

The Witness

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

PUBLISHED IN THE INTERESTS OF THE PROTESTANT EPISCOPAL CHURCH

VOL. I NO. 23

HOBART, INDIANA, JUNE 9, 1917

3 CENTS PER COPY \$1.00 A YEAR

THE CHURCH AND THE NATION

With No Uncertain Sound the Episcopate Declares for a Righteous War and Calls the Church to Service

BY BISHOP SANFORD

The duty of citizenship in time of war does not differ essentially from the obligation in time of peace. But an acute situation in the country suddenly crystallizes our responsibility for us. The Church performs no greater service to the State than that of shaping the ideals and forming the character of its people, and in that work it knows no rest. The kind of folk we are when under stress is determined chiefly by the kind of work the Church has done when the national horizon was clear. Nevertheless emergency conditions call for emergency tactics, and all of us are asking whether the Church—this Church—has not a specific duty to the nation at this time.

Assuming that none of our normal responsibilities, for worship, education or service can be ought diminished, there are three directions which our collective accountability must take.

We must, clergy and laity alike, think straight in the face of the issues presented. The Church can have no sympathy with the fanaticism which would exclaim, "Right or wrong, my country." True fealty to the nation is always to be identified with devotion to national righteousness and with nothing else. Thank God, there is no conflict of ideals now. Unless we take the attitude that physical force must never be employed either in self defense or for the protection of others, we are bound to see in Prussian ruthlessness the same call to the nation that the violence of an escaped lunatic presents to the individual. The insane drunkard who starts to shoot up the town must be restrained at any cost, and a mad autocracy, intoxicated with its own military genius, must be equally subdued. The country has never engaged in war with its feelings more detached. We have everything to lose and nothing to gain except as we share in the common liberties of mankind. This is the main issue which must be clearly distinguished. Self restraint, freedom from bitterness, sobriety, thrift and sacrifice, these are the personal virtues to be encouraged. International honor, universal brotherhood, these are the visions to be unfolded. The apostolic injunction in its widest interpretation must be impressed anew as the motive of national conduct: "Love the brotherhood, fear God, honor the king."

In the several concerns which the exigency demands Churchmen will bear their part. Each will exemplify his Christian loyalty by the way in which he performs his share of civic service. It is no part of the duty of the Church as an organization to say what each man must do, but there can be no question as to the Church's obligation to stand behind every enterprise which has for its purpose the alleviation and removal of suffering. Among such must be mentioned the Red Cross Society, the only international agency except the Church whose activities the war does not curtail, and the only fraternity which is qualified to carry out without hindrance the practice of those humanitarian principles common to all Christian bodies. To aid the work of this society is the widest and most feasible form of social service the time affords. There is no Mission so small that it cannot offer to it effective support. Guilds might very well substitute for their customary industries those which the Red Cross Society affords, and there are few of our Vestrymen or unofficial members who could not render to it some active aid.

A national crisis must also, above everything else, be a time of prayer. But let us not pray to a tribal God, or offer in Christian terms our devotion to the heathen God of War. Rather by the merits of the Universal Christ let us beseech the Father of all to accomplish His blessed will and to lead us to act and live in harmony with it. In your private devotions you will frame your petitions as the heart dictates. Such prayers will include your desires for your country's steadfastness. In our public offices prayers for the country should never be omitted. I am sure that already the clergy have seen to this. But I recommend that at Morning and Evening Prayer, at the Holy

Communion, and whenever the people assemble in His Name and Presence, the prayer for the President, for Congress, and the newly authorized Collects for the Army and Navy be freely used. So that both individually and collectively we may liberate those spiritual forces which shall bind us more closely to the Source of Omnipotent Love and strengthen our people to achieve what God would have them do.

Total Abstinence Is Endorsed

After Rev. James Empringham, Superintendent of the Church Temperance Society, had called attention to Great Britain's drink bill of a billion dollars last year, in an address at the Church of the Holy Apostles, Philadelphia, the congregation, one of the largest of our Churches in that city, passed the following resolution:

"Inasmuch as the governments of Great Britain and France are calling upon the United States to help them in furnishing food supplies, we ask the Church Temperance Society to make such representations to the Church of England and to the governments of Great Britain and France to conserve their own food supplies by prohibiting the manufacture and sale of alcohol as a beverage during the period of the war."

Afterwards, pledges were distributed, and more than a thousand members of the Parish, with its three affiliated Missions, signed cards pledging themselves to total abstinence during the war, and protesting against the manufacture and sale of liquors while the war lasts.

Bishop Suffragan for Southern Virginia

REV. DR. ARTHUR G. THOMSON ELECTED

The Rev. Arthur Conover Thomson, D. D., who is the Bishop Suffragan-Elect of the Diocese of Southern Virginia, was born in Fredericksburg, Va., in 1871, his father being the late and venerable Archdeacon E. H. Thomson of Shanghai, China. Dr. Thomson graduated from the University of Pennsylvania in 1890, and from the Theological Seminary in Virginia in 1893. He was made Deacon in 1893, and sent by Bishop Whittle to Tappahannock, in the Diocese of Virginia, where he served from 1893 to 1895, being ordained to the Priesthood in 1894.

His second Parish was in Cincinnati, O., 1895 to 1899, and came to Trinity Church, Portsmouth, in 1899, in succession to Dr. James B. Funston, who was made the Bishop of Boise.

THE BISHOP OF EAST CAROLINA STRIKES THE KEYNOTE OF PATRIOTISM

As a nation, we gradually came to the realization that it was not simply a question of waiting until insult after insult, indignity upon indignity had reached such accumulated proportions as to justify us in going to war; but that as a member of the family of nations, we had to take our stand with those other members of the family who were fighting, not simply for the preservation of their respective homes, but for civilization, for democracy, for the ideals and purposes of Him Who came and lived and died that the Kingdoms of this world might become the Kingdoms of God and of His Christ. In the momentous words of that great Christian statesman who guides the destinies of our nation with sure and steady hands:

"The task we are setting ourselves to is a great one, but the issue cannot be in doubt.

"To such a task we can dedicate our lives and our fortunes. Everything we are, and everything we have—with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles which gave her birth and happiness, and the peace she has treasured.

"God helping her she can do no other."

Dr. Thomson has served this old Colonial Church with wisdom and fidelity these eighteen years, and there are marked evidences of his efficient ministry in every feature of the Parish.

He has for a number of years been Secretary of the Diocesan Missionary Society and when a change was made in that organization he was largely instrumental in working out the plans of our Board of Diocesan Missions, of which he was made Secretary and Treasurer. He was Deputy to the last meeting of the General Convention. He married in 1894, Miss Mary Fitzhugh of Fredericksburg, Va.

Bishop Brent Preaches In Washington

The Rt. Rev. Dr. C. H. Brent, Bishop of the Philippine Islands, was in Washington on the Sunday after Ascension, and preached at St. John's Church in the morning, and at the open-air service on the Cathedral close in the afternoon. The music was furnished by the U. S. Marine Band at the afternoon service. There was a very large congregation present, and the Bishop preached a most inspiring patriotic sermon. He gave an account of his recent visit to the firing line in France, and told of his confirming seventy odd soldiers just from the trenches. He said France was bleeding in every pore, but that the transfusion of blood from America would save her life and secure the liberty of the world.

COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

DIOCESE OF BETHLEHEM CONVENTION

This being the 30th anniversary of Bishop Talbot's consecration to the Episcopate, the Convention of Bethlehem, which met at the Parish of the Good Shepherd, in Scranton, on May 21-23, was given over to a great extent to services, meetings and gatherings which fittingly commemorated the happy occasion. Six hundred men were in the Church of the Good Shepherd for the opening preliminary mass meeting on Monday night. Beautiful music, inspiring addresses, and warm greetings to the Bishop, made

Tuesday there were conferences for the delegates. In the morning, work of the Sunday Schools was considered, and in the afternoon, social service and American interests in the Caribbean. The Rev. Philip E. Osgood of the Chapel of the Mediator, Philadelphia, gave an address, which was brim full of enthusiasm and inspiration on putting enthusiasm behind all our scientific apparatus in teacher and Church School teaching, which he stressed as "training the child, rather than simply teaching him".

In the evening, the Convention proper opened with Evensong.

During the routine business of the Convention, the Rev. R. P. Kreidler presented a resolution urging the powers of government to do away with the manufacture of spirituous liquors which are made from grain.

At a Choral Celebration of the Holy Communion at 11 o'clock, on Tuesday, the Bishop of Connecticut was the preacher. Bishop Brewster, in a most eloquent address, paid a loving and beautiful tribute to Bishop Talbot, saying that his life as a Bishop of the Church had always been one of optimism and Christian courage, lived in faith, hope and love.

After this service, there was a luncheon at the Country Club for all the delegates. The Rev. Howard W. Diller, Rector of Trinity Church, Pottsville, was toastmaster, and introduced Bishop Murray and Bishop Garland, who both paid their tribute of love and admiration to the Bishop of Bethlehem.

Mr. Diller gracefully presented to the Bishop, with the sincere love of all his people, a purse of over one thousand dollars.

A PATRIOTIC CONVENTION AND BISHOP

The Council, which met for its first sessions on the evening of May 14th at All Saints' Cathedral, Indianapolis, was concerned chiefly with routine and Diocesan affairs, but through the whole of the proceedings there ran a note striking fervent patriotism. The Bishop in his addresses announced that he had offered himself for any non-combatant service. Later the Convention expressed its congratulations and Godspeed was tendered to the Bishop because of his offer to his country. Moreover, Bishop Francis was granted leave of absence from the Diocese in order that he may go to Africa with the Commission on the Sudan.

The time of the Convention was largely taken up with a consideration of the revised constitution, which was finally approved. It went on record as asking for prohibition as a war measure and pledged the whole-hearted and loyal support of the Diocese to the government of the United States. On the closing evening of the Convention a dinner, complimentary to the delegates was held. Rev. Dr. Lewis Brown acted as toastmaster. Other speakers included Bishop Francis, who spoke on the "Aftermath of the Convention"; Rev. A. L. Murray on the "Grammar of Ascent"; Rev. J. W. Comfort on "A Revival in the Diocese"; and Rev. J. E. Sulger on "Church Optimism". The Standing Committee was changed by the substitution of the names of Rev. William Burrows and J. D. Bigelow to replace those of G. P. Torrence, removed from the Diocese, and W. W. Hudson.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

THE COLLECT

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

"In this short prayer we have a train of consequences traced in the spiritual world; a golden chain with several links in it, the first link suspended from the Throne of God and the last link again attached to that Throne. We have a sense of human weakness leading to trust in God; trust expressing itself in prayer; prayer fetching down grace; grace enabling us to keep the commandments; observance of the commandments winning the smile and favor of God."—Dr. Goulburn.

Certainly we do need help to keep God's commandments. The close of every day brings home to us the humiliations that come from the sins and failures brought about by "the weakness of our mortal nature." On the other hand how seldom we acknowledge that our good deeds are the work of God. How seldom do we think back of a good deed and say, "to God be the glory."

This first Sunday of practical teachings starts out with the very practical suggestion that we keep God to the front, and not put him in the background of our lives. How many of us give God the "tag" end of the day, when everything else is out of the way? How many of us try to carry the thought of God into all the varied occupations of the day, daily practicing the presence of God? How many of us plan our work with the idea of "pleasing God in word and deed"? How many of us consciously seek that grace which alone pleases God and makes us capable of serving Him? "He is the strength of them that put their trust in Him." As the Latin phrase has it, "Ascend the prayer; descends the grace." Let us make it a rule of life to seek that grace daily and take heed that we do not receive it in vain.

As we look over the teachings from Advent till Trinity and recall all that God has done for you, realize that the teachings from now on are to show you how to do something for yourselves. And the very first and biggest thing to do is to realize your own weakness, and resolve to bring to that weakness the strength of the Almighty and Most Merciful Father, the Grace of our Lord Jesus Christ, and the invigorating, subtle power of the Holy Ghost.

THE EPISTLE

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God loveth his brother also.—I St. John iv:7.

God is love! God is love! Twice is this interpretation of God insisted upon in this Epistle. This is a good thought to carry into the pathway of holy living, and we who call ourselves Christians must endeavor rightly to interpret that love to our fellow men. It is one thing to be "born of God;" it is quite another thing to be "like" God in love. To grow like one's father is to know about one's father. And one proof of our likeness to God is to see in other sons the likeness of the common Father, and to love others as brethren.

We have not advanced very far in this business and art of loving. We love those who love us; we do good to those who do good to us; but beyond that we have progressed but very little. If you doubt this try to raise money for philanthropic purposes with this Epistle as a reason and see how much you get in a day. The great war is helping us realize how far away we are from the likeness of God. But it has also shown men how to give for something, someone from whom they will receive nothing in return. Surely mortal nature is still very weak, and falls far short of what God expects in this one point of loving one another.

"There is no fear in love"—but note it is only perfect love that can cast out fear. With this truth of the love of God must one always balance the counter truth of the justice of God?

Bishop Doane writes: "We have need to be somewhat upon our guard, in our interpretation of this thought, 'there is no fear in love.' The weakness of our mortal nature'; the fact that 'without God we can do no good thing'; the suggested possibility that we may 'keep God's commandments' and yet not please Him; the full statement of the doctrine of the Atonement, which by the very preciousness of the propitiation reveals at once the hatefulness and the danger of sin; and the warning of 'the day of judgment'; all these, before we reach the teaching of the Gospel, declare to us the 'fear and trembling' with which we are to work out our own salvation."

Only those who are "made perfect in love;" only those, that is to say, whose love fulfils God's law, have no need to fear. People have been known to slip down towards hell by luxuriating in the misunderstood phrase that "God is love." I want to warn you against using that phrase as a shibboleth or a passport to "easy going" religious living. Just remember that loving God involves running the whole gamut of a social, political, industrial revolution which will put all men as brethren in one family with God as their Father, their Elder Brother, their Guide, Philosopher and Friend. A job that means blood, tears, sweat, work, suffering, and which if you do not take your part, is going to mean hell, destruction and "a great gulf fixed" for you.

THE GOSPEL

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to

my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—St. Luke xvi:19.

