

# The Witness

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

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## THE CHURCH AND THE NATION

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

BISHOP MORRISON OF IOWA ANALYZES WAR

Slowly it has come into the consciousness of the American people that the world is passing through one of those great crises in the life of humanity which change all future history. We are at last ourselves involved in the great struggle. There is no lack of courage, but there is much foreboding, and a certain inarticulate fear of those things which are coming on the earth. As usual, the individual, when put to the test, calmly and bravely faces the issue. But others than self are involved, and the grief and agony of multitudes, the sacrifices men, women and children may be called upon to make weigh heavy on the heart.

The President tried to preserve the form and semblance of neutrality, but in a conflict involving a moral issue, which reached down to the fundamental right of every nation to independent existence, and the security of the democratic state, we could not be really neutral. The people of the United States have never been neutral. We have admired and esteemed the Germans, but we were from the outset antagonistic to the theory of government and the philosophy which dominated the thinking of the ruling classes in Germany. The German military oligarchy have known this, and naturally have resented it.

The triumph of Germany means, and can only mean, that Germany will subordinate our interests to her own. The United States will, on the day Germany triumphs, be of no importance in the settlement of international questions. If Germany wishes to set up a German State in South America, or rule as suzerain over widely extended territory, she will not even say by your leave. An emasculated people, devoted to economic prosperity, enervated by ever increasing wealth, but a people wanting in courage and sacrifice, the American people will continue to exist, but the United States cannot for many a long day raise her voice effectively in defense of the weak or protect herself or any other people from the masterful and ambitious. We must fight, and fight at any cost of treasure and blood. No sacrifice is too great. If Germany conquers, then the world is here for the next long reach of history, and German will and methods of efficiency are to be imposed by might on the world. Great as Germany is, the prospect creates antagonism. We revolt from militarism and a law which dethrones Christian pity and ministry, and says the way to power is the way of life, and the only way to power is to be hard. We must fight, and we will fight—there is no other way.

This may be challenged as strange language for the Church to utter, the Church which is the Body of Him who came to bring peace on earth. What right has the Church to take sides in bloody conflicts, or to urge men on to battle, man with his brother man? Listen, the Church does not know anything of mere patriotism. The members of the Church love their native land and the institutions under which they live; they love home and country; they desire peace and security; but the Church, the Body of Christ, is not national, but universal. The Church is at home in every land, builds her Altars under the protection of every flag, but the Church is loyal not to human rulers but to her Divine Head, her allegiance is not to any nation but to humanity. This is possible. I am proud to be a citizen of this commonwealth. I am obedient

to the laws of Iowa, loyal to it, but I am first of all an American citizen. A Christian, I am a man. The world is greater than the State in which I live. Humanity is the large term, and the Church represents humanity. The Church does not bid her members say, "My country, right or wrong", but the Church does, when a moral issue is involved, and when the country fights for the maintenance of a just principle, the maintenance of which is necessary for the welfare of humanity, raise her voice to bless those who go forth to war, and prays not for national victory or national aggrandizement, but for the triumph of the right and the success in the struggle of that nation, the success of whom will best further the purposes of God and bring the greatest blessing to men.

We must be guided by such wisdom as we have, and we must fight for the cause we believe represents justice and righteousness, the good of humanity, but the Church prays continually, I repeat for emphasis, not for victory of our armies, but that God's purposes may be furthered, and justice and righteousness and love be established on surer foundations as the outcome of the struggle.

But is not the teaching of Christ opposed to war? There is no question that it is. If the Kingdom of Heaven, that is God's immediate rule in the thinking and hearts of men, ever becomes universal, war will be impossible; but as yet that blessed consummation awaits perfect realization. Evil is not universally restrained by self-control, guided by the spirit and teaching of Christ Jesus our Lord. Men are still under the dominion of the mind of the flesh, full of deceit, cruelty, lawlessness. Society must protect itself against disruption, life must be safe, the weak protected, the innocent safeguarded. The consistent pacifist, the advocate of non-resistance, lives securely in a society which, acting contrary to his principles, protects his life and property. The progress of the race is due in no small measure to the courage and self-sacrifice of men who fought to maintain their principles. Our Lord certainly did not intend to emasculate his disciples or encourage them to give the world over to injustice, cruelty or greed. Christians in the early ages did not so understand His teaching, and in every good cause, since our Lord's earthly life, Christians have been great fighters.

The truth seems to be this: Our Lord did not give us rules of conduct, but He did set forth great principles, ideals, which we should approve, think out and apply as best we could, fitting the principle to the actual circumstances of life, considering the limitations under which we have to live. Consider our Lord's precepts about loving one's enemies, of non-resistance, of turning the other cheek. Our Lord is, we insist, not giving a rule, but showing a principle, a way of life. It is an ideal. It is to be adopted as an ideal and loved, thought out and applied. The Christian who is big enough to look on all men as God's children, and every man as his brother, who does not take offense, who forgives and forgets injuries, who would rather suffer wrong than do wrong, is making peace and finding in his heart the blessing of peace and of the peacemaker. But all we can say is what St. Paul said: "If it be possible, as much as in you liveth, live peaceably with all men." There are circumstances where evil and evil men must be resisted. This is not

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## Bishop Tuttle's Jubilee Celebrated in Salt Lake City

A THANK OFFERING OF THIRTY-FIVE HUNDRED DOLLARS

St. Mark's Cathedral celebrated the fiftieth anniversary of the beginning of its work by Bishop Tuttle with special services, June 10. Bishop Tuttle was the Celebrant and preacher. Some were present who attended the first service in the year 1867, among them Rev. Samuel Ainsworth.

