose a subscription envelope, and ask them to put that envelope, enclosing one dollar, on the alms-basin the next Sunday. Then during the next week make the vigorous canvass among those who did not use the envelope. Keep 20 cents of each subscription for your home work.
5. Do you know any better way? Adopt it. We care more for results than for method.

SHALL THIS MOVEMENT BE SUCCESSFUL? That depends on YOU.

We WANT to reach every Church-family during the month of June.

We CAN if you WILL. WILL YOU?

Don't delay. Every day counts. There are over a million Church families and June has only 30 days

THINK OF IT! A million families, standing shoulder to shoulder, and each contributing One Dollar—only one dollar—in a single month to bring inspiration into a million homes, and to increase the efficiency of every Parish and Mission in our land.

IS IT WORTH YOUR EFFORT? THE WITNESS, Hobart, Indiana

St. Stephen's College Receives \$10,000 Gift

St. Stephen's College is rejoicing over the gift of \$10,000, the news of which was conveyed to the College in the following letter:

"The Protestant Episcopal Society For Promoting Religion and Learning in the State of New York.

"May 10, 1917.
"To the Rev. Dr. Wm. C. Rodgers, President St. Stephen's College:

"Dear Dr. Rodgers:
"We had a special meeting of the Trustees of the Society yesterday. The Society appropriated \$10,000 for St. Stephen's College, and the Secretary has sent me a copy of the resolution, which reads as follows:

"On motion, duly seconded, it was unanimously resolved that the Society appropriate the sum of ten thousand dollars as a special gift to St. Stephen's College, to be applied toward the payment of the amount expended for the alteration of buildings at the College, this amount to be paid, if the state of the treasury permits, during the year beginning October 1, 1917.

"Yours sincerely,
(Signed) "WILLIAM HARISON,
"Treasurer."

A number of the students have left St. Stephen's College temporarily, in order to do national service. Of these, one has been called out by the Na-

tional Guard, two by the Naval Reserve, one has enlisted for service in the Mosquito Fleet, seven are in Forts Madison, Myer and Niagara barracks for training in the Reserve Officers' Training corps, and one undergraduate, together with three recent graduates of the College, is in France doing hospital service, enlisted with Unit No. 2 of the United States Army Hospital.

These twelve men represent a fifth of the year's registration, and their absence on war business will mean a quiet Commencement. Five other undergraduates are enlisted and awaiting their call. One of the younger instructors, Mr. William Sistare, Jr., has resigned his position and is in training at Plattsburg.

Announcement has been made that the President has virtually decided to appoint Roland S. Morris of Philadelphia as Ambassador to Japan, to fill the vacancy caused by the death of George W. Guthrie, late Ambassador. It will be of interest to many readers to learn that so eminent a Churchman as Mr. Morris has been decided upon for this position, and that he succeeds another prominent Churchman.

A patriotic service was held in Trinity Church, Easton, Pa., recently, the Rector, Rev. A. H. Bradshaw, having invited various patriotic organizations to be present.