Of course one might fare sumptuously every day if he were certain that if everyone else was not faring sumptuously it was their own fault, and not his. To fare sumptuously has this danger that it makes one "heavy," and "oblivious" to certain very serious social obligations which may be at one's own gate. The reason the certain rich man did not "dwell in God" lay in the fact that if he even saw his brother, he knew him not, therefore he loved him not. He was indifferent! That was the sin which put the rich man in torment. That rich man, called by many "Dives," had had some religious teaching: he knew that he ought to say Father Abraham; but his religion evidently was not a social religion. He was the type of man concerning whom Jesus asked, "If you love those only who love you what reward have you?" Evidently such folk, indifferent to the needs of those who are not able to love you, do not inherit a place near the heart of Him Who is love.

A man who follows Christ has to keep in his mind that "everlasting" is equally applied by Jesus to "punishment" as well as "life." And we must also remember that "the element of eternity attaches not to the place or the punishment, but to the person. Here life is temporary, therefore its joys or sorrows have an end. There, life is eternal, therefore its joys or sorrows have no end." The purpose of the judgment day which is to deal with quick and dead is but to proclaim and put in force the sentence which each man will have decided for himself, and to publish before men and angels the justice of each decision.

"Cool my tongue." Listen to Bishop Doane: "Dives had cultivated appetites which grew by what they fed on, and so he 'carnalized his soul.' His soul had no spiritual appetites. All the satisfaction it got came through the flesh. When the flesh was gone, the pleasures that came through them are gone. And so the only desires the soul had been fed could not be gratified. The 'hell' for Dives was that his soul was 'eternally insatiable.' Dear friend, all the senses are avenues to the soul. Examine yourself seriously on how and what you teach your soul to crave through sight, smell, touch, taste, hearing."

"They will not be persuaded if one rose from the dead." You cannot do much with an indifferent man. Unless a man will use the means for saving his own soul which God has put within his reach there does not seem to be any hope for him. The sin of indifference to one's own spiritual future, and the spiritual welfare of every other person brought into this world spells a Gospel which has no comfort, no peace, no good in it. "It" spells torment, sorrow, remorse, shame, hell to that man who is indifferent to his own spiritual condition and goes on the theory that "he should worry" about conditions in his town, his state, his country and the world. Oh wake up and show God that you love Him and realize why He died upon a Cross, and do your "bit" before it is too late. F. S. W.

The Trinity in Prayer and Service

There is a great organization in the Church whose spirit is embodied in its two rules—the Rule of Prayer and the Rule of Service.

Prayer and Service. They sum up all human and Divine relationships, they sum up God's duty to man, and man's duty to God, and man's duty to man.

The idea of brotherhood is inherent in the Deity. God is not alone in his Personality. He does not exist alone in awful loneliness and sovereignty. And the idea of the social life of God we express in the Trinity—three Persons living in a community of Divine interests.

God said: "Let us make man in Our image." This is the first expression of the social life of God.

God would share His immortality, His happiness, His life. The Persons of the Trinity would speak and work together, would give themselves in service, that God might scatter His happiness and life and love over un-

COMMENTS ON THE NEW LECTIONARY

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

FIRST SUNDAY AFTER TRINITY

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. aft. Trinity	Josh 11:10-end Is. 48:12-end	John 1:35-end	Is. 49	Acts 11:1-26
M.	Josh. 13:1-14	Matt. 4:23; 5:16	Wis. 7:1-14	11:27; 12-end
Tu.	14	5:17-30	7:15-end	13:1-13
W.	18:1-10	5:31-end	8:1-18	13:14-42
Th.	20:1; 21:12	6:1-18	9	13:43-end
F.	22	6:19-end	10	14:1-18
S.	23	7:1-20	11:1-22	14:19-end
2 S. aft. Trinity	24 Eccl. 2	John 2:1-22	Is. 65	15:1-31

The usually accepted formula, "Doctrine and Duty", for the two halves, respectively, of the Church year is a very inadequate and even incorrect presentation of the Christian religion, as also the teaching of the Prayer Book. Christianity is a life, even the life of God in the soul; and the first half (after Advent) of the Church year presents the Divine, spiritual, eternal life, as it was manifested in our Lord; while the second half, from Pentecost on, presents that same life in the believer and in the Church. This is beautifully brought out in the Eucharistic services. For instance, on Whitsunday we commemorate, of course, the coming of the Holy Spirit; on the next Sunday, commonly called Trinity Sunday, the necessity of being "born anew" by the Spirit is stressed, while on the next Sunday the definition of the regenerate life is given as love: "Whosoever loveth is born of God and knoweth God", and so on. With this conception of the second half of the year, agrees the assignment of Old Testament and New Testament history in our tables—the experience of God's redeemed people in the Kingdom of God on earth, in Christian and pre-Christian stages.

The first lesson for Sunday morning is a summary of the conquest of Canaan by Joshua. We must here face the fact that such narratives are by many sensitive souls regarded as brutal and unedifying. But if the poet-scientist who trusted that "God was love indeed, and love creation's final law", did not hide from himself the fact that "Nature red in tooth and claw with ravine, shrieked against his creed", and if Drummond (Ascent of Man) could trace a growing love story in evolution, there is still greater reason why students of the God of

revelation should "look to the pit whence we are digged". What we have in the study of the conquest is the interpretation of much history, lower civilization being succeeded by higher ones. It is "brutality", but not "without a soul". Moreover, it is our aim constantly to bring out the contrast of the new Covenant with the old, as on this Sunday, when we give for the second lesson the picture of Him whom Joshua typified, and who "overcame the world" for us. Yet again, our congregations should be taught the spiritual core of the Old Testament narratives. Evil is to be utterly annihilated, and even after we have entered upon the Promised Land or received the gift of the Indwelling Spirit, there is still a struggle. The Old Testament alternate, based on redemption, stresses, in line with the Collect, evangelical or spiritual obedience, Babylon typifying the power of evil from which we have been redeemed.

The Second lesson Sunday evening (Acts xi:1-26) gives the second step in the expansion of the Church under the influence of the Holy Spirit, and is related to the thought of the Epistle that the Church is the Saviour of the whole world, and is backed by Isaiah's missionary message (49).

The week day lessons continue the course readings in each case. It may here be explained that for the second lessons on Sunday mornings up to and inclusive of the eighteenth Sunday after Trinity, we depart from the effort plan of correlating the second lesson with the first, and present the portrait of the Christ as given in the Gospel of St. John as being that realization of our Lord's true character at which the disciples arrived through the inspiration of the Pentecostal gift of the Spirit.

told worlds, and to multitudes of unborn generations.

And there came a higher act of service in the Godhead.

There came, as the human years rolled on, the time when God said: "Let Us go down and redeem man, whom We have made in Our image, for he has grown forgetful of his birthright, he has been mastered by the things of the world in which We placed him, he has been mastered by the flesh in which We made him, he has marred the image of God in which We made him."

And so Christ came down to give Himself in the highest act of service of which we can conceive.

And all His life was a living up to and a living out of the principles of Prayer and Service.

Every day He brought some man within the hearing of the sound of the Gospel, and He brought the Gospel by His words and deeds to the hearing of some man.

Nicodemus came to Him by night, and Jesus spoke to him words which afterwards bore fruit in an open confession in a moment of danger. He did an unaccustomed social kindness to Zaccheus, and salvation came to Zaccheus' house. He spoke to a young man who thought himself incorruptible, and showed him the weak place in his moral armor. He toiled and spent Himself in acts of service to men and women. And strength came to Christ for this service through prayer. He never undertook any great work without praying over it, asking His Father's will and help. Before choosing His twelve Apostles, He prays. Must His prayer not have been that God would direct and bless His choice?

His whole earthly life was an act of service, made possible by an act of prayer.

And that spirit has passed into His religion.

It is a familiar thought that Christ exemplified that principle of the social character of His religion by sending His disciples "two and two" to do their work in the ministry.

He thought that men could best work together and pray together. And so we speak of "the company of the Apostles", men who worked for the extension of Christ's Kingdom, who shared their toil and travel, who to-

gether lifted up their hands in prayer, or stretched out their hands in service to their fellow men. Together Peter and John go up to the Temple to pray, together heal the impotent man.

In company they bore their sorrows and their persecutions; together they sang praises in prison; together they clung as they awaited the spring of the wild beasts in the arena; together they died, and together they are commemorated—Simon and Jude, Philip and James.

In that blessed company the Church has left them and keeps their yearly festivals together.

So the principles which began in the Counsels of the Trinity still live and animate Christians.

Still our prayer is social. It begins, "OUR Father"; still our service book is "Common Prayer".

And still, with methods of a new day and ideals of a modern service, Christians seek to make their brothers realize that they are made "in the image of God". H. J. M.

Dean Phillips Quietly Passes Away

Rev. Dr. D. S. Phillips, the Senior Presbyterian of the Diocese of Chicago, Dean of the Southern Deanery since 1879, for many years Rector of St. Paul's Church, Kankakee, and for several years Past Rector-Emeritis, died peacefully in his sleep on the evening of Wednesday, May 20th. He had assisted in the services in the Parish Church on the preceding Sunday.

He was a splendid man, dearly loved in his Parish and throughout the Diocese—a leader among men. Had it not been for the affliction of deafness which he bore for many years, he would have been called to the highest honors and responsibilities the Church could give. He was laid to rest from the Parish Church where he had ministered so many years, Bishop Anderson preaching a sermon on "The Hope of Immortality," and Rev. J. H. Edwards, a life-long friend, making a suitable address.

In the will of Hon. Joseph Choate a bequest of \$10,000 was left to St. Paul's Church, Stockbridge, Mass.

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXIV

Born of the Virgin Mary

The Creed makes Jesus Christ the center of the Christian Faith. So we find in the New Testament that the central thought of the Apostles' preaching was "this same Jesus who was crucified is Lord and Christ." It was the message of a living Christ—not of one who came to earth and died, and has become a mere figure in past history, but the message of one who "was dead, and is alive again forevermore." It was "God, manifested in the flesh, believed on in the world, received up into Glory."

BORN OF THE VIRGIN MARY

The manifestation in this world began with a miracle, "born of the Virgin Mary," and ended with a miracle, "rose again from the dead." Of these two miracles the second came first in the knowledge of the early Church. The Apostles, no doubt, knew nothing of our Lord's miraculous birth until after His Resurrection and Ascension. Until then they would not be prepared to receive the Christmas mystery. They had to know Christ Himself first; to become familiar with the miracle of His spotless life, his consciousness of oneness with the Father, His power to work miracles. And then they had to know Him in the glory of His Resurrection before they were prepared to receive the mystery of His birth.

NOT IN THE EARLIEST GOSPEL

This same course of preparation for this mystery they included in their teaching. As God had led them, so they led their early converts. So we find that the Virgin Birth was not contained in the earliest Gospel (St. Mark's), which is the Gospel for Catechumens, under instruction for Baptism. That Gospel begins naturally, with true pedagogic instinct, with the preaching of John the Baptist, which formed the natural "point of contact" for that generation, and

an introduction to the figure of Christ. The Gospels of St. Matthew and St. Luke, written for Christian believers, who were already instructed, very naturally and rightly contain the story of our Lord's birth of the Virgin Mary. It belongs in Christian doctrine, but it must come as the last thing in the teaching instead of the first.

BEGINNING AT THE WRONG END

Controversies over the doctrine of our Lord's miraculous birth usually begin at the wrong end. The man who does not believe in the Incarnation and who tries to explain away the Resurrection, will not believe in the Virgin birth, and there is no use trying to argue with him about it. He cannot be prepared to believe until he has accepted the Resurrection and the Incarnation. The man who does accept these two facts finds no difficulty whatever in the Virgin birth. To him it is wholly natural and fitting as the beginning of the manifestation of God in human nature.

To persuade the world we must, therefore, begin as God began with the Apostle, with the Person of Christ. Men must become familiar with that holy life, so unique and apart from all others. They must believe in the Risen Lord, and at once, by the Resurrection, He is put in a class all by Himself. Still more, with the early Church, the man must come to see how the Risen Lord comes into living union with all His disciples so that all can say with St. Paul, "Now I live, yet not I, but Christ liveth in me." The Book of Acts is not the "acts of the Apostles"—the earliest title is simply "Acts." It is the book of the acts of the Risen Lord, through His Church. The whole history of the Church, and the whole spiritual life of each believer, is the record of Christ's power Who dwells in men.

Only one who is God can so come into personal union with all believers, and so we are prepared to hear that He Who is God manifested in human nature was born by a miracle.

J. H. Y.

A Little Sermon From the Pews

By Prof. K. G. Smith, Ames, Iowa

BUSY MEN

A long time ago, God said to Adam, "In the sweat of thy face shalt thou eat bread". In plain, every-day language, this means that in this world we are not to get something for nothing. We are to "get busy". Ever since the time of Adam, men have been trying to evade this law, and to get something without honest effort. God has always shown His displeasure at such procedure, and one commandment, "Thou shalt not steal", directly forbids it. Stealing is taking that for which we have given no fair equivalent. Looking for easy money is a dangerous pastime. Achan was stoned when he tried to abstract booty for his own private use from the general pile. Gehazi thought he saw a chance to get a little easy money from Naaman, and used a plausible lie instead of a revolver to hold him up. We know what happened to him.

On the other hand, God has shown a preference for busy men when He wanted some one for a great work. Moses was not summoned to be a leader of the Israelites while he was a gentleman of leisure lazily smoking Egyptian cigarettes at the court of Pharaoh. He was married and tending sheep on his father-in-law's ranch when called by the voice from the burning bush. Elisha was not lying in the shade, with his straw hat over his face, waiting for the dinner bell, when Elijah dropped his mantle upon his shoulders. He was plowing with twelve yoke of oxen, and handling the twelfth himself, as well as bossing the rest—a busy farmer, and one who was doing his duty in food production.

When Samuel went to Bethlehem to look for one to be anointed king, about everybody took a holiday. He asked for Jesse and his sons, and I imagine that Father Jesse had given the big boys all a holiday, for they

were right on hand when summoned before Samuel. Jesse must have been sorely puzzled at seeing Samuel refuse his three stalwart sons, any one of whom, in his estimation, at least, would make a good king. Samuel, too, was worried, for he said anxiously, "Have you no other sons?" "Yes," said Jesse, "there's one out tending sheep". (The one busy man in the whole family, and no one had noticed it.) David came running up, and I feel sure the old prophet's eyes twinkled under his shaggy brows as he looked at Jesse and the big brothers standing by, and said, "It seems to me that a boy who sticks to his work and tends the sheep, while his father and brothers take a holiday, has the right stuff in him for a king", and then added, slowly and impressively, "The Lord hath anointed thee king over Israel".