A silk flag in memory of Captain Edwin Thompson was dedicated by Bishop Tuttle who, in his sermon on unselfish service, made a strong plea for loyalty to the nation and the ideals it represented.

A thank offering of over thirty-five hundred dollars was presented by the congregation. Bishop Tuttle and Bishop Hunting addressed a special service at night. A men's dinner will be given in honor of Bishop Tuttle, who is affectionately remembered by the people of Utah.

## Rev. Dr. Manning of Trinity Church, New York, Elected Bishop of Western New York

At the adjourned session of the Diocesan Council of Western New York, held in Trinity Church, Buffalo, on June 5th, Rev. Dr. Manning was elected Bishop to succeed the late Bishop Walker. Other nominees were: Rev. Cameron Davis, Rector of Trinity Church, Buffalo; Rev. Drs. Wrigley of Brooklyn, Goodwin of Rochester, George Craig Stewart of Evanston, Ill., Mockridge of Philadelphia, Jessup of Buffalo, and Dewey of St. Paul's School, Concord, N. H. It is expected that Dr. Manning will accept.

## Dean White Declines Bishopric of Marquette

Dean White, who was lately elected Bishop of Marquette, has felt compelled to decline the office because he is in the midst of a developing work in St. Mark's Cathedral, Grand Rapids, Mich., that would suffer harm if it were left at the present time. His friends and co-workers believe that it would be disastrous to leave in other hands those departments of life and work which the Dean during the past five years has been assembling and co-ordinating, just when they are beginning to count for the permanent well-being of the Church and community as well.

## A Tug o' the Heart

'Way down deep in every one of us is a natural prompting to do the right thing.

Some call it "Conscience", others "Duty", others "Fear".

Let's give it a name that puts us on better terms with it. Let's call it A Tug o' the Heart.

Knowing that's what it is, we will the more gladly respond than where we just considered it an obligation, more or less disagreeable.

Being led by each Tug o' the Heart, we will give fullest expression to ourselves, rather than to some more or less foreign motive.

And in being true to ourselves, we are bound to be true to the thing that prompts us.

Volumes have been written on this idea of "Conscience"—but it all gets back to a matter of heart—of following Tugs on Heart Strings.

Christ finds fullest expression in simplicity. He could have swayed the world by a preachment on "Evolution"—but He has won all Eternity by Tugs o' the Heart.

Shall we not obey them?

## COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

### REPORTS OF BISHOPS ELECTED AND OF PROGRESS MADE

#### SOUTHERN OHIO CONVENTION

The Forty-Third Annual Convention of the Diocese of Southern Ohio met in Christ Church, Dayton, the morning of May 16th, which day commemorated also the one hundredth anniversary of Christ Church. The Convention opened with a celebration of the Holy Communion, after which were read the addresses of Bishop Vincent and Bishop Coadjutor Reese. Both Bishops spoke in patriotic vein in reference to the present world crisis, Bishop Vincent giving it as his opinion that every free man is a soldier and should fight for his country.

The Bishops' addresses summed up the splendid advances made by the Church in this Diocese during the past year and laid emphasis upon the splendid spirit of harmony which pervaded all the work. Each bespoke the sympathy and affection which had grown up between them, as of father and son, in their association as co-workers, and in their relationship as Bishop and Bishop Coadjutor.

The most important legislation passed was that which brought the Diocesan Canons into line with those of the General Convention on the subjects of the new business system of the Church and the Pension Fund. Final action was taken upon the matter of building a chapel for Church students at the State University. The work will be delayed, however, until the close of the war.

After considerable debate an appropriation of \$11,000 was accepted by the Convention to apply on Diocesan Mission work. The budget offered by the Finance Committee for Diocesan expenditures was also passed after considerable debate and after being shorn of several appropriations. An effort on the part of an influential business man to have the penalty of disenfranchisement established, for those Parishes and Missions which do not pay their Diocesan Missions apportionments in full, failed to carry.

A resolution was introduced by the Bishop Coadjutor which memorialized the Bishops of the whole Church regarding the need of shepherding our Churchmen who are in the training camps of army or navy, or are at the front. It was unanimously adopted, and a plan was unfolded by which each rector could report to his Bishop Churchmen who were in the country's service, and the Bishops could keep in touch with these men by a monthly letter.

The Church of the Redeemer, Hyde Park, Cincinnati, Ohio, of which the Rev. Maxwell B. Long is the rector, was admitted as an independent parish to the convention. This parish was organized as a Mission Church by Mr. Long less than ten years ago.

Throu the efforts of Archdeacon Dodshon of Zanesville a Mission Church Building Fund was started throu the securing of ten dollar pledges from the church people to be paid every year in which a Mission Church was built, but not to be collected more than once in any year nor collected in those years when no building was in progress.

Resolutions were also adopted naming Whitsun Week as "WITNESS-MESSENGER" Week in this Diocese, during which time Rectors and Vestries were urged to establish the circulation of these two papers in their Parishes. A telegram of greeting was sent to the delegate from Portsmouth, S. R. Ross, 89 years of age, who, up to the present Convention, had never in the history of the Diocese missed an Annual Convention before.