Christ was a busy man. His first recorded words are, "Wist ye not that I must be about My Father's business"? He constantly laid emphasis on doing the right, rather than simply avoiding the wrong. When St. John asked for proofs of His Messiahship, He didn't cite Scripture and lay stress on His blameless life. He said: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Gospel preached unto them". His disciples were busy men, and ever since their day, successful Priests and useful Laymen have been busy men. I once heard of a very saintly man who advertised for a place where his pious example would be considered an equivalent for board. Too many Laymen are inclined to overestimate the value of their pious example as an equivalent for what the Church gives them. Church work ought not to be done by only a few. All ought to get busy.

KENNETH G. SMITH.

The Bishop of Pennsylvania and the Bishop-Coadjutor of Virginia have been selected to take the places of the late Bishop of Western New York and the Bishop of Atlanta, on the Joint Commission on Revision of the Prayer Book.

Chats With the Editors

We have always wished the contents of THE WITNESS to represent the best thought of the Church. Our aim has been to provide our readers with such a variety that each reader should find something in each issue of particular inspiration and value for himself.

The Editors have considered themselves particularly fortunate in their contributors. Men of various schools of thought in the Church, but all with the deepest loyalty, have given us of their best freely and without remuneration.

"Performance rather than promise" has been our slogan. Let each issue speak for itself.

In an early issue we stated we expected to publish articles by the leading men of the Church, and others equally as good, by men less known. We have kept our word.

Now we are able to announce a list of contributors among our Bishops—men who are doing things—busy men, who are interested in the success of THE WITNESS, and are willing to take the time out of their busy lives to write things of value concerning "Christ and His Church".

The Presiding Bishop, Dr. Tuttle, the "grand old man" of the Church, as he is so affectionately known, will soon contribute to our columns. Watch for his article. It will be worth reading.

No Bishop has a more incisive, persuasive and virile style of address than the great, big-brained and far-sighted Bishop of Chicago. In many respects he excels even that great preacher, the Bishop of London, whom he much resembles. Last Lent, Dr. Anderson delivered, at the noon day services in Chicago, a remarkable series of short addresses. Fortunately, though extemporaneous, they were stenographically reported, and now, through the courtesy of the Bishop and the Chicago Church Club, our readers will have the privilege of reading these spiritual addresses. Their topics are, "Power", "Contact With God", "Contact With the World", "Points of Contact", "Contact With the Spirit of God".

Bishop Hall is widely known as a great theologian, who has the faculty of popular presentation of the truths of Christianity. Several series of lectures before bodies of students and others attest to this power of the Bishop of Vermont. Bishop Hall has promised to contribute to our columns.

One of the most popular preachers in the Church is Dr. Woodcock, Bishop of Kentucky. He has sent us an article which will soon appear. Our readers will thank the Bishop for his words.

The Bishop of Iowa is known as a keen student of human nature. In administering his Diocese he has shown unfailing sympathy for the problems and conditions confronting the Clergy and Laity. In "An Open Letter to a Layman", Bishop Morrison says some things which all Laymen, and Clergy, too, will find of value. This contribution is due to appear in an early issue of THE WITNESS.

"The Christus" in Film

Devout clergy and laity tend to look askance at all efforts to picture on the stage the person of our Lord, but it is worth considering whether or not a fairly reverent dramatic presentation of His sacred story may not be just as free from fault as is the average sermon or service. Of the many religious characterizations on the stage it is doubtful if any of them was ever so offensive to refined and Churchly ears as are the various actions and words of a Billy Sunday in trying to win the attention of multitudes to the saying facts of the life of Jesus. The aim of all good men should be to persuade the crowd to see Jesus. If a film can do it, then practical wisdom and loyalty urge us to use a film, for the salvation of the world depends on getting the Divine Master vividly into the consciousness of human beings of every kind.

New York City is now given opportunity to witness, in a film called "The Christus," a specially reverent treatment of the Gospel, beginning with the Annunciation and ending with the Ascension. Many of the pictures are moving reproductions of great paintings. The Last Supper, for example, is a remarkably effective representation of Da Vinci's masterpiece, somewhat spoiled, perhaps, by the figure of our Lord being made to rise slowly, as Parsifal does, with the chalice held aloft in a brilliant light, until a dove hovers directly over it. Wherever the film abides by Scriptural narration it is impressive and stirring. Wherever it interpolates or departs from the

Gospel story, as it does occasionally, the effect is somewhat sentimental and not always in taste. The words from the Gospel itself are used in many of the announcements, but now and then the language is too much like the rather common dialect of most moving picture concerns, a stilted grandiose style, neither natural nor impressive.

Taken as a whole, however, the story is powerfully expressive of the reality of the events in the life of the Saviour. Pasquali, who represents the sacred person, is a striking and winning figure as he moves about among the little children, or drives the buyers and sellers out of the temple, or permits the weeping woman to anoint and dry his feet. He is all that one could desire in the trial scenes, with his sad and worn face suggestive of the Da Vinci or the Muncasky models, always mightily superior, no matter what indignities soldiers or mobs inflicted. One shivers in horror to see his body writhe on the cross. But surely what is needed now as ever is a world taught to shrink from terrible cruelty in war and selfish violence, and if a film of this sort will aid in creating such a wholesome revolt, then the work of the film is at least as desirable as is that of the more sensational methods of numerous revivalists and preachers.

JOSEPH SHEERIN.

N. Y. Churchman's Association Meeting

Five priests of the Roman Church and one eminent Roman Catholic layman were guests at the recent meeting of the New York Churchman's Association, where 75 of our own clergy sat down with them to luncheon. The chief speaker was Monsignor Barnes, said to have been once a member of the Church of England, but now a well known Roman Catholic scholar and teacher in Cambridge, England. He was invited to speak because of his scholarly interest in the question of the validity of English orders.

After a passing reference to Dr. Palmieri, whom he described as misquoted with reference to his claim that the Vatican was to re-open the investigation as to the legitimacy of the Apostolic succession in the Church of England, Monsignor Barnes proceeded to outline interestingly his own researches in the same direction. He spoke especially from the standpoint of the mooted consecration of Bishop Barlow, one of the consecrators of Queen Elizabeth's Archbishop of Canterbury, Dr. Parker.

According to Dr. Barnes, most of the official documents relating to the consecration of Dr. Barlow were mutilated or missing, and he suggested that the evidence pointed to this being done purposely by high authority, traceable even to Henry VIII himself, who, he said, hoped thus to prove that a Bishop was as much a Bishop if appointed by the King as he was by Episcopal ordination or by decree of the Pope.

While leaving the question with an appearance of being open, though casting suspicion on Henry's tampering with official records in the interests of his peculiar supremacy theory, there were those present who felt that the shrewd English Monsignor left the gates open for a more reasonable and logical surmise, namely, that Roman Catholics did the excision of documents since they themselves could profit more by this act than any other party. Dr. Barnes privately expressed surprise after the meeting that there was no critical opposition to his statements, he having only intended to arouse debate as an advocate of a debatable theory, but he forgot that he came prepared, whereas others did not even know the subject.

Bishop Courtney, who heard only the end of this interesting presentation of history by the Monsignor, showed by a few keen remarks what might have been done to demolish the falacious premises if anyone so well informed and gifted in powers of expression as the Bishop were to attempt to make a serious reply. It is worth noting that very few of the men who are supposed to be specially interested in holding fast to historic succession were present to hear Monsignor Barnes. This may be significant of indifference to Roman assumptions.

There was a fascinating little impromptu address made by Mr. Shayne Leslie, editor of the Dublin Review, who came in the train of the Monsignor. According to his witty manner of putting it, Dr. Barnes is gifted in finding "back stairs" ways of overthrowing the verdicts of history. There was no doubt of his good nature in doing so, and it was a rare treat to see him at work in his mental gyrations.

JAMES SHEERIN.

Grain for Food Only

Dean Massie of Christ Cathedral, Lexington, Ky., Writes a Strong Letter to the Governor

May 7, 1917.

His Excellency, Governor A. O. Stanley, Frankfort, Kentucky:

Dear Sir:

I received last week a notice sent over the telephone to the Clergymen of Kentucky, in which notice you and certain prominent ministers in this state requested the Clergy of Kentucky to preach, on May 6th, on the subject of "Food Production". This was done in view of the present crisis owing to the war.

I at once changed my plans for Sunday, and, as a good citizen, immediately acceded to your request; and in view of your interest in that matter and the propriety of your urging an increase in food production in this State, I am venturing to write to you suggesting further action on your part looking towards food conservation in our State.

You probably remember that Herbert C. Hoover has just said: "If we do not economize in foodstuffs, we stand a grave chance of losing the war."

Concerning Mr. Hoover, The Outlook says: "He is in all probability better qualified to speak on the food problems of the world than any other man." Also you are probably aware that a bulletin has been issued, signed by such experts as Irving Fisher of Yale and T. N. Carver of Harvard, and others, stating that in one year in the United States, and not counting alcohol used for other than beverage purposes, there was consumed in brewing and distilling enough food to feed seven millions of men for one year.

In view of the facts thus made known by these high authorities, I respectfully suggest that you ask the ministers and other citizens to take part in a propaganda in this State looking to the using of grain for food rather than for brewing and distilling alcoholic beverages during the progress and continuance of the war.

I am informed that some of the distillers in this State, actuated by patriotic purposes, have already announced their intention of using little or no grain for distilling alcoholic beverages in the immediate future; and I am inclined to believe that brewers and distillers throughout our State will be likely to consider favorably recommendations from you having in view food conservation from patriotic motives during the progress of this war. And I further believe that such a recommendation coming from you at this time would meet with very general approval on the part of the citizens throughout our State.

I shall be glad if you will honor me with a reply to this communication; and I trust that you agree with me that the correspondence is suitable matter for giving to the press.

Yours faithfully,
ROBERT K. MASSIE.

Rev. Dr. McKim's Call to Prayer

The Rev. Randolph McKim, D. D., Rector of the Church of the Epiphany and one of the most influential clergymen in Washington, has been from the beginning of the European war decidedly a militant. He has in front of his Church a large sign reading: "THE WAR—A CALL TO PRAYER." "This Church is open all day for prayer and intercession. You are invited to come in and pray for the President and all in authority, for our allies, for doctors and nurses, for our enemies, for the wounded and dying, for prisoners, for the anxious and sorrowful—and for a just and righteous peace."

Warning

A young man of excellent address, so I am advised, who gives his name as Beckenridge, is traveling through the eastern Dioceses representing himself as a parishioner and friend of mine, and with his pleasant manners is commending himself to the clergy. In some instances he asks permission to give lectures on aspects of the war. I am also advised that he attempts to discourage men in college from enlisting, and also discloses decided pro-German tendencies. Many of the clergy have written or telegraphed me with reference to him, and I beg to say that no young man bearing this name is connected with St. Mark's Parish or has any authorization from me.

JAMES E. FREEMAN,
St. Mark's Church, Minneapolis, Minn.

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

Bishop Lawrence preached in his Cathedral on Sunday, June 3, taking as his text, "Registration". It was a plea for loyalty and service.

The Convocation of the Missionary District of Eastern Oregon, which was to have been held the latter part of May, has been postponed until Fall.

The Annual Council of the Diocese of Fond du Lac has been postponed from June 5-6 to June 12-13, because of the former opening date being the registration day for conscription.

Memorial Day was observed with a special noonday service at St. Paul's Cathedral, Boston, the address being made by the Rev. Ralph M. Harper, Rector of St. John's Church, Winthrop.

A joint service of all the Episcopal Churches of the Bay cities was held in St. Mark's Church, Berkeley, California, on May 17. The music was especially well sung by a joint choir of 100 voices, selected from the various Churches in the district.

A number of young men, candidates for holy orders in the Philadelphia Divinity School, have enrolled in the army for Red Cross or Y. M. C. A. work, among them Richard Furley, who has enrolled in the Philadelphia Hospital Unit.

St. Michael's Church, Mt. Pleasant, Iowa, Rev. Felix Pickworth, Rector, is to be rebuilt. The contemplated improvements will make this old building modern in every respect, and will add to its architectural beauty.

Ground was broken on May 17 for a new Parish House to be built in connection with All Saints' Church, Lockport, N. Y., at a cost of \$5,000. The building will be between the vicarage and the chapel, and will have many conveniences for its purpose.

At a farewell dinner given by the Church Club of Erie, Pa., Bishop Israel was the guest of honor before leaving for the front. Dean Marquis, who is in charge of the Welfare Department of the Ford Co., Detroit, spoke on "The Human Side of the Great Industry".

A large steel flag pole, flying the American colors, has been placed on the lawn of Christ Church, Rochester, N. Y. (Rev. David L. Ferris, Rector). The flag was unfurled in the presence of a large attendance of Church people.

The Red Cross is using as headquarters, both in Sheboygan, Wis., and in Ripon, Wis., the Episcopal Church Parish Houses. The organization of the Fond du Lac Chapter of the Red Cross, one of the strongest in the State, was the result of the efforts of Dean Bell of the Cathedral.

Plans have been completed for the erection of a chapel at Johnson City, in the Diocese of Western New York. The Rev. Dr. Hegeman of Binghamton, N. Y., who has the matter in charge, announces that a Parish will be immediately organized at Johnson City. The new chapel will seat about 250 people.

St. Paul's Cathedral, Boston has secured a farm at Whitefield, N. H., and with the assistance of a dozen or more young men of the Parish, and the direction of an experienced farmer, cultivation of the farm is to be undertaken by the people of St. Paul's, as a patriotic service to the country.

Improvements are to be made this Summer on the property of St. Paul's Church, Brainerd, Minn. The church building is to be raised and a new basement erected, which will be used for a Guild Hall and class rooms for the Sunday School. The building will be thoroughly repaired. It is expected that \$4,500 will cover the cost of the improvements.

Four young men, Allen Evans, Jr., R. E. Hartwell of the Philadelphia Divinity School, Frederick Halsey of the General Theological Seminary and H. E. Lucas of the Berkeley Divinity School are assisting Chaplain Dickins of the Philadelphia navy yard,

who is working among the 10,000 sailors and marines stationed at League Island. A tent has been purchased for this work from gifts from St. Stephen's Church and St. James' Church, Philadelphia.

The members of St. Peter's Church, Hazelton, Pennsylvania, are congratulating themselves over the presentation to the Parish of two handsome silk flags, one of which is carried in all processions of the Choir, following the Cross. The other one will be used in the Sunday School and hung in the Parish House. The Parish House is decorated with small flags of the allies.

Grace Church, Jefferson City, Mo., Rev. George L. Barnes, Rector, held a meeting for prayers for the nation, the President and the military, on Registration Day, June 5. The service was attended by the patriotic societies, many of the State officials, and the Clergy of the other Churches in Jefferson. It was a real "prayer meeting".

On the afternoon of Ascension Day the corner-stone of Whitby Hall, Washington, D. C., was laid near the National Cathedral School for Girls by the Bishop of Washington. This building will include a fine gymnasium for the girls, and also provide handsome dormitories for some twenty new pupils. The old building is full to overflowing, and there is a large waiting list.

The Rev. Edward Henry Eckel, Provincial Secretary of the Southwest, preached the baccalaureate sermon at the State A. and M. College, Stillwater, Oklahoma, on Sunday, May 20th, and the G. A. R. Memorial sermon at Warrensburg, Mo., the following Sunday. He will officiate at Fort Worth on two Sundays early in June, and later in the month will conduct a "School of Missions" for several days, deliver a popular night lecture, and preach two Sunday sermons at the South Texas Chautauqua, at Kemah, on Trinity Bay, near Galveston.

Foregoing the usual custom of their Annual Parish Dinner, the congregation of Christ Church, St. Joseph, Mo., decided to take the money which would be spent on this dinner and give it to purchase materials from which to fashion hospital supplies and wearing apparel for the soldiers on the front. For the dinner there was substituted a debate on "Shall Col. Roosevelt be sent to France?" in which Lewis T. Golding took the affirmative and R. A. Brown the negative. Rev. C. Hely-Moloney, the Rector, presiding. At the close of the debate, a vote of thanks was tendered the participants in the debate by all present. There was no verdict.

St. Stephen's pro-Cathedral and the Chapel of the Ascension, Portland, Oregon, are kept open daily for the benefit of those who may wish to offer prayers during the time of war. Large signs call the people to prayer "for the President of the United States and all in authority; for sailors, soldiers and airmen; for our allies, doctors and nurses; for our enemies; for the wounded, dying and dead; for prisoners and captives; for the anxious and sorrowful; and for a just and righteous peace".

A beautiful service was held in St. Peter's Church, Albany, N. Y., on the morning of May 6th, celebrating the fifth anniversary of the Rectorship of the Rev. Charles C. Harriman. Much to Mr. Harriman's regret, he was unable to be present at the services, owing to illness, but he sent a message to the members of the Parish, expressing his heartfelt gratitude for the kindnesses and consideration shown him during his recent illness and the five years he has been Rector of St. Peter's Church.

Twenty-three adults and fourteen children were recently confirmed in Zion Church, New York. A unit of the Red Cross Society has been organized with forty charter members, and a Boy Scout Troop of the Parish, numbering about forty, are being prepared to farm a piece of ground near the city limits. The interior of Zion Church has been greatly beautified by a new Chancel floor and marble parapet, which were given by a devout communicant of the Parish, Mrs. Mary L. Brown. The Sanctuary and Chancel floors are of art cyramic white tile. The parapet, which

surrounds the part of the Chancel extending into the transepts, is of Venoso marble. The Rector of the Parish, the Rev. Eugene S. Pearce, conducted the dedicatory service and preached the sermon.

The eleventh session of the Minnesota Interdenominational Summer School of Missions will be held June 13-19, at St. Paul. Among those on the program are: Miss Mary C. Smith, Diocesan Educational Secretary of the Woman's Auxiliary, and Miss Kathrene Sleppy, who for a number of years was President of the Minnesota Junior Branch of the Woman's Auxiliary. Miss Smith will conduct classes in Normal Study and Miss Sleppy will conduct classes in Story Telling.

Mrs. J. K. Brennan, wife of the Rector of Calvary Church, Louisiana, Mo., has the distinction of being the first woman delegate to serve in a Convention of the Diocese of Missouri. She was admitted as a delegate by a unanimous vote of the Convention, which convened in Christ Church Cathedral, St. Louis, on Tuesday, May 22nd. The Vestry of Calvary Church, Louisiana, is composed largely of farmers, some of whom have enlisted for the war, and others found it impossible to attend the Convention, so they paid Mrs. Brennan the compliment of electing her to represent the Parish in the Convention. Before Mrs. Brennan had presented her credentials, some one sent a slip to the presiding officer, the Rt. Rev. Dr. Tuttle, containing the query "Is a woman entitled to a seat as delegate to this Convention?" Bishop Tuttle read the query, and said that he would not make any decision himself, but referred it to the Committee on Constitution and Canons. The committee reported that they could not find anything prohibiting a woman from serving as a delegate, and Mrs. Brennan was duly admitted by a unanimous vote.

A special committee was appointed to make a report to the 22nd Annual Convention of the Diocese of Washington on "The War Situation". The committee was composed of the Rev. Dr. Randolph H. McKim, the Rev. Dr. Roland Cotton Smith, the Rev. Robert Talbot, Messrs. William Waller and George Trusdell. Dr. McKim made the report for the committee. He said: "In this hour of national crisis, we feel that the people of this Diocese will rightly look to us, their representatives, for a word of counsel and guidance. It ought to be made clear how the disciples of the Prince of Peace can consistently support the war to which we are summoned by the constitutional authorities of our country." The committee charged that Germany had indulged in savagery and cruelty, but brought no charge against the German people as a whole, condemning militarism and autocracy. The committee held that a Christian man may take part in this war with a clear conscience. "We seek no territorial advantage; we indulge no lust of power or glory. No, we are not even making war. We are defending ourselves against war. We fight to save liberty and justice and humanity and civilization."

PERSONALS

Rev. T. J. Williams, Rector of St. John's Church, Oregon City, has resigned.

Rev. R. F. McFetridge is serving as Chaplain of the Second Pennsylvania Artillery.

Rev. R. J. Murray has left for the front, in company with Bishop Israel, and will enter the English Chaplaincy service.

Rev. David R. Boske, Now Rector of the Church of Our Saviour, Detroit, has been called to the Rectorship of Emmanuel Church, Hastings, Mich.

Rev. John N. Groton has been appointed Chaplain of the Pennsylvania Episcopal Hospital unit, Philadelphia, and is now ready for duty, and will be soon sent to the front.

Rev. Edward Henry Eckel, Secretary of the Province of the Southwest, has been called to the Rectorship of St. Andrew's Church, Fort Worth, Texas.

The Rev. George Angus Ray, M. A., Rector of the Church of Our Saviour, Little Falls, Minn., has been called to St. Mary's Church, Merriam Park, St. Paul. It is understood he will accept and take up his new duties about the middle of June. Mr. Ray is from the Canadian Church. His first Parish was St. John's Calgary, and for a time he served as one of the Clergy in the Cathedral, New Westminster, B. C.

At a recent meeting of the Men's Club of St. John's Church, Worcester, Mass., it was decided to assist the Rev. W. S. Danker, now Chaplain in the army, by the gift of an ambulance cot.

The Rev. Forbes Alexander Phillips, a novelist and dramatist, who wrote under the pseudonym of "Athol Forbes", died May 29th at the Gorleston Vicarage, in Great Yarmouth, England. He was born in 1866, and had been the Vicar of Gorleston since 1893.

The Rev. Abner L. Fraser, Rector of St. John's Church, Youngstown, Ohio, has been appointed Chaplain of the 10th Ohio Regiment of the National Guard. A dinner was given in honor of Mr. Fraser on Saturday, May 20th, by the Youngstown Ministerial Association.

The Lord Bishop of Rupert's Land extended an invitation to Bishop McElwain of the Diocese of Minnesota to preach the annual sermon before the Synod of his Province. The pressure of duties in Minnesota prevented Bishop McElwain from accepting the invitation.

At All Saints' Church, Williamsport, Pa., Rev. J. H. Sumner, who has been in charge of St. Mary's Church, Williamsport, was advanced to the Priesthood by Bishop Darlington. The candidate was presented by Rev. A. M. Judd, Rector of All Saints' on May 17.

Rev. William Galpin, retired Rector of St. Paul's Church, Muskegon, Mich., suffered a terrible fracture of the shoulder recently, when a ladder on which he was standing slipped from under him and he was thrown to the ground several feet below. He is now reported as improving.

Rev. John Keller on Ascension Day celebrated the 30th anniversary of his ordination to the Priesthood. He was the celebrant at a special service of the Holy Communion, and at the solemn Evensong the preacher was the Rev. Gregory Mabry of the House of Prayer. Many of the Clergy in the city and vicinity attended this service.

The Rev. Archdeacon Windiate of Nashville, Tenn., has resigned that field, and left on June 1st to assume his new duties as Rector of Christ Church, Kensington, Diocese of Washington. Mr. Windiate's untiring work has made the Church felt in many parts of his widely scattered field, and the splendid work of Paradise Home for Orphan Children and St. Raphael's House, Monterey, were both instituted by him.

Mr. E. A. Mize of Atchison, Kansas, died last week at his home, and was buried from the Parish Church of which he had been the Treasurer for more than thirty years, and Senior Warden for over ten years. He was once a delegate to the General Convention. He is the father of Rev. Robert Mize, and of Mrs. Francis S. White, the wife of the Bishop-elect of Marquette. Three other sons—Heber, Arthur and Chester—conduct the hardware business their father founded.

The Rev. Archibald W. Sidders, Minister-in-Charge of Grace Church, Wabasha, Minn., will be married next June 12th to Miss Katherine Hilja Kangos of Helper, Utah. The Bishop and Archdeacon of Utah will take part in the ceremony, which will take place in the chapel at Helper, Utah. Mr. Sidders will be advanced to the Priesthood by Bishop McElwain, acting for Bishop Morrison of Iowa, in July, after which he will be transferred from the Diocese of Iowa to that of Minnesota.

The Rt. Rev. Dr. Frank DuMoulin, Coadjutor Bishop of the Diocese of Ohio, has removed his Episcopal residence from Toledo to Cleveland. The Bishop will maintain an office in Toledo at the Second National Bank building, with a Secretary in charge.

The Rev. Earl C. Schmeiser began his work as Rector of the Holy Trinity Church at Pueblo, Colorado, on the Sunday after Ascension Day. Before going to Pueblo, Mr. Schmeiser resided at Sank Center, Minnesota.

The Rev. William A. Coale has resigned the Rectorship of St. Stephen's Episcopal Church, Earleville, Maryland, owing to ill health. The Rev. Edward Burke of Mercer has accepted a call to become Rector of the Parish.

Our destiny is more glorious than it could have been without the intrusion of evil. We not only become sons of God by birth, but we are linked to all the glory, now and evermore, connected with the Son of God Himself. Being "born of God", very naturally we are heirs to our Heavenly Father's estate. But more than this, we are "joint heirs with Jesus Christ".

Retreat At Marblehead

Dean Rousmaniere has instituted week-end retreats for Churchmen in his own Parish and others who care to attend. In describing the last retreat held, a layman in attendance writes interestingly as follows:

"On Saturday, May 12, more than a score of men from the Cathedral and surrounding Parishes went down to the ancient Church at Marblehead for the Third Week-End Cathedral Retreat for Laymen. We left the city that had been busy all day with its welcome to Marshal Joffre, and found rest and inspiration in the associations of the quaint and quiet town, and in the Church which has stood through all the great crises of our national life.

"The retreat commenced with supper Saturday night. The meal was shortly followed by the service in preparation for the Holy Communion, and the text taken by the Dean to furnish the central theme of thought for the retreat was the First Epistle of St. John, first chapter, third verse, picking out "Fellowship" as the keynote. All through the various services this theme was dwelt on and amplified, some of the striking points brought out being the fellowship of men among themselves and with God, in the Holy Communion, the seeking of God for fellowship with men even as they seek for fellowship with Him, the cost of fellowship and lastly the relation of Christian duties to fellowship. At the close of the Preparatory Service came the restful Compline, and silence was observed from the commencement of the Preparatory Service until after dinner Sunday.

"The Holy Communion was celebrated by Dean Rousmaniere at 8 o'clock Sunday morning. The Rector of St. Michael's, Chaplain Rollins of the Fifth Regiment, assisted. Morning Prayer, Intercessions, Evening Prayer, and Compline followed in order as in former retreats. The addresses by the Dean were particularly instructive and inspiring. Several of the men had conference with the Dean during the afternoon period. Appropriate selections from recent books were read during the otherwise silent meals. At the Service of Intercessions the Dean spoke of the effectiveness of the prayers of a group. There were many requests for prayer, with sympathetic interpretation of the needs expressed. This service was most touching, and was a very vital period of the retreat.

"We were surrounded by suggestions of the war. The recollection of the military parade in the city, the presence at the Holy Communion of men in the uniform of the Naval Reserve, the guards about the town, the Chaplain's khaki uniform beneath the Rector's vestments, the selections read at meal times, all reminded us that we are in the midst of the great conflict; and it was with peculiar fitness that after the Dean's words upon the power of prayer, we united our intercessions for the many young men who are entering our Army and Navy. "Monday at 6 o'clock there was a celebration of the Holy Communion and the retreat ended with breakfast. All who were present must have felt the inspiration and uplift of every moment—in this respect the sustained periods of silence were most helpful—and the environment was ideal for restful thought, sincere prayer, and deep introspection.

"To those who went for the first time, the retreat was a demonstration of the power of groups of men, wisely led, to free themselves from the anxieties of life by concentrating their minds upon the deep things of the spirit. The spread of the movement will mean much power for the Church in the future.

"Various occupations and ages were represented in the membership of the retreat, but business men and physicians predominated. Half the members, as it happened, were from various Harvard classes between 1869 and 1916."

New Organ for Trinity Church, Troy, O.

Trinity Church, Troy, O., has lately installed a beautifully toned pipe organ at a total cost of \$2,200. The circumstances attached to the acquisition of the organ are interesting in that the Rector, Rev. Upton B. Thomas, was able to secure, very shortly after announcing his hope that a new organ might be installed, sufficient number of pledges to cover the cost of the same. The organ was then ordered from J. W. Steere & Sons, Springfield, Mass., and before the Sunday upon which the organ was used for the first time the instrument had been paid for, every one who had pledged having paid the pledge in full by that time.

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

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Two dollars an inch each insertion.
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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 Christian Ministry is a delightful profession for it deals with persons and not with things, and so a man who enters the Ministry of the Church has every incentive to develop whatever personality he may possess. In fact, whatever proportion of visible success a Minister possesses is determined largely by this personal equation.

It is no longer a profession in which dull mediocrity is regarded as pious dignity, but rather one in which pious dignity is looked upon as dull mediocrity. "Have salt within yourselves," said our Lord, and salt is that which adds season to that which otherwise is flat and tasteless; and it adds flavor to that which otherwise would be rank and unpalatable.