The invitation of Grace Church, Avondale, Cincinnati, Rev. Heathcote Hills, Rector, was accepted for the next meeting of the Convention, and after resolutions of thanks and congratulation to the Rector and congregation of Christ Church,—thanks for their bounteous hospitality, and congratulation for their centennial anniversary,—the Convention was adjourned.

Officers elected were as follows:

Secretary—Rev. George Clickner. Treasurer—Mr. William H. Alberty. Standing Committee—Rev. C. E. Byer, Springfield; Rev. F. L. Flinchbaugh, Cincinnati; William M. Allen, and Mortimer Mathews, Cincinnati. Diocese and Board of Religious Education—Rev. C. E. Byer, Springfield; Rev. J. D. Herron, Cincinnati; Rev. O. E. Watson, Gambier College; Prof. F. C. Hicks, Cincinnati, and David Shaw Archer, Columbus. Cathedral Chapter—Rev. C. E. Byer, Springfield; Rev. E. F. Chauncey, Columbus; Rev. F. L. Flinchbaugh, Cincinnati, and Rev. F. H. Nelson, Cincinnati. Deputies to the Provincial Synod of the Middle West—Rev. E. M. Chauncey, Columbus; Rev. J. H. Dodshon, Zanesville; Rev. C. G. Reade, Cincinnati; Rev. G. P. Symons, Glendale; W. O. Frohock, Columbus; W. T. Magruder, Columbus; Mortimer Mathews, Glendale, and E. L. Sternberger, Cincinnati. Provisional Deputies—Rev. T. W. Cooke, Dayton; Rev. L. P. Franklin, Newark; Rev. J. D. Herron, Hartwell; Rev. J. M. Hunter, Marietta; J. A. Gallaher, Marietta; A. S. Machett, Norwalk; William Mundhenk, Cincinnati, and W. F. Roemler, Wyoming.

#### ANNUAL CONVOCATION, SPOKANE

The Twenty-fifth Annual Convocation of the Missionary District of Spokane took place at All Saints' Cathedral, Spokane, Tuesday, May 22nd, and opened with a celebration of the Holy Communion, at which the Rev. F. S. Hyatt of Wenatchee was the celebrant, with the Rev. John Leacher of Pomeroy as Gospeller, and the Rev. W. A. A. Shipway of Spokane as Epistoler. A second celebration was held at 9:30, the Very Rev. W. C. Hicks, D. D., being the celebrant, with the Rev. Floyd J. Maynard, Gospeller, and the Rev. G. H. Severance, Epistoler. The Bishop then gave his annual address, which laid special stress on the duties of the Church with regard to the war and the soldiers and sailors engaged in it. The usual routine of Convocation business was followed, peace and harmony prevailing throughout. The same number of Clergy are engaged in the field as when the Bishop came to the District, though in some cases the personnel is changed. Reports evidenced a steady growth and progress in all directions.

During the Convocation, some of the delegates took an auto trip to inspect the new Christ Church, Glenrose.

Tuesday evening a dinner for Churchpeople was given at All Saints' Parish House, which had the effect of deepening the interest in the work of the Missionary activities of two of the speakers, Dean Severance of the Okanogan Deanery and the Rev. Fred Luke of the North Yakima Valley Missions. Mr. Charles Hebbard gave an able and instructive address on "The War, and What It Means to the Individual". Bishop Page presided and recited two Red Cross poems by Robert Service.

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# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

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

## SECOND SUNDAY AFTER TRINITY THE COLLECT

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ our Lord. Amen.

"Never failest to help and govern." To whom does the Church apply these stimulating words? Those whom God brings up in steadfast fear and love. How does God "bring up" people? Through the conscientious lives and actions of other people. This would be a much better world if parents only realized that God gave them children to "bring up" for Him. There is so much truth in the old saying: "God helps those who help themselves." So also it is true that He governs those who have learned the great lesson of self control. "The Lord is my helper!" "O Lord our Governor!" These were mighty words in the lives of mighty men. Are we not too apt to put God to one side in our lives and in our plans for living? Is not that man considered by his neighbors to be a visionary man, rather than a man of vision, if he lets it publicly be known that he is openly relying on God's help and rules in the conduct of his professional and business life as well as in his personal religious life? How rarely is it that a man speaks of "Providence" even, preferring rather to speak of "good luck," or "good fortune," or "chance," instead of saying "God"? All these other words put God inside a question mark, or at best an exclamation point.

If your children are growing up with a hazy, undefined, half-hearted recognition of God's influence in their lives, may it not be that they have these "half God" ideas because you have never interpreted to them your faith in the protection of God's foresight either by word or deed? Is it not possible without being "canting" people to manifest in our every day lives, and in a perfectly natural manner, that what we do daily, we naturally do because we have a perpetual fear and love of His Holy Name in our hearts?

What kind of a fear of God have you? Have you any kind of fear? I hope so; but I hope it is not a wrong fear based on some human conceptions of God's being, and manifesting itself in a false or superstitious worship. I hope there is in you that fear which is born of discipline and which will help you to purge out of yourself whatever you know is contrary to God's holiness, truth, purity, love and justice. Seek to have that fear which Bishop A. C. Hall says will give "strength and steadfastness to love, saving you from falling into the danger either of undue and presumptuous familiarity and carelessness or of idle sentiment." Tie up the attitude manifested in this day's Collect with that petition in the Litany wherein we pray with all earnestness, "That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments."