What is meant by this salt? Manifestly a certain pungent force that is not satisfied with the obvious and is not content with the conventional. There are Priests who conceive of themselves chiefly as officials, with certain official routine to pursue, and to kill time in between.

We must confess that we do not see why they conceive that the very human and personal touch of the Master, sweeping aside the traditions of the official Hebrew caste, should be best conserved by a purely perfunctory performance of official duties, and by a strictly punctilious routine of purely impersonal acts. Not that we would decry strict discipline, and especially self-discipline, but we do protest against impersonal discipline as a substitute for personal contact.

The Gospel of Christ is the gospel of personal touch and the Church which Christ founded was to be handed down by the touch of the Apostles' hands. Surely personality is the greatest force in the world, and it should be developed fearlessly by the disciple of Christ. It is the personality of St. John and St. Peter and St. Paul which makes the Gospel such a human word.

What, then, are the elements of personality which the Ministry should seek?

First I would place the spirit of helpfulness. To lock oneself in one's study and place barriers between the shepherd and the sheep is to substitute the academic conception of the Priesthood for the pastoral idea. The Priest should be a student, but of persons more than of books; of children more than of philosophies.

The academic atmosphere is not one of personal helpfulness. It is a cold and musty atmosphere, in which children become anaemic if admitted too early into its chambers. Better make ten mistakes in grammar than offend one of these little ones. Yet there are congregations which prefer consecrated icebergs of faultless proportions to human pastors of sympathetic impulses. So would have the Pharisees.

Of course it is not desirable that a pastor should be deficient in the conventionalities of society, but it is a strange world in which eating with one's knife would be a far worse offense than being absolutely destitute of kindness and helpfulness. Surely the world still tithes its mint and anise and cummin and omits the weightier matters of mercy and sympathy.

Along with helpfulness, let us have cheerfulness. To the Christian obstacles and reverses are merely means to prove our faith and to illminate our hope and to sweeten our temper. A pastor who scolds the faithful for the sins of the absent, and chills the enthusiasm of the loyal by gloomy looks and personal whining is foredoomed to failure. Whom can he lead? Only the forlorn, who find in their enjoyment of martyrdom their only solace.

And, thirdly, reverence. It ought really to be first, if so many who attain it did not make it last as well. There is a reverence that is stern and forbidding. There was a time when children had such reverence for their fathers. It was a gloomy relationship. A son's

reverence for his father should be kind and affectionate, cheerful and intimate.

So reverence should not bar good humor nor frown upon enthusiasm. Rather should it stimulate cheerfulness and invite a smiling compliance.

And if I am to add a fourth dimension to this pastoral personality it would be to mind little things, to condescend to men of small estate, to regard all men with affection. The Rector of a large Church who tells you he is too busy to attend to a little kindness for a little person, has grown out tending sheep into running a machine.

Better sacrifice your big enterprizes which often end in smoke and great expense, in order to give the cup of cold water to the least of these.

Lincoln was called by Stanton, "the greatest ruler of men that the world had ever seen," and this from one who had called the most unconventional of all Presidents, a "human gorilla," before he knew him. Why was Lincoln a great ruler? Because he loved persons rather than things, and who was never above the weakest mortal that his tremendous strength could aid.

The test of our pastoral instinct is not merely the wool that we succeed in getting off from the fat sheep; it is also the tender care that we manifest over the sick sheep and the lambs.

If there is one adjective that makes our Lord dear to us, it is that in all His acts as Priest, He was human rather than official.

THE STORY OF THE CHRISTIAN CHURCH

THE GREAT CATASTROPHE

Perhaps the most dramatic catastrophe that ever occurred in the history of the world was the Fall of Rome. It had been called "The Eternal City." It rested secure for many centuries upon its seven hills, without once admitting an invading army within its walls. It had owned the whole world and ruled it with an iron hand. It was regarded as the immovable, the imperishable, the eternal.

The elevation of Constantinople into a rival Mistress (326) of the Imperial family was ominous. A Christian city which looked upon old Rome as a pagan stronghold, for nowhere in the Empire did paganism flourish as it did in Rome.

The pagan reaction under Julian (361-3) was of very short duration, and the reign of Theodosius the Great gave to the Empire a seeming stability and strength that was most hopeful. But like many great men, Theodosius begat too sons, who were scarcely men, so weak and contemptible were they in the administration of their respective Provinces: Arcadius at Constantinople for thirteen years and Honorius at Rome for twenty-eight (395-423) became the playthings of ambitious politicians and the objects of base intrigue.

Rome rapidly degenerated in both East and West. The only men of valor were those barbarians who had been adopted into the Roman army and had risen into high positions of trust, but who became poor defenders of the Imperial fortunes, against the very tribes which they regarded with fraternal regard.

The boundaries of the Roman Empire, roughly speaking, were the Danube and the Rhine, with a high fall connecting the rivers near their sources. To the north of this boundary lived many tribes of vigorous barbarians who knew enough of the wealth of Rome and of her weakness to make them dangerous allies and formidable enemies.

These barbarians for the most part had been converted to the Arian form of Christianity during the ascendancy of that form of religion in the Court. Back of these barbarians and crowding them across the boundaries were the terrible Huns, the scourge of Europe.

The result of this agitation of the barbarian world was to throw them more and more into the spirit of migration, and these migrations received an impetus from the rich, defenseless Roman colonies, which fell one by one to the rapacity of their barbarian conquerors.

Rome itself was sacked three times, once by the Goths under Alaric; once by the Vandals under Genserik, and finally by a confederation of tribes.

The disintegration of Rome took about fifty years, and in 476 its fall is usually placed by historians.

The one shining figure in the contemptible weakness of the Roman City was that of Leo the Great, Bishop of Rome and founder of the Papal claims. His heroic presence preserved the integrity of the Roman Church amid the terrible destruction of this pagan stronghold, and the Roman Church, alone, of all Roman institutions, emerged unscathed in the general ruin.

In this migration the Goths, who were Arian, founded a kingdom in Spain; the Franks, who were first pagan and then under Clovis became defenders of the Catholic faith, seized the Roman colonies in France; the Burgundians, who were Arian, the rich provinces of the Rhine; the Goths and then the Lombards, both Arian, in Italy, where the Eastern Empire also held certain precarious possessions.

The former Western Empire became a melting pot of the races, in which the conquering barbarians quartered themselves upon the servile colonists of Rome. Education, culture and religion gradually fell into decay. The warlike barbarian rulers regarded war as the only profession worthy of conquerors.

The Franks gradually assumed the leadership of these barbarian hosts, and thus the Catholic religion, which they had professed but which they seldom felt bound to observe in its moral claim upon them, was triumphant. It was a seething mass of restless change and morals sunk to a low ebb, while learning was of small esteem.

This period of reconstruction, from 476 to 600 A. D., is almost devoid of men who are worthy of mention. During the rule of the Ostrogoth in Rome there was Boethius, who wrote "The Consolations of Philosophy," which was almost devoid of evangelical fervor, and there was Benedict of Nursa (543) who was the father of Monasticism in Europe and established the famous Benedictine.

The Monastery of Monte Cassino became the pattern for subsequent monasteries during the long period of the Middle Ages. It was a period of chaos upon which the Holy Spirit breathed and there came life, after its kind, the life of the Mediaeval Church, which was destined to be the spiritual life of Europe for a thousand years.

Shall Western New York Divide?

Two matters of importance are agitating the Diocese of New York: First, the advisability of a division of the Diocese, making Rochester the See City. The question of this division has been in the minds of the Clergy and Laity for many years, and it has been felt by many that the Diocese is too large to be administered by one Bishop, and that the administration had taxed the physical strength of even a man as strong as Bishop Walker. As the matter of a division cannot be completed, even if decided upon, until the next meeting of the General Convention, it has been decided by the Standing Committee to defer the whole question to a sub-committee for a full investigation, and to report at the next annual meeting of the Council. The second matter of importance in the Diocese was the election of a Bishop as a successor to the late Bishop Walker. A number of prominent Priests have been named as possible nominees, but as yet the question is in abeyance, and will not be decided until a special meeting of the Council, to be held this month.

The Clericus of the First Missionary District of the Diocese of Central New York, at its last meeting, passed a resolution expressing sympathy with the movement to encourage abstinence from alcoholic beverages during the war.

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SOCIAL SERVICE

A Free Clinic
A Young People's Club
The Girls' Friendly

CHURCH EXTENSION

Social Service

We have by no means emptied the subject of its possibilities in our previous article in THE WITNESS on the relation between the Doctor and the Parish. The Free Clinic described last week had a special ministry to a particular class of people, viz: the poor and the neglected in the life of a large city. There is another field of activity, the discussion of which we are not attempting to undertake at this time, but which ought not to be forgotten in the consideration of the work of a Parish, and that is the ministry of spiritual service to all who are sick in body, whether rich or poor. The growth of the Christian Science movement has arisen, in a measure, at least, because the Church has failed to emphasize and teach her children the value and use of the spiritual gifts put into her hands for physical healing as well as for spiritual comfort and refreshment.

A SOCIAL CLUB VS. A CHRISTIAN MAKING CLUB

One of the interesting groups of workers in the Parish was a Young People's Club. It was made up of a fine lot of young men and women, mostly employed down town. The plan of their organization was largely to provide amusement and entertainment for themselves and their friends. Most of the members were communicants of the Parish, but many were not. This Club was their only point of contact with the Church.

After a careful study of the conditions, plans were made to tie up the weekly meeting of the Club with a study of the Bible, without depriving it of the social atmosphere. Arrangements were carried out for serving supper in the Parish House once a week, each member of the Club paying the small amount necessary to meet the expense. After supper, a definite course of Bible study was taken up for an hour, followed by various kinds of recreation and entertainment.

NEW VIEW POINTS

The new idea was a pronounced success from the start. Its membership began to grow both numerically and spiritually. The large dining room was usually taxed to its capacity, and the spirit of comradeship created by the weekly meal was a source of strength in the development of later plans. An "esprit de corps" was built up that still remains in the group, and made possible the undertaking of quite large enterprises.

The Bible Class work proved both interesting and stimulating. As time went on, the Club began to feel more keenly the need of doing something for others as well as for themselves. The non-Church members were presenting themselves gradually for Baptism and Confirmation, and altogether a new atmosphere began to be felt that promised well for the future.

THE CLUB AT PLAY

Following the Bible Class study, came the social recreation of its membership. They played just as heartily as they had before, when organized for this purpose. They were just as full of fun and good spirits, but even in their play they began to grow more fully into the idea of rendering service. A number of its members, both young men and women, were talented in many directions. Musical and dramatic power was developed in the entertainments given from time to time, and after a period the whole Parish began to realize that there was in existence in the Church a fine body of young people who were very much alive and interested, and who were making a distinct contribution in the work of making Christians.

MYSTERY PLAYS

One of the lines of activity taken up was the rehearsing and presenting of Mystery Plays. No admission

was ever charged for these, and they were always played to crowded houses. The musical and secular plays were offered for a nominal sum for admission, and the proceeds used for improving the equipment. The scenery, stage and costumes were manufactured by the Club members from the raw material, and I am proud to think that there are some stage settings and scenery painted and used in that Parish that would reflect credit upon professional artists. The Club developed decided dramatic ability in some of its members, and became a distinct contributing factor in the life of the Church. The Mystery Play, dealing with one form or another of religious truth, became a spiritual teacher and interpreter of Christian faith and practice. It not only taught many valued lessons to those who witnessed the productions, but also had its part in character building on those who were the actors.

One of the great contributions which this Club made to the Church life of the whole city was the reproduction and presentation of "Everywhere" the year following the New York General Convention. This missionary exhibit, conducted in the Parish for a week, was daily accompanied by Mystery Plays and dramatic presentations on the work of the Church in the Mission field. It created a deep interest on the part of the hundreds of Church people who saw it, and prepared the way for and made possible the production of the wonderful "Pageant of the Church" presented to the members of the last General Convention in October, 1916.

AN IDEAL REALIZED

The point I desire to emphasize in the story of this Club's experience is that it developed from a merely amusement enterprise created for the recreation of its own membership into a distinct and definite Christian-making institution. Through a well-defined educational program of activity, the Club members not only deepened and developed their own Christian lives, but through the contribution of their talents in Social Service, they have helped very materially in the work of making Christians in the Parish by the spiritual teaching presented through their plays and other activities.

A Club that is formed in a Parish simply for the purpose of holding together a group of young people, unless it has a definite aim and spiritual purpose, will probably not be worth while. If, on the other hand, the Rector and leaders of the organization guide it step by step to see its power and value, as it expresses its corporate life in Social Service of one form or another, it will become a distinct asset in parochial life. Many of the members of this Club, that began its life a number of years ago, are now the leaders in other branches of Christian service, Church School, Altar Guild, Girls' Friendly, etc. One of its young men is now preparing for the Priesthood. Because the organization sought to contribute something to the whole community that would be of value in carrying out the purpose for which the Parish existed, it also became a training school for future leaders in other branches of Christian service.

TRAINING FOR LEADERSHIP

No field of Parish activity needs cultivation more carefully and earnestly than that made up of our young men and women. They are human, like all the rest of us. If they are to be held to the Church and their interest sustained in the work, we must put before them a form of service that will stimulate them to active enthusiasm and co-operation. Let us not be afraid to challenge them to the task. Let us show them the privilege and joy of Christian Social Service and lead them to offer themselves along lines of work that most appeals to their imagination. Not every Parish and Mission can be as well equipped to carry out all of the methods followed in this particular Club of young men and women, but some

form of corporate activity and interest can be created in any Parish that will arouse a deeper desire on the part of our youth to be about the King's business. They can be held and trained for future leadership, if wisely directed and guided into a higher form of Club activity than simply their own amusement and enjoyment.

THE GIRLS' FRIENDLY SOCIETY

An illustration of the above truth is to be found in the history of the Girls' Friendly Branch organized in this Parish a year or two ago. This group is composed of the younger girls not included in the Young People's Club described in the preceding paragraphs. It started originally as a Young Girls' Athletic Club. Basketball and athletics was the principal feature of the group's activity. The interest was more or less sporadic, and its career was of no great value as a contributing agent to the spiritual life of the Parish. After a few years of somewhat precarious existence, this group of girls was formed into a Girls' Friendly, under the leadership of the Parish Worker. A distinct change very shortly took place in the whole tone of the organization. A deeper spirit of harmony and unity grew up amongst the girls, and their interest in finding something to do for others became more marked. The membership increased apace, and various forms of Social Service began to find expression. In other words, because the organization of the Girls' Friendly Society stands for a definite and clear-cut spiritual idea, it helps most materially in the work of Christian making. It puts before the girlhood and young womanhood of the Church a kind of Christian Social Service that appeals to the very best and highest instincts of their nature, and gives them a definite and concrete opportunity to express their Christian faith and love in acts of loving service to one another. Moreover, it drew into this field of work, as Associates, a group of older women, who formerly had not been very active in any other branch of Parish work, and gave them a new vision of their power of influence as Christians, by bringing them into personal touch and contact with these young girls, who looked up to them as friends and leaders.

This splendid organization is well known and thoroughly established in the East, where the Episcopal Church is stronger and better organized in many ways. We need to bring it up and strengthen it in our parochial life amongst our young girls and women. It puts before them a beautiful conception of Christian girlhood, and by its organized life and activity enables them to strive for its attainment. Let the Clergy get its literature and study its plans and methods of operation. Let them choose out a wise and sympathetic woman in the Parish who will give herself to this business. Let her gather around herself a group of young girls, who will learn, through this branch of Social Service, to walk more steadfastly along the path of Christian purity, and help to lead the young girlhood they associate with along the same road. "Bear ye one another's burdens" is the motto and watchword of the organization. Surely here is a Christian making enterprise that will declare large dividends in any Parish or Mission where it is established and intelligently led into service.

(To be continued)

New Dean of Cathedral of St. John

On nomination of the Bishop of the Diocese, Dr. Howard Chandler Robins, Rector of the Church of the Incarnation, has been nominated to fill the vacancy of the Deanship of the Cathedral left vacant by the death of Dean Grovener. Dean Robins succeeded Dean Grovener as Rector of the Church of the Incarnation on his elevation to the Deanship and now follows him upon his election by the Cathedral Chapter, which is confidentially expected, as Dean of the Cathedral.

THE KINGDOM GROWING—
CHURCH EXTENSION IN OUR DAY

The Church in Japan

There are in Japan two Dioceses for which we are responsible and four Dioceses belonging to the Church of England. In our Dioceses, besides the two Bishops, there are 64 Priests and Deacons, 42 of which are Japanese. We have five Missionary Physicians. Of teachers there are 212, of which 170 are Japanese. There are over 4,000 communicants, over 9,000 Sunday School pupils, over 2,000 day school pupils and 407 boarding school pupils. There are 122 Mission Stations and during the past year 365 persons were confirmed and 630 baptized.

One of the most interesting of Church papers anywhere is that published quarterly in Tokyo. The name of it is The Church in Japan. From it is taken the following article, which shows something of the methods and circumstances by and under which the Church conducts her work in that faraway land:

THE DOSHIKWAI

This is to chronicle the erection of a permanent building for this Hostel for University students.

The Doshikwai was started by Rev. Barnabas Tokutaro Sakai in 1902 and has until this last Christmas occupied the same quarters, three Japanese dwelling houses in Nishisuga Cho, Hongo. Mr. Sakai was a student at the Cambridge Theological School and before returning to Japan raised among his friends in Boston and elsewhere a fund for the support of a Christian dormitory for Japanese students, for which there seemed to be great need. The work was to be tried as an experiment for three years. When I first came to look around Hongo there was exactly one student in the Doshikwai. I also remember very well Dr. Motoda saying that it was no use trying to convert University students, that if you didn't get them before, you could never make Christians of them. It was indeed true that the attitude of University students towards Christianity was one of indifference, if not antagonism, and it was an almost unheard of thing for one to become Christian.

However, Mr. Sakai persisted, the work outgrew the experimental stage, and there were always young men anxious to enter this Christian dormitory. Some of them were already Christian and some were not; it is surprising how few turned out to be a disappointment. It took some years before any were baptized, but the idea that it was impossible for a University student to become a Christian happily proved false. Indeed, the work was begun in the faith that it was false.

The Doshikwai has gone on for these 14 years and has proved itself one of the most valuable Christian agencies in the Seikokwai. It may be called a Christian fraternity, for it combines the activities of a religious society with the good points of the fraternity of an American college. There is a distinct religious atmosphere in the place. Morning prayers are held every day, the students leading in turn, and every Friday night there is a religious meeting. At this there is sometimes an outside speaker; at other times it is just a gathering of the household, the students speaking their thoughts in a wonderfully frank manner and praying extempore in a way few American students could do. I have often been struck by the deep religious feeling and evident sincerity shown in these talks and prayers. The faith that is in the heart of these young men will, I feel sure, show itself in their lives as they go out into the world.

One realizes afresh the Divineness of our religion when one sees how some of the great truths of Christianity have found lodgement in the minds of these Christians of but a few years.

There are at present 12 or 13 students in residence, but in the new building there are accommodations for about 18 or 20. It is never meant to make the Doshikwai large, difficulties increase with the number admitted and what would be gained in size would be lost in other ways.

The new building is Japanese in style, extremely simple but well arranged and comfortable. In addition

to the bed rooms for the students it has three recreation rooms which can be thrown into one, a nice dining room, fitted with tables and benches, a chapel and a billiard room. There are also rooms for Mr. Sakai and for the graduates, if they should choose to stay there.

One of the best features of the Doshikwai life is the part the graduates play, for in the Japanese a kwai is first a society, and afterwards a meeting place or home for the society. Doshikwai literally means "same thinking society." So the graduates after they leave the dormitory are still members of the society and there are frequent occasions of reunion for them when they come back for some anniversary or special meeting. At such times they all have supper together, often cooking over the charcoal fire in groups of three or four what is so commonly known to foreigners as "gyu-nabe," beefpot, a simple but truly delicious feast, eaten with bowls of steaming rice. Of these graduates some have been out ten years and are already in positions of importance and trust, one goes shortly to London as Second Secretary of Embassy, one is in the Legation at the Hague, one head of the Educational Bureau of Tokyo, one assistant manager of the Yokohama Specie Bank in Tokyo, another is a young Baron, coming to prominence in the House of Peers, three are doctors in St. Luke's Hospital. Others are in banks, government offices, or big business firms. They are often Christian, but even if not baptized are imbued with Christian ideas and wish to live like Christians as far as morality is concerned. Instead of love of Alma Mater as known in America, they have it for the Christian Doshikwai, to which they would all say they owe much. Besides the Christian atmosphere and teaching, it has certainly helped them in making many true friends. These Christian friendships mean much to the Christian, but they mean more to the non-Christian and may have a great influence on his life. There are 72 of these graduates now, and 72 such young men are not only a credit to any society that produces them but a distinct asset to their country. If there were more of such Christian and pro-Christian young men in the land the day of its accepting the Christian religion would be nearer at hand.

Mr. Sakai himself is looked up to by all these young men as their "sensei," and indeed he always remains their "teacher," as well as their friend. His influence among them has been incalculable and it is certainly a noble Christian work to have inaugurated and carried on such an institution as the Doshikwai. Though entering the business world and never having charge of a Church, Mr. Sakai is the true pastor of all the men who have once entered the Doshikwai.

The writer came to Hongo to live a few months after the Doshikwai was started, indeed he asked to be sent to work with Mr. Sakai among the young men. The first congregation of St. Timothy's Church that met in his house was largely composed of Doshikwai students. The Church was named St. Timothy's because especially for young men, the Church and the Doshikwai have thus grown together, and though distinct organizations, they are bound together by many intimate ties. Mr. Sakai is a Deacon in St. Timothy's Church and two of the graduates of the Doshikwai and one of the students are on its present Vestry, while the pastor of St. Timothy's is always counted as a member of the Doshikwai, coming just after the Head and Rev. J. H. Kobayashi, his assistant. When I first came to Hongo I was but a few years older than the students, and we, like the organizations, have grown along together, our figures getting a bit stouter and our heads a little baldier as the years go by, but keeping always a firm friendship and an affectionate regard for each other. The Doshikwai thus having become such an intimate part of my Church and my life, my rejoicing at its new building and its prospect of greater usefulness is naturally most heartfelt. I would have others therefore know of it and have an interest in its good work.

J. ARMISTEAD WELBORN,
St. Timothy's Church,
Hongo, Tokyo.

The Choirmaster and Organist

II.

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

There is no room for question as to the greatest factor in the success of any Choir, no matter what may be its personnel. That factor must invariably be the CHOIRMASTER. And as the cases are comparatively few where the Organist and Choirmaster are not one and the same person, let us take it for granted that such is the case for the purpose of this paper.

A careful review of the history of music cannot fail to impress one with the truth of the first statement I have made, and it only remains to add that in every country the greatest development of musical form has originated in the Choir Director. In fact, the Church has been entirely responsible in this country, as well as all the others, for the introduction of the best choral music. True, the musical life of America was seriously threatened with disaster by the Puritanical ideas of the North and the frivolous music of the South, but with the gradual importation of organists and Church musicians from England, things began to assume a different aspect, and the school of English Church music, with all its wealth of literature, began to be injected into the musical life of our country. It is not the purpose of this paper to talk on "history," so enough of this.

In the first place, let us suppose a man has undertaken to direct a Choir for the first time, and he is also to play the organ. The first thing is to take it for granted that he can play, and that he knows something about the voice. If not, he has no more business attempting to train a Choir than a carpenter should attempt to carve an invaluable bit of stone.

The important thing, with the knowledge of the voice, and the instrument, is to have a DEFINITE METHOD OF PROCEDURE. Not to bustle into the Choir room without the faintest idea of what he is to do first.

A catalogue of the anthems by seasons is important. Then, if we are in the season of Trinity, a glance at the catalogue will suffice to give us the anthem for that time. With the music planned a month in advance, nothing is sung (after the first month) without having been rehearsed for four weeks. This should suffice to perfect the average service music and anthems, provided they be not too difficult. With every anthem numbered with a large figure in the upper right hand corner of the cover (and they should be covered to last any length of time), the selection wanted can be found in an instant, and time saved. And "time is the stuff that life is made of." And there is something in dealing with boys (at least) about a certain party "finding work for idle hands to do," that applies to a "T"! Make the golden rule for discipline. "Waste no time," and you will be surprised at the results. Whether it be a Choir of boys and men, or a mixed Choir, the rehearsal should invariably start with some tone work, to limber up the voices and induce alertness of mind. To attempt to give exercises would be useless, as it does not depend at all on "what you do" as the "way you do it." Start, perhaps, with a descending scale to the syllable "loo", softly. Introduce exercises on "lo", "moh", "lah", etc. If the tone is shrill and thin, the "oo" and "o" are the remedies. If breathy, a very small dose of "Ee" helps. If weak, generous doses of "Ah" is the remedy. After some months of work, the last is the safest syllable to use, coupled with some "O" exercises.

Take up in their order (1) the hymns; (2) the psalter (if it is to be sung); (3) new anthem work (while the mind is fresh); (4) music for next Sunday.

Personality, tact, an infinite amount of patience, love of the work, and careful preparation for it, are the things that make for success in training a Choir. If it be a Choir of boys and men, the surest way to success is to possess a real love for boys, and to understand them. The boy is but an embryo MAN, and needs to be treated as such. The MAN is but a grown-up BOY, and loves to be treated as such! What man is there that has not said, "I am going out to dinner with 'the boys'?" Boys have a keen sense of justice, and if one is treated as the equal in every respect with his fellows, the respect and affection for his Choirmaster follows as a matter of course. The martinet receives respect and FEAR! The "easy" one may receive affection, but seldom RESPECT. To secure a combination of affection and respect means that the Choirmaster is in

every sense a "master" in his Choir room, but he is likely to be found, before or after rehearsal, playing ball with his boys.

In closing these words, let me suggest (as I spoke of doing in the first article) a list of Churchly and usable anthems for various seasons of the Church year:

Advent—It shall come to pass, Garrett; Harken unto me, my people, Sullivan; The night is far spent, Steane; Prepare ye the way of the Lord, Garrett; The great day of the Lord is near, Martin; Hosannah in the highest, Stainer.

Christmas—Sing, O heavens, Tours; The hallowed day, Stainer; Like silver lamps, Barnby; There were shepherds, Chadwick; O sing to God, Gounod; The morning star, Burdett.

Lent—Rend your heart, Clippendale; Blessed Jesu, fount of mercy, Dvorak; Lord, for Thy tender mercies' sake, Farrant; O taste and see, Goss; Turn Thy face from my sins, Sullivan.

Easter—God hath appointed a day, Tours; As it began to dawn, Foster; Awake, thou that sleepest, Foote; Awake up, my glory, Barnby; I heard a great voice, Cobb.

Ascension—Unfold, ye portals, Gounod; King, all glorious, Barnby.

Whitsuntide—Holy Spirit, come, O Come, Martin; Come, Holy Ghost, Attwood; God came from Teman, Stegall.

Trinity and General—In humble faith and holy love, Garrett.

O clap your hands, Stainer; Send out thy light, Gounod; Sweet is Thy mercy, Lord, Barnby; I will sing of Thy power, Sullivan; I am Alpha, Stainer; O for a closer walk with God, Foster; My God, I love Thee, Bennett; Be merciful unto me, Sydenham; O come before His presence, Martin; The Lord is my shepherd, Smith; Saviour again to Thy dear Name (evening), Chadwick; The radiant morn (evening), Woodward; O Trinity of blessed light, Webbe; The eternal God is our refuge, Webbe.

Harvest—Praise the Lord, O Jerusalem, Maunder; Ye shall go out with joy, Barnby; Ye shall dwell in the land, Stainer.

Special Anthems—Souls of the righteous (funerals), Noble; O perfect love (weddings), Barnby; What are these? (All Saints), Stainer; Blessed are the dead (Saints or funerals), Sanford; Come, ye blessed (Apostles), Barnby; Now, from the sixth hour (Good Friday), Buck; Rejoice greatly (Palm Sunday), Gadsby; Thou, Lord, in the beginning (Septuagesima), Stainer; Lord, we pray Thee (17th after Trinity), Roberts.

The Christian and the Liquor Traffic

BY BISHOP JOHNSON OF MISSOURI

In addition to our duties as custodians of the sacred rod, there is much that we of the Ministry can do and ought to do right here at home to help to put this nation to the good and keep her there.