## THE EPISTLE

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

And this is his commandment, That we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. —I St. John iii:13.

The world that "hates" the Christian discipline is a curious old world; but under certain circumstances it might be justified in its hates. St. John when he wrote this Epistle knew what he was writing about. Generally speaking, hatred is born of some kind of misunderstanding; but the hatred of the world, at which you are not to marvel, is a hatred born of contempt rather than misunderstanding. The godless world does not "love the brethren;" but it knows that the brethren ought to love one another. And it "hates" or despises those who are pledged to brotherly kindness, and yet never manifest it except in some perfunctory way. How this very Apostle of love burns with his acid pen across the paper pretensions of a lot of so-called Christian brethren when he writes: "Let us not love in word, neither in tongue; but in deed and in truth." In other words, do not preach a gospel of love, if you are not willing to live a gospel of love. Honestly now! As a professing Christian how does your philanthropy or love for mankind differ from the philanthropy of a man who is frankly and openly godless? As you record an honest answer—after making due allowances for the difficulties which naturally arise when one is judging actions from the standpoints of motives and results—does your heart condemn you? If it does condemn you remember that God is greater than your heart; leave comparisons and final judgments to Him, and set yourself to the difficult task of making your actions suit your words. And if your heart does not condemn you, then brace up and ask God to set you to some still greater tasks in faith and brotherhood than you have yet attempted. You will note that St. John feels that real belief in Jesus must be coupled with philanthropy, if one is to be considered as rightly interpreting the mind of God; and if we thus believe in Jesus, then will the Holy Spirit make us certain in our minds that when we do good we are doing it as brethren in one great family. Let us resolve by the help of God, and with the fear of God in our hearts, to be very careful and very sincere in working out in our everyday lives the ideals of brotherhood which Jesus came to preach, and to teach; and which also He daily lived. Let us resolve to put away from the word "brotherhood" all the stigma and shame with which canting, hypocritical, self centered, selfish men and women have smeared it, so that the godless world which now scoffs at our words may, by the grace of God, be led to worship and serve at the altar of friendship with God and man.

## THE GOSPEL

A certain made a great supper, and bade many: and sent his servants at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper. —St. Luke xiv:16.

"With one consent began to make excuse." "He who excuses himself,

accuses himself," says the French proverb. In this Great Supper Story, our Lord portrays the utter selfishness of self centered people. Notice the first personal pronoun used eight times in six lines of the English translation; and notice how their excuses condemn their indifference to the privileges which had been conferred upon them. They had been previously bidden to the feast. They knew it was coming. They knew that they were expected, but there was no "fear in their hearts." They did not want to go; that settled it. "I pray thee have me excused." "It is a wide-spread difficulty and danger of all time that men make not their sins, but their sense of security, their lawful occupation and enjoyments, the doing of their other earthly duties, their morality, their respectability, excuses for disobeying God's invitation which is God's command; because it is an expression of His Will." Do you not recognize the breed? Very nice men and women; but so busy they have no time for these religious observances: these religious feasts. "Good enough for women and children, but not really a man's job, you know." A bit of human patronizing impudence which must exasperate that Divine Love Who gave Himself to the death of the Cross in order that men might buy and sell and plant and build and marry and be given in marriage, and yet not lose their souls as they did in the time of Noah and Lot.

"Compel them to come in." Compel whom? Why the men who accused themselves. Men who know their danger and realize their need. To such men this invitation is a compulsion. I do not believe you can whip men into heaven; but conscience can if only conscience can be awakened. An awakened conscience does not make excuses. If you are always excusing yourself to your minister you are a bluffer in religion, and it is a sure sign to him that you are dodging duty. Only God Almighty can help you turn back home. If you call yourselves names to the minister, he knows that at least your conscience is not strangled, and he prays for wisdom to say the word which will put such a sting into conscience as will compel you to come in and stop deceiving your own selves.

Please God, if you are an excuse maker, that you will stop this business of "self deception which neither loves to obey nor fears to disobey," and will pray for such a steadfast and perpetual fear and love of God as will help you keep in word and in deed your duty toward your God, as well as your duty toward your neighbor. Take comfort from "yet there is room;" but do not invite your soul to loaf in the shade of that statement; for balancing it is the statement that "none of those men which were bidden shall taste of my supper."

F. S. W.

## EVERY-DAY RELIGION

BY DR. JAMES E. FREEMAN

### Child Life

One of the great utterances that fell from the lips of the world's Master Man was: "Suffer the little children to come unto me, for of such is the kingdom of God." Again, He said: "Except ye become as little children, ye shall not enter into the Kingdom of Heaven."

The latter word was spoken because of a contention among His followers as to who should be greatest in the coming kingdom. That Christianity presents a high appraisal of the values of child life, is self-evident. Jesus lifted childhood and womanhood to higher levels than they had ever known before. This has not always been true of His followers, nor indeed of the Christian Church. The ideal Hebrew home presents a model to the world, and we believe it is being more widely appreciated today than ever before. Somebody speaks about children being "dragged up" instead of "brought up," and much of our observation confirms this. In the busy rush of twentieth century life, we sometimes regard child care and child culture and child conservation as minor matters. We satisfy ourselves that we build with architectural splendor our public schools, and a good many of us acquit ourselves of any further responsibility regarding our children when we have handed them over to the care of teachers. Of course there is a minority among us who, in their abandonment of responsibility, wholly commit their children to nurses and governesses, but, fortunately, they are such a negligible quantity that perhaps they do not count.

There are no words of greater import in our language than motherhood

## COMMENTS ON THE NEW LECTIONARY

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

SECOND SUNDAY AFTER TRINITY

We regret that the copy for this week under this Department has never reached us.—Publisher.

and childhood. What visions of service and sacrifice, of purity and loveliness, they conjure up to our minds! It was one who held in highest esteem the things of motherhood who wrote upon his mother's grave: "Inscribed by one who had the misfortune to survive his mother." We believe we are coming more and more to recognize the greatness of our responsibility with reference to child life. The passages of laws that seek to safeguard and protect children is an evidence of this. Child labor and other legislative measures are making their contribution, but when all is said and done, the solution of the child problem does not reside in halls of legislature or schools, but in our homes. There can be no such thing as delegated responsibility when it comes to a matter of such vital importance. The failure and miscarriage of young lives is not due to accident or fortuitous circumstance. In the vast majority of cases it is due to home negligence, parental irresponsibility, utter neglect and gross carelessness. We need schools for the education of parents perhaps more than we need them for the education of children, for given an educated parenthood and a well-ordered and disciplined home, we shall have less need of the auxiliary agencies we have set up. Not only moral but physical ills are largely traceable to neglect. Every now and again some bruised and broken human wreck comes our way, and when we penetrate beneath the immediate conditions, we have disclosed to our vision, as the antecedent cause, a wretched home environment and a parenthood unworthy of the name.

What can we do to make the standards of child life higher and finer and more wholesome? It is a question that in some respects is greater in importance than that of the world-war, and it demands an answer of every father and mother; it is the most vital question at every fireside. Without the sterling qualities of a Nancy Hanks, perhaps an Abram Lincoln had not been. Without the oversight and unflinching devotion of his mother, a Phillips Brooks had not been given to the American pulpit. Greater than all our manufacturing and commercial enterprises, indeed the conservator of them, stands the home, with all that it implies. Let us see to it that it witnesses to purity of thought and act, to discipline that is gentle but firm, to a culture that is wholesome and ennobling, to religion that is uplifting and inspiring.—Courtesy Minneapolis Tribune.

## Bp. Brewster Appeals for Social Service

To the Clergy and Lay Members of the Church:

The Joint Commission on Social Service was appointed by the General Convention.

Social service sums up in two words the advance of Christian effort from the saving of one's own soul to the larger purpose of helpfulness to others in the Name of Him who came not to be ministered unto but to minister. It means the recognition of the essentially social characteristic of Christianity, because of which Christian service must be social service. It means a recognition that religion really touches the whole circle of the life of men.

The Commission on Social Service has accomplished something in coordinating the activities of the Church. Commissions are now organized in each Province and in almost all the Dioceses. The last report of the Joint Commission is, I venture to assert, a sufficient vindication of its creation by the Church.

There is much yet to be done in awakening the members of the Church to their responsibilities, in order that their service may be more intelligent and efficient; that they may beware of moral inertia, laziness and cowardice masking under the guise of conservatism, or of a fatalistic sense of impotence; that they may have faith in the possibility of social betterment and be lined up against concrete evils.

Our purpose is that the Church shall not be wanting, but shall faithfully respond to God's call and the leading of His Spirit in the new day that is before us; that it shall illustrate and cherish that Christian fraternity need-

ed to save our social fabric from the menace of class antagonism; that the Church's influence, corporately and diffused through its members, shall be a force dynamic on behalf of that democracy which is akin to genuine Catholicity, and always on the side of social justice against selfish greed and unchristian individualism.

This purpose will, we are confident, appeal to many in the Church. Moreover, let me remind you that the Joint Commission on Social Service comes with the same authority which is behind the Board of Missions. Our financial budget has been scrupulously kept within narrow limits. We have asked of the Dioceses and Parishes only one per cent of the apportionment for Missions. But so much and more the Commission needs in order to do the work committed to it. Confidently we appeal to the clergy and to the loyal and generous lay people of the Church.

CHAUNCEY B. BREWSTER,  
Chairman of the Commission.

## Sunday School Apathy Scored

A public service in the interests of religious education was held at All Saints' Cathedral, Spokane, Monday evening, May 21, at which the Rt. Rev. Herman Page, D. D., presided. The addresses were all of them to the point and it is hoped that much good will result to the Sunday School work of the district. "If the education of the children is important in the affairs of State," said Bishop Page, "it is most certainly and equally as important in the affairs of the Church. We should devote more energy along that line."

Dean Hicks advocated having students at the high schools dismissed for one or two hours each week to take religious training in some Church and be given credits for such studies.

Y. M. White, Superintendent of the Cathedral School, said that the parents should devote some time to going over the lessons with their children, then see that they are in Sunday School on time Sunday mornings. The efficiency of the work depended not only upon the efforts of the teachers but also upon the active co-operation of the parents.

The Rev. H. I. Oberholtzer said: "The aim of the public school is to develop a well rounded out citizen. They are using graded lessons and methods of teaching. We must give this same attention in the Church Schools. The uniform lesson is losing out and the graded lesson for the religious school has come to stay."