The time is here, I am full sure of it, when we of the Church must not wink any longer at the liquor traffic in our country. The liquor traffic bites and eats at the very vitals of our country's strength and safety. At a time when this nation is putting every kind of expert to the task of studying how best we may produce foodstuffs at our highest pitch of power and how best conserve what we produce, Church members must be ready to confess out loud the fact that the liquor business as it is carried on holds the key to the secret why the cost of a loaf of bread is higher than it was, and the size of the loaf smaller than it used to be. I have before me an extract from a report of a recently appointed Commission of economists and food experts, professors of Yale and Harvard and the Harvard Medical School, in which one may read: "We have reviewed the statistics submitted in regard to the quantity of foodstuffs used in the manufacture of malt and distilled liquors in the United States. It is probable that as much as one-sixth may be necessary to the production of denatured alcohol. The remaining five-sixths, at a low estimate of its fuel value, would supply the energy and requirements of 7,000,000 men for a whole year."

Add to this the fact that farm bureau managers and officers of agricultural associations representing 25,000 farmers are reported to have met just a little while ago at Cornell University to demand the total prohibition of the manufacture of liquors for the manufacture of grain. Add to this the fact that the Duffy Whiskey Company with one's fellows.

Add to this the fact that, when we are trying to get a Liberty Bond into every home in order to raise the needed revenue for war equipment, statistics leave us in no doubt that the money paid into Federal, State and City treasuries for licenses and for revenue taxes by the liquor business does not begin to be enough to cash the vouchers drawn against those treasuries for the maintenance of the public institutions which are necessary for the care of the debauched and degenerate habitual patrons of the saloon and their dependent and degraded families. Add to this the fact that we are devitalizing the virility of our people and are lowering the standard of our manhood by drink just at a moment when we are seeking to find men of strongest physical and moral fibre to be trained and made ready to face a mighty strain upon the "man-power" of this nation. There is no particle of doubt in my mind that the time has struck for us Christian folk to speak out and to confess that we who do not go to the trenches have a mighty duty to perform in doing our bit to withstand the advances of the awful liquor traffic at home.

It will take courage. Especially will it take courage right here where we pride ourselves on the continuance of so many genial customs of good fellowship, to decline the customary friendly drink. It will not be easy for us to abandon the practice of serving liquors to our friends on various social occasions and at family reunions, especially in a part of the country which has been always famed for warm and generous southern hospitality. Mercy me! What will our old-time friends all think of us! But if to do the thing we ought to do takes nerve, what then? How about the nerve required of our brothers and sisters who gathered in this Christ Church Cathedral in St. Louis a week ago tomorrow to dedicate themselves for the work of the war and to pray God's blessing on their undertaking as they sailed for France! Why may we not have courage here as they in France?—From Bishop Johnson's Convention Address.

Ascension Services

LaValette Commandery, Knights Templar, St. Paul's Church, Evansville, Ind., the Rev. A. L. Murray, Rector

Text—Revelation: "His servants shall serve Him."

In the name of the Father, Son and Holy Ghost. Amen.

Sir Knights, I welcome you to this historic Church, whose lineage in living continuity goes back to Christ and His Apostles, for you yourselves represent an historic order.

Like the Church, your order listens to the voice of the ages, and not the myriad voices of the hour. Thus you have survived the centuries. You are grounded and guided not by opinions and private interpretations, but by permanent principles of truth that gave the qualities of stability and continuity to men and to institutions.

Further, I welcome you because you are neither interesting as sinners nor stale as saints. Your order saves you from bitter cynicism and abject indifference to truth and life, and your balanced conservatism prevents you from intemperate enthusiasm for religious fads and upstart movements. There is a manly normality about a true Knight Templar.

Sirs, yours is an order that has not substituted itself for the Church, but rather has included itself in the larger Christianity as auxiliary to the Church.

You have not exiled the Church, nor exiled yourselves from the Church.

Your order of Knights Templar is in its principles and spirit not merely religious, it is essentially Christian.

Sirs, you are Knights—servants of Christ and His temple—defenders of the faith, not now by force of arms, but by the force of Christian character.

Your aristocracy is the aristocracy of Christian manhood. Your family crest is service.

The ideal of your orthodoxy is the orthodoxy of human life, lived in right relationship each to the other, and all for the Master.

To you, as to the Church, the arch-heretic is he who will not serve.

I welcome you, because you do not stand for narrow-mindedness, but for truth in all its freedom.

The Knight Templar is no tenderfoot, uncertain of himself and afraid of his fellows. You have ventured forth in fields of fellowship, and are made from grain. Add to this the fact that the Duffy Whiskey Company with one's fellows.

Your order is saved from selfishness and unprogressive stagnation in order to save grain for food, because you are Knights of the Tem-

ple. You have that essential thing, a great common outside interest corporately conceived and held as the objective of your whole order—your ideal is the universal one of Christendom, the Central Sun, the Light of Lights, the Christ, who is the Master of the World.

On this glad day, when Christendom commemorates the glorious Ascension of our Saviour, Christ the Lord, I rejoice to have you enter this, His shrine, to humbly lay your tributes of reverence, devotion, fealty and worship at His feet, when with the angels and archangels, and with all the glorious company of heaven, we laud and magnify, for He is the Chiefest of Ten Thousand and the Captain of our Hosts.

From Him springs forth in living power that truth which alone makes manhood worthy and human society secure.

The Ascended Christ holds the master key for individuals and for nations. He is for all and altogether the one true Leader and Lord, the Life-giver, having that essential of leadership—reserve.

The Ascended Christ has in the riches of His personal resources that mystery of unlimited life and power, vision and purpose that will always create in men a growing devotion to His cause.

Under the banner of the Ascended Lord we stand servants of His cause—His cause, which is to bring the blessings of salvation to all mankind, and transform all people into His likeness, that they, like Him, will find, as He found, the secret of life in knightly service, springing from the spirit of love.

Gird, therefore yourselves, as true Knights, to follow Him in noble service.

A Day's Mail for the World Conference On Faith and Order

Though the war has suspended for a time the efforts to secure the co-operation of the Churches on the continent of Europe and in the near East in the effort to prepare the way for the visible reunion of Christendom by means of a conference of Christians from every part of the world in the effort to understand and appreciate the value of the special truths for which each separate Communion stands, the preparation for the Conference continues with most encouraging results. There is an increasing recognition that only the visible unity of Christians in the one Body of the one Lord will avail to establish Christ's Kingdom of peace and righteousness and love, and more and more individuals are seeing that Christian unity is not to be reached by ecclesiastical concordats but by each member of Christ doing his utmost to manifest the unity of the Church which is Christ's Body. This day's mail is an example of the world-wide interest.

A Jesuit Priest in England, who has devoted his life to the cause, suggests that the freedom of Arabia from the Turks offers an opportunity to place before Islam in Arabia the true nature of religion and our ideal of unity. He offers for publication a pamphlet by a Russian enthusiastic for the union of the Churches.

A French Roman Catholic layman sends the names of five Roman Catholic ladies in France, England and Canada, of wide influence, who will help by their prayers and personal relations.

The President of a leading Methodist university, and a very prominent business man in the United States accept their appointments as members of the North American Preparation Committee, which is collecting material for the World Conference and hoping to encourage the practice in America of the art of conference instead of controversy. An inquiry comes from South Africa, on behalf of the Dutch Reformed Church, as to the scope of the Conference, with an intimation that that Church, as well as the Baptists and Wesleyans in South Africa, will probably wish to co-operate. A lady in New Zealand sends the addresses of thirty clergymen and two laymen of the Church of England and nonconformist Churches in New Zealand, in order that the publications about the World Conference may be sent to them.

A wider knowledge in America of the movement is greatly to be desired and the publications about the World Conference can always be had free on application to Robert H. Gardiner, Post Office Box 436, Gardiner, Maine, U. S. A.

A day or two after this Bulletin was written word was received that a number of Chinese Roman Catholics are attending the Holy Communion every day, making special intercession for the unity of Christendom.

Commencement Week At General Theological Seminary, N. Y.

When it is remembered that Alumni of the General Theological Seminary were attending Annual Conventions in twenty-three Dioceses and Missionary jurisdictions last week, the attendance at the Commencement Week meetings, reunions and other interesting events was beyond expectation.

The annual reception by the Faculty was held in Hoffman Hall on Wednesday afternoon, from 4 to 6 o'clock, and was attended by Trustees, Alumni and students. Bishop Fiske of Central New York preached the baccalaureate sermon in the Chapel of the Good Shepherd after Evensong at 8 o'clock.

Thursday was Alumni Day. The eighty-fifth Annual Meeting of the Associate Alumni, G. T. S., was held in Sherred Hall at 10:30. To fill the vacancy caused last August by the death of James Nevett Steele, priest and doctor, unanimous choice was made of the Rev. Dr. St. Clair Hester, Rector of the Church of the Messiah, Brooklyn, N. Y., as President of the Association.

The Rev. Charles E. Spalding of the Los Angeles local Association was present and addressed the meeting. Letters were read from other local groups of Alumni and the Rev. G. Herbert Dennison spoke for the Philadelphia Alumni.

Unanimous choice was made of all the following officers:

Vice Presidents—First, Rev. Henry R. Gumme, D. D.; Second, Rev. Ralph B. Pomeroy, B. D.; Third, Rev. Charles H. Young, M. A.; Fourth, Rev. Cuthbert Fowler, B. A.; Fifth, Rev. William L. DeVries, B. D.

Recording Secretary—Rev. John Keller.

Corresponding Secretary—Rev. John R. Harding, D. D.

Treasurer—Rev. G. Herbert Dennison.

Executive Committee—Rev. C. Malcolm Douglas, Chairman; Rev. Philip C. Pearson, Rev. Albert L. Longley, Rev. Gustav A. Carstensen, D. D., Rev. Charles H. Boynton, Rev. Davis S. Hamilton.

Necrologist—Rev. Randall C. Hall, D. D.

Essayist—The Rev. C. Malcolm Douglas (1898), B. D.

Substitute—Rev. Cameron J. Davis (1897), B. D.

The meeting heartily welcomed the Very Rev. Dr. Fosbrooke. The Dean made an address.

After accomplishing routine business, adjournment was taken, and the members assembled in the Chapel of the Good Shepherd. The Rev. Dr. Randall C. Hall read the Necrologist's report and the Rev. Dr. Edmund Banks Smith read an essay entitled, "The Chalice—Its Unfailing Use."

The Alumni were the guests of the Seminary in the Refectory at 1 o'clock.

There was a meeting of the Trustees of the Seminary at 2 o'clock in Sherred Hall, the Bishop of Newark presiding. Dean Fosbrooke made an exceptionally interesting report. It was ordered printed for wider circulation. The Trustees heard other reports and appropriate action was taken.

On account of conditions arising from the war it was decided to defer the celebration of the one hundredth anniversary of the founding of the Seminary.

The Rev. Ralph B. Pomeroy, Rector of Trinity Church, Princeton, N. J., was elected Instructor in Ecclesiastical History, and Instructor in Ecclesiastical Policy.

The Rev. Dr. Edwin A. White, Rector of Christ Church, Bloomfield, N. J., was elected Lecturer in Canon Law.

George Dobbin Brown, Ph. D., Reference Librarian of Princeton University, was elected Librarian of the Seminary.

Commencement exercises were held in the Chapel at 11 o'clock on Friday. The lesson was read by the Bishop of Bethlehem; the office was sung by the Rev. Professor Jenks.

The Essayists were: Charles Steel Armstrong, B. A., of St. Stephen's College and the Diocese of Newark, subject, "The People and the Book"; Charles Eldredge McAllister, B. A., of St. Stephen's College and the Diocese of Washington.

Twenty-four graduates received diplomas at the hands of the Bishop of Newark, President of the Board of Trustees.

The degree of B. D. was conferred by Dean Fosbrooke upon twelve Alumni now in Priests' Orders.

The graduates and their friends were entertained at luncheon in Hoffman Hall.

JOHN KELLER, Recording Secretary, Associate Alumni, G. T. S.

WOMAN'S WORK FOR THE KINGDOM

The Best Thing Our Auxiliary Has Done

Called on her members to study Missions. To love God with their minds. To think for and with our Lord. "Let this same mind be in you that was also in Christ Jesus."

Studying Missions in earnest must lead to the study of the Church's mission. All study faces an open door, and through this door we may see "the Church, the continuation of the Incarnation. See Jesus, recognize Him in His Body, the Church. See ourselves and the meaning of our membership in His Body. This is the sole purpose for which you and I were born, too see Jesus and to be Jesus in the world."

The Mission Study Class is so simple an instrument that it is hard for us to believe in its power until we remember that God uses the small things of the earth to do great things for men. Mission study brings small groups of people together where they experience the fellowship of the faith. There, by personal thought and discussion the faith becomes for us a practical thing, that is, capable of being practiced. Study presupposes the acquirement of knowledge. We find the knowledge of our Lord Jesus Christ, the knowledge that we need and seek. "This is life eternal, to know God, and Jesus Christ Whom He hath sent." This is the Church's mission, to know Christ, and to make Him known. This is the purpose of a vital Mission Study Class.

During our pilgrimage of prayer the Auxiliary decided to have study classes on prayer. Three Normal Classes were held to train leaders. From one small Parish a Sunday School teacher was sent to attend a class. She, in turn, led a class in her Parish, composed of all the Sunday School teachers and heads of Guilds. During the pilgrimage, each one of these led a group in prayer. Saturday morning a group of children came into the Church with their leader. Each was given a prayer and a letter. In the front of the chancel stood a large cross. Here the child knelt, offered the prayer, and placed the letter on the cross. When the prayer and service had been completed, the words on the cross were: "To know Christ, and to make Him known." Do you wonder that there were three classes on Latin America in that Parish? And that of their little they gave \$34 for the Church's Missions to Latin America?

There were in this Diocese 1,282 in classes on prayer, and 1,000 in classes on the Church's mission to Latin America. These last made an offering of over \$1,600. But the money is only a sign of love and desire, and a proof that to know is necessarily to make known.

Bishop Rhinelander has said that the Mission Study Class is a dynamo of devotion. Christ is using it to draw His people to come after Him and to be with Him.

I am convinced that the Mission Study Class has its bit to do in the great war. With its simple, direct method, its question and answer, in the small group, where there is no evading, its call for volunteers, its claim that we prove ourselves Christ's "faithful soldiers and servants to our life's end," fighting to the finish. Dare we neglect to use an instrument so simple and so powerful?

ADELINE AVERY PILSBRY,

Educational Secretary of the Diocese of Pennsylvania.

Woman's Auxiliary of Springfield

The Annual Meeting of the Woman's Auxiliary of the Diocese of Springfield met in Christ Church, Springfield, May 23rd and 24th. Delegates were present from every Parish Branch and good reports of the work of the year were presented. Three new Parish Branches were organized during the year. The United Offering for the first six months of this triennial is four times the amount given the first six months of the last triennial. It was presented at the Corporate Communion.

Resolutions were adopted to endorse the suggestion made by Bishop Brent to refrain from extravagant eating after 9 o'clock at night; to send to the Navy League, through a committee of Auxiliary women, knitted articles for the comfort of the sailors; also to establish a fund to be used by

the Bishop in his work in the Diocese to be known as the Mary Caroline Hayner Memorial Fund.

Miss Julia C. Emery was present at all the sessions and gave great help and encouragement. She spoke at the mass meeting on the evening of the twenty-third. The greeting Bishop Sherwood gave the Auxiliary was delightful and inspiring.

Definite plans were made for the week of the Pilgrimage of Prayer in the Diocese, beginning June 17. One hundred dollars was given St. Agnes' School.

Woman's Auxiliary of West Texas

The Twenty-second Annual Meeting of the Woman's Auxiliary of the Diocese of West Texas was held at Port Lavaca, May 9-11, 1917.

The proceedings of the Auxiliary opened with a mass meeting in the auditorium of the Port Lavaca High School. Bishop Johnston opened the meeting with prayer after which Bishop Capers, the Chairman, introduced Judge R. H. Hamilton of Port Lavaca, who delivered a very cordial and eloquent address of welcome.

The Diocesan President, Mrs. A. W. S. Garden, delivered her annual address, in which she reviewed the work of the past year, showing that she had traveled 2,100 miles and visited thirty-one Parishes and Missions in the interest of the Auxiliary. Ten new Branches have been organized and over three hundred United Offering Boxes have been distributed to new members during the year.

The principal address of the evening was made by Mrs. Biller, widow of the late Bishop of South Dakota. It was one of the most stirring and inspiring missionary appeals we have ever had the pleasure of listening to. Mrs. Biller spoke out of a rich personal experience, and with a conviction of the supreme importance of missionary work that deeply touched the hearts of all who heard her. A pleasing feature of this meeting were the beautiful anthems rendered by the Victoria Quartet; also the cornet accompaniments of Rev. C. H. Reese of Victoria. The meeting closed with an address and benediction by Bishop Capers.

The business meeting was held on the morning of Thursday, May 10th. Delegates were present from Boerne, Comfort, Corpus Christi, Goliad, Victoria, Cuero, Yoakum, Gonzales, San Marcos and St. Mark's, St. John's, St. Luke's, St. Paul's and St. Philip's, San Antonio.

Reports from the Diocesan officers and Parish Branches showed a gratifying increase in the number of Study Classes held during the year, as well as in the gifts to the United Offering and the Babies' Branch.

Bishop Johnston reviewed the history of the Auxiliary since it was organized twenty-one years ago, and gave an interesting address on the Auxiliary motto.

Miss Artemesia Bowden spoke on the work of St. Philip's Industrial School, the Church's school for colored girls in San Antonio, which resulted in an enthusiastic promise of support from those present.

Deaconess Bickford of Comfort spoke on the training and work of a Deaconess, giving a most interesting review of the service of Deaconesses from the earliest days of the Church.

Mrs. Biller told the story of the Church's work among the Indians, and gave an inspiring account of the helpfulness and value of the boxes sent by the Juniors.

Altogether the meetings may well be considered the most encouraging in the history of the Diocese and the delegates returned to their respective homes with renewed enthusiasm and a more earnest purpose to live up to their motto: "Go and Grow."

A Large Legacy for Bishop Tuttle's Work

Bishop Tuttle is in receipt of a legacy left by Miss Susan Blount of New York City, to the amount of \$50,000, to be used by the Bishop in building a Church somewhere in his Diocese. Miss Blount was an old friend of the Bishop, and, with her brothers, has aided Bishop Tuttle in many missionary enterprises. Bishop Tuttle has not announced where he will erect the new church.

Diocese of Erie Grants Bp. Israel Leave of Absence

The Seventh Annual Convention of the Diocese of Erie was held in Erie May 23 and 24, at St. Paul's Cathedral. The Convention was preceded by a meeting of the Men's Club of the Diocese at which Dean Marquis of Detroit made an address on the sociological work which is carried on under his direction at the Ford Motor Works. The address was exceedingly helpful, especially to workers from the large cities where conditions obtain similar to those in Detroit.

The Convention opened with a celebration of Holy Communion, at which Bishop Israel read his annual address.

One of the first reports presented to the Convention was on the Pension Fund, which showed that the Diocese had pledged over \$40,000 to the fund. At Evening Prayer the sermon was preached by Bishop Reese of Southern Ohio, on the general theme, "The Church alone can make the world safe for democracy." It was a splendid appeal for Christian socialism.

Bishop Israel, who has not been in the best of health for some time, has been ordered by his physician to have a complete change of scene and work. He has offered himself and has been accepted for work as a Chaplain with the Allies in Europe. The Standing Committee gave permission for his absence from the Diocese and Episcopal supervision of the Diocese will be undertaken by Bishop Whitehead and neighboring Bishops.

The Convention appointed a committee with power to raise funds to equip any clergyman of the Diocese who goes to the front as a Chaplain.

The Standing Committee, which during the Bishop's absence will be the ecclesiastical authority of the Diocese, was elected as follows: Rev. Martin Aigner, D. D., Franklin; Rev. J. E. Reilly, D. D., Oil City; Archdeacon Radcliffe, Ridgway; Rev. George F. Potter, DuBois; Messrs. E. R. Shepard, Oil City; S. R. Ker, Sharon; Edward Sargent, Meadville; C. E. Martin, Libersville.

The delegates to the Provincial Synod are: Rev. Martin Aigner, D. D., Franklin; Rev. J. E. Reilly, D. D., Oil City; Very Rev. A. R. Van Meter, Erie; Rev. Arthur Seiber, Meadville; Col. E. V. Selden, Oil City; Major Reynolds, Erie; Mr. W. H. Hurley, Warren; Mr. F. B. Mallett, Sharon.

A new departure was the appointment of a Finance Committee, composed of Rev. J. E. Reilly, D. D., Mr. E. R. Shepard and Mr. E. E. Lindemuth, to have general supervision of the finances of the Diocese.

All arrangements for the Convention were handled in a most satisfactory way by Dean Van Meter of the Cathedral, and his able assistant, Canon Butcher.

Out-Door Services in Cincinnati

The Sunday evening out-door services for which St. Paul's Cathedral, Cincinnati, has become famous, have been entered upon again and will be continued throughout the summer months. The out-door evening service was originated by Dean Purves, and became so popular that several other down-town Churches in Cincinnati have copied the plan. The full vested choir of St. Paul's Church take part in the service under the direction of their organist, Dr. Stapps, and they present an impressive sight grouped upon the steps of the Cathedral as they lead in the singing. The entrance to the Cathedral affords an unequalled stage setting for conducting a service of this kind. The service is brief, consisting of two or three hymns, a few prayers and a short address by the Dean, after which the crowd, which invariably gathers, is invited into the Cathedral to the main service. After the principal service is over a social half hour, with light refreshments, is indulged in in the Church parlors. All are invited to take part in the social session, and much good is gained thereby.

A Summer School in Michigan

Arrangements have been made, and plans are rapidly being perfected, for holding a Summer School of Religious Instruction at Grosse Ile, Michigan, a very pleasant Summer resort near Detroit. The location is ideal, as there is a Parish Church and a most commodious and well-appointed Parish Hall. The resident Priest, the Rev. E. M. Duff, is one of the best scholars in the Diocese, and is giving the project his hearty support. The

School will be in session from Wednesday evening, June 27th, to Tuesday afternoon, July 3rd. Four of the standard courses of the General Board will be given under the "partial credit" plan in Religious Pedagogy, the Life of Christ, Missions and the Christian Year. The committee has been fortunate in securing the promised attendance of Dr. Walker Gwynne to teach this latter course. The Department of Religious Pedagogy will be under the care of the Rev. B. T. Kemerer, who is to give special lectures on the "Christian Nurture Series"; Miss Lula Wells, who will teach the regular course; and Mrs. W. A. Atkinson, who is to conduct a demonstration school. The Rev. E. M. Duff of Grosse Ile will teach the course on the Life of Christ. The Missions course will be in the hands of a strong Missions leader. The School Board of Grosse Ile have not only shown their interest in the undertaking, but most hospitably have loaned the High School building to be used as a ladies' dormitory. Mr. W. S. Coleman, the owner of the Island House, has made special and most reasonable rates for meals. The social success of the School is already assured by the very kind interest of representative residents of the island. Beyond the cost of living and of text books, the only charge to students will be an enrollment fee of one dollar. For further information, inquiries should be addressed to the Rev. C. C. Purton, Secretary Christ Church House, 250 Woodbridge St., E. Detroit, Mich.

Death of Rev. E. P. Hart

Following an illness which had been regarded as serious for only a few days, Rev. Edward Phelon Hart, Rector of St. Mark's Episcopal Church, Rochester, N. Y., died at his home at 118 Troup Street, on May 16. He was born in Rochester in 1851, son of Roswell Hart, Jr., also a native of Rochester, and a grandson of Roswell Hart, Sr., one of the early residents of Rochester, and at one time a commission merchant at Main and State Streets.

Mr. Hart was educated in the city schools and attended the University of Rochester, from which he was graduated in the class of 1872. He was a member of the Phi Beta Kappa and of Psi Upsilon Fraternity. After his graduation, he engaged in business, later taking up instruction work for deaf mutes, and finally decided to enter the ministry. He was admitted to Holy Orders as a Deacon on December 21, 1884, by Rt. Rev. Arthur Cleveland Coxe, and to the Priesthood in 1885. After a year and a half as Assistant Rector at St. Luke's Church, he was assigned to St. Mark's, then a Mission, and through his efforts the organization afterwards became a Parish.

Rev. Mr. Hart was married twice, first to Angelica Church, who died in 1902, and later to his present wife, Mrs. Alice B. Hart, whom he leaves. He also leaves three sisters, Miss Mary E. Hart, Mrs. W. G. Mitchell and Miss Florence A. Hart.

He was a Trustee of DeVeaux College, Niagara Falls, a member of the Cathedral Chapter, Buffalo, and of the Diocesan Boards of Religious Education and Missions. He was one of the Directors and founders of the Western New York Institute for Deaf Mutes.

The funeral took place from St. Mark's, his own Parish Church, on May 18.

Councils and Conventions in Many Places

(Continued from page 1)

CONVENTION OF THE DIOCESE OF CHICAGO

Patriotism and Church Extension were the two outstanding features of the Eightieth Annual Convention of the Diocese of Chicago, which met in the Cathedral of SS. Peter and Paul on May 22nd and 23rd. Bishop Anderson preached at the celebration of the Holy Communion with which the Convention opened, and struck solidly for a whole-hearted support of the government in the present crisis. He spoke at some length on the Liberty Loan, urging the immediate need of money by the government. He stressed the anomalous situation that here in the richest country in the world our military plans were being hampered by the lack of funds. The question of proper surroundings for the soldiers in their various camps was called to the attention of the Convention, and he strongly commended the pending legislation looking to the prohibition of the manufacture of alcoholic beverages during the war. Finally he called the clergy to positive

spiritual leadership in these days as never before, recommending special services of intercession, the keeping of a Roll of Honor in every Parish containing the names of those who had enlisted from the Parish, and asking the clergy to keep him supplied with an accurate list of such names that he also might keep in personal touch with the men.

Later the Convention voted to have the Bishop's sermon printed for wider circulation.

A series of resolutions were unanimously adopted pledging the allegiance of the clergy and laity of this Diocese to the cause for which our nation is contending, and resolutions were also adopted approving the prohibition zones about military training camps, the withholding of food products from the manufacture of alcoholic beverages, and condemning any measures which might weaken the operation of the national child labor laws because of the exigencies of war.

The Diocesan Board of Missions presented their report together with a series of recommendations calling the Diocese to a larger vision of Church extension and some definite steps in the direction of attaining it. An interesting discussion followed upon the recommendation that the Board of Missions undertake the raising of a fund for an adequate building for the Cathedral Shelter. It developed that the Shelter has been doing a wonderful "rescue mission" work for more than a year with very limited facilities. The present building is entirely inadequate to handle the men who come, especially during the winter months. There was a keen interest in the discussion of this unusual work, and the Convention voted unanimously in favor of the recommendation. The Board recommended an apportionment of \$30,000 for missionary work in the Diocese in the ensuing year, but expressed a hope that the Parishes would enlarge their pledges in the direction of \$40,000. The apportionment was spread in accordance with this recommendation, and many Parishes immediately responded with pledges in excess of their apportioned amounts.

The usual routine of business and reports was carried out, some haste being necessary towards the close in order to avoid an extra session, owing to a protracted debate on certain proposed amendments to the Constitution and Canons. Bishop Griswold has prepared a special prayer for those who have enlisted in the national service, and it is authorized for use in the Diocese.

F. E. W.

RHODE ISLAND SHOWS PATRIOTISM

In recognition of the fiftieth anniversary of the Rev. George C. Locke, D. D., Rector of St. Michael's Church, Bristol, the Convention met in that Parish on Tuesday, May 15th. An outstanding feature of this Convention was the presence of two women delegates from Trinity Church, Newport, who represented that Parish. Routine business only was transacted, but especial emphasis was laid upon the Italian work which is to be undertaken. After a recapitulation of the affairs of the Diocese and making a plea for a new building and an increased endowment for St. Mary's Orphanage, Bishop Perry delivered a strong and virile address on the part America must play in the great war. Parts of this address will be found later in our resume of the utterances of the Bishops concerning the war. The Standing Committee was re-elected with the exception of J. A. Pirse, who was succeeded by Col. J. L. Dwyer. The Rev. William Pressey of Ashton was elected Secretary of the Diocese.

OREGON

The Committee on Canons was instructed to frame a Canon giving women a proper place in the representation of the Laity in Church Councils, and to present the same at the next Convention.

The Bishop's annual address dealt chiefly with Diocesan affairs, but made a strong appeal to the Clergy to give their people a message of spiritual uplift and inspiration at this time of national and world stress. Not less patriotism, but more vital religion is our need.

It is hoped the Diocese will devote the coming year to a strong campaign for Missions.

Important features of the Convention were the missionary mass meeting on the evening before the Convention, the Religious Education mass meeting on the evening of the first day, and the Mystery Play, "The Great Trail", at St. David's Church on the last evening of Convention. Both the Woman's Auxiliary and the Junior Auxiliary held enthusiastic annual meetings.