W. S. Gilbert, Superintendent of St. James' Church School, said: "Nothing exceeds in importance the work of leading a little child to Jesus Christ. The religious education of our boys and girls is the most vital part of our Church work. Where we fall down between the public school and the Church School is in the lack of effort and the time spent. The work in the Church School is not making the progress it should just because it is not regarded in the practical business way it should be. There is too much playing at it, and not enough working at it. It is not the fault of the Rector, but the fault of the layman. The Church School is the layman's opportunity."

The Board of Religious Education passed a resolution calling upon the clergy to examine the text books in the public schools of their district and to approach the educational authorities should the books contain false statements as to the origin, history or teachings of the Church.

## A Rake Up

The Church of the Transfiguration, Evergreen, Colorado, held its annual "Rake Up" Wednesday afternoon, May 23rd, under the auspices of the Evergreen Branch of the G. F. S.

Every member of the congregation and Sunday School was invited to come after their mid-day meal, bring a rake, and spend the afternoon raking the churchyard—about two and a half acres.

In spite of very wet weather, most of the young people of the Mission came, and some of the older ones, and all worked with a will, leaving the lawn much improved.

The G. F. S. rewarded the workers with plenty of ice cream cones.



## WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

### XIII Worship

What is worship? With the Hebrew it was a very definite thing. He bought a lamb and paid for it—and it was a good lamb without blemish—and then he gave it to God. A child can understand that. What is your worship? Is it going to a house called by God's Name, hearing a book which you believe to be of God, singing a hymn about your assurance of salvation, listening to a prayer in which you take no part, and perhaps coming away thinking you have done a virtuous thing? What have you done that hasn't revolved around your own self and your own self-interest? What have you given to God? not, what has God given to you? He is always giving things to us; but what, as a child of God, have you given to Him? Oh yes. I hear your reply that you have given God some money—probably an amount, if you are an average worshiper, varying from the price of a street car fare to that of a seat in the theater. Is God a beggar? Would you offer that money to your friend or to the Governor of the State? That isn't a gift to God; that is paying your share of the taxes to keep up the plant, isn't it?

### GIVING

Now let us consider. In the first place this giving of money is a curious thing. You can give it to your children, and to beggars, and to some of your more intimate friends; but you wouldn't presume to give money to a stranger, or to a young lady, or to your Governor. Try it. Go into the Governor's office and tell him that you came to give him a dollar. What would he say? What would he do? He could very properly look at it in one of two ways, either as an insult or as a piece of folly for which you were not to be held accountable. How manifestly it would be an insult to think that you were giving God, the King of kings, a dollar or a nickel as a gift.

What can we give God? What can your little child give you? Love? Yes, but how will he express it? You want him to express it, don't you. You don't want him merely to feel it. You would be skeptical of a love that grew up merely feeling. It is human to express love by a gift. Well, what are you going to give to God?

Why did the Hebrew give the lamb? Why could he? For just one reason: he had been told to do so. There are certain things that we can give to certain people at certain times, when we couldn't give them anything at other times. We can give a bride suitable presents at a wedding, while we couldn't give her the same thing a year before or after. Why? Because convention has told us to do so. We might give a Governor a gift at his inauguration and not excite suspicions of our sanity, because it might be a fitting occasion. But even rich men cannot go around giving gifts promiscuously and have them accept it graciously. What sort of feeling have the Carnegie libraries or the Rockefeller foundation created in the popular mind? Even the common people are particular about gifts. And we talk very glibly about giving gifts to God. How do we know that He wants our gifts? Perhaps He is more insulted than pleased at them.

Are you so very sure that he wants our cheap doggerel hymns, which we know are trashy, or our jitney offerings? Does He need long-winded orations, or have you any evidence that He has asked for them? He endures them patiently, perhaps, but so He endures blasphemy and sacrilege. He gives no sign, but what right have you to give to God that which He doesn't need, hasn't asked you for, and which hasn't cost you anything? Perhaps the pleasure is all yours.

### THE HISTORY OF WORSHIP

First, let us look at worship as an historical fact; that is, let us study it in the sequence of events. What were the essential features of Hebrew worship? There is nothing in which the Old Testament is more particular than in this.

(1) God was particular who offer-

ed. No one who was uncircumcized or unclean could even come into the Temple. Certainly he couldn't worship there until he had overcome the defect.

(2) His worship or gifts had to be made in a manner minutely prescribed, and through a Priesthood carefully designated. Korah, Dathan and Abiram questioned this. Read Numbers xvi and see how it was regarded. Uzzah forgot about it. (Note II Sam. vi in passing.) No one was allowed to present the offerings but a son of Aaron, and he only as prescribed.

(3) It was definitely prescribed what should be offered. The whole book of Leviticus and of Deuteronomy are filled with this.

Now we are not under the Jewish dispensation, and these books may be classified as "Priestly Code" by eminent scholars; but as a matter of fact this was the charter under which the Jews, up to our Lord's time, regulated their worship. This corresponded to what was actually done in the Jewish Temple up to its destruction (A. D. 70). It is facts we are considering rather than theory. And does not the fact of revelation correspond fairly accurately with the facts of polite society?

It makes a difference who gives a gift, how and when he gives it, and in what the gift consists. For a gift may not be an act of worship; it may be an insult. For "worship" is a word derived from the Anglo-Saxon word "worthship" and means the giving of what is due, what the act is worth.

### CHRIST'S ACTION

But how did Christ act under these premises? Did He observe the law? He not only observed it but He expected His Apostles to observe it too. In fact they never thought of doing anything else. Even St. Paul, when he was practically ostracized by all the Jews, including the Jewish Christians, was very particular to observe the rules of Jewish worship. I do not know that he cared much for the observance; but he had good manners and he observed the rules of Jewish worship, even after he had minimized its importance. It was God's House and God's rule for the Hebrew people.

Of course we have no record of Christ's offering a lamb, for He was without sin; but the Virgin Mother, out of her purity, offered two young doves, for she could not afford a lamb. Christ and the Apostles frequently went up to the Temple to worship, and Christ was jealously careful of its sanctity, twice cleansing it with whips—the only instances in which His indignation in any way took the form of physical force. He wouldn't allow them to make His Father's House a house of merchandise. He told the nine lepers to go to the priest and observe the Jewish law of cleansing before they were restored to the community of the faithful. There is not a single act of rebellion against the lawful exercise of the Jewish Priesthood recorded in the New Testament.

But did Christ lay any obligation of these things upon His own disciples? (1) As to who offered the worship? That is, was there any restriction on the character of those who could participate in an act of Christian worship, in any way resembling that which had been foreshadowed in Judaism? Let me note several significant facts:

(a) None but the Apostles were present at the only occasion on which our Lord presided (so far as we know) at an act of public worship, viz.: at the Last Supper. It is true, our Lord preached in public, but so far as we know He always prayed either in private, or in the synagogue, or at the Temple, until this occasion.

(b) He was seen after His resurrection by none but believers, and "was known to them in the breaking of bread"—a reticence entirely out of line with the popular demand that the sacred things of the Christian religion belong to the world.

(c) None but the faithful received the gift at Pentecost.

(d) St. Paul's excommunication of the incestuous Corinthian. St. Paul's expression, used three times, "walk in wisdom toward them that are without" (Col. iv:5; repeated in I Tim. iii:7 and in I Thess. iv:12).

(e) The expression, "We have an

altar whereof those who serve the tabernacle have no right to eat" (Heb. xiii:10).

### DEDUCTION

That is, interpreting the teaching of Christ about the discipline of the Church, we can state definitely these two things:

(1) That our Lord practiced a very strict reserve after His resurrection.

(2) That His early followers drew a sharp line between those that were within and those that were without.

Our Lord's reference to those who refused to hear the Church, "Let him be as a heathen man and a publican," was a reference to a Jewish practice with His approval in laying down the elements of the discipline of His Church.

The fact that those who were baptized "continued in the breaking of bread" seems to indicate that our Lord intended to safeguard the identity of His Church by restricting its responsibilities and privileges to those who by Baptism had put them on, and not to the world. "I pray not for the world, but for those whom Thou hast given Me."

All this is contrary to the "most enlightened thought" of our time, but I am not discussing that thought; I am discussing the facts of the record, irrespective of what men think they ought to have been. The question before us is manifestly not, "How ought Christ and the Apostles to have acted?" but "How did they act?"

(To be continued.)

### Bishop Brent Addresses Baltimore Laymen

At a recent meeting of the Church Club of Baltimore, at which a thousand men, many of them of the first prominence in business and social life in the city, were present, representing forty Churches in the city and suburbs, Bishop Brent made a remarkable address.

The rally being in the interest of Christian Missions, he showed how this obligation to carry the Gospel to heathen in far-off places was linked up with the obligation to back up the brave people in the great historic country of France in their fight to save themselves and thus save the world from the appalling blight of Kaiserism.

He pictured that gallant nation in its agony, pouring out its blood freely, and spoke with such eloquence that he thrilled the audience in a way no Baltimore audience has ever been thrilled before by a simple call to duty.

"France is wounded, fellow-Americans," he said. "She has bled herself white for you and the world and she is looking to grand old America to succor her in the hour of her deepest distress."

What made his appeal real and vivid was the fact that he found this motto on a battered fortress at Verdun: "Germany fights to oppress; France fights to set men free. On the fate of France hangs the world."

Then in a calm and convincing way he showed how bitter is the struggle and how hard and long is likely to be the way to victory. He was on the way from Paris to Havre when he read on a train President Wilson's address to Congress. He cabled at once his own willingness to do anything possible to help.

Dr. Brent spoke of ways in which one may serve. He lauded those who are going off to shed their blood, and then said that there is much that everybody else can do. His plea for economizing in food was put forth in a way that it will be difficult for any to forget. "Every self-indulgence," he repeated, is "tantamount to taking bread from the mouths of the starving."

The audience, at the close of his address, and often in the midst of it, was carried away with enthusiasm.

Bishop Brent, and the other speakers who followed him, including Rev. Dr. Robert W. Patton of Richmond, Va.; George C. Thomas, Chairman of the special campaign for zeal and generosity now being waged in the Church, all made it clear that the Church must be sustained as one of the vital forces of the nation in this hour. The war on self-indulgence and waste, they all said, can be waged by the Church through greater devoutness.

Bishop Murray presided and spoke of the importance of the campaign and its possibilities for the Diocese if every member in every Church joins in heartily. The thrills of the after-dinner oratory and of the meetings held afternoon and evening by Dr. Patton this week at Emmanuel Church have already brought out expressions of renewed consecration that make the campaign itself a success.

## CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

### XXV. Conscience

Conscience is the human organ through which the Holy Ghost speaks to man. There is, therefore, a double element in it—the human and the Divine. The voice of conscience is, indeed, the voice of God, but the voice of God through the man's own moral consciousness, and colored thereby by that. As a man looks out upon the world through a window, he sees things as they truly are, if the glass be clear, or distorted, if the glass be wavy; or if it be opaque, all he can distinguish is the difference between day and night. The world outside speaks to the man, but the message which it brings depends upon the glass. So with men's consciences.

### DIFFERENCES OF CONSCIENCE

Men's judgment of what is right or wrong must depend upon the stage of moral development. To one man, conscience speaks one way; to another man, differently, depending on the individual development of moral judgment. So, in the Old Testament, we find the "command of God" to destroy the Canaanites, sparing neither man nor woman, old nor young. So we find God telling Abraham to offer Isaac as a sacrifice, whereas to us human sacrifices are abominable. The matter is easy to understand, if we put ourselves back in that day and age. Abraham's conscience told him that only his best and dearest possession was worthy of offering to God. To him, human sacrifice was familiar, and he was not only obeying his conscience in preparing to offer up his only son, but his conscience was in some ways much more highly developed than that of many a modern Christian, who never thinks of giving to God anything but the superfluities, those hours and dollars for which he has no other use.

### CONSCIENCE TO BE DEVELOPED

Conscience, because it has a human element, needs to be developed. We are familiar with methods for developing the intellectual faculties, but somehow we take for granted that the moral faculties need no training, but will take care of themselves. Yet the whole Bible testifies against this

assumption. In the Old Testament, we find a development of conscience in the chosen people through the prophets, and in the New Testament the same process through the Church and the Apostles. The Church's great function is to guide and train the consciences of Christian people. The Church has a corporate conscience, and each Christian needs to study both Holy Scripture and that corporate conscience as a guide to his own.

### THE CHURCH'S AUTHORITY

The Church thus has authority in matters of conscience, but it is the authority of a teacher rather than of a ruler. The Church can explain, but not compel. Any attempt on the part of individual Clergy, or any branch of the Church, to become a substitute for the individual conscience is immoral and fatal to the spiritual life. The Church's authority is solely that of a teacher. The Church may, of course, excommunicate the man who, following his own moral judgment, transgresses the laws and conscience of the Church, but there can be no civil penalties or compulsion. Absolute freedom of the individual to follow his own conscience, even though it misleads him, is essential to genuine Christianity.

### CONSCIENCE MUST BE FOLLOWED

Since it is through conscience that God speaks to man, each man must follow his own conscience. In I. Kings xiii. is an interesting story of how God sent a lion to kill a man because that man had obeyed a prophet that claimed to have a revelation from God. In modern language, the man was punished for disobeying his own conscience. Death is necessarily the punishment for such a sin—not mere death by a lion. That is the way which God chose to impress the age with the great truth that moral death follows disobedience to conscience. In Romans xiv. St. Paul sets forth the same great truth. Consciences differ, and each man must follow his own conscience, or lose his hope of salvation. Because conscience is ultimate authority for each, we must insist on its freedom. We cannot seek to compel others to follow our conscience. We must not judge others. Conscience must rule our actions—charity must rule our opinions of others.

J. H. Y.

### American Flag in Porto Rican Church

Much has been written about the unique and telling work of the Rev. and Mrs. Droste among the country people surrounding their home in Manati. The Chapel of the Resurrection was built with their own hands, on their own property, and all but about fifty dollars at their own expense. The chapel accommodates 250 people, the number they have on special occasions. The people love festivals, and especially Church festivals. It is significant in Porto Rico that everywhere the Spanish Church is built on the central plaza, and at all times of the day and evening the devout are passing in and out of the ever-open doors. Their lives center about the plaza, with its religious and social attractions. There the band plays while the gay youth promenade happily every evening, the priest ever mingling with the people.

Mr. and Mrs. Droste have seized upon this idea, and built their chapel in the center of their rural community, and it has become, like the native Church, the very center of their simple lives. Already its influence has transformed their homes and the whole community.

The Sunday after Ascension Day marked a new epoch in their lives. Having been but recently admitted to citizenship in the United States, it is significant of their appreciation of their new privileges that they, with their hard-earned pennies, raised the first money toward the purchase of a beautiful silk flag, which was raised in the church, attended with appropriate ceremonies. The Bishop was present, and the Americans from the neighboring plantations, who contributed their share in the flag. Mr.

and Mrs. Dorste are very proud that the Bishop asked them to lend the flag to carry in the procession at the Juno Convocation, to meet in San Juan.

### A Sorry Picture

Commenting editorially on a sermon of Dr. Peirce, President of Kenyon College, the Columbus, Ohio, Journal, in a recent issue, said:

"Dr. Peirce, President of Kenyon College, preached Sunday at St. Paul's Episcopal Church, and said the great war was setting new valuations on life. It is surely needed. We are making life a sort of flurry and fuss, and leave out most of its deep meaning. Avarice and selfishness are making sad havoc of the human family. The intuitions and aspirations are laid aside for social clatter and benevolent hurrah. Pleasure is made the standard of value, and it commands almost the universal thought. This sentence is quoted from the Doctor's sermon:

"Our chief effort in life has been directed to feeding, clothing, bathing and pampering the body, and so strong has been this tendency that even religion has shifted the emphasis to the body, has transformed Churches into Clubs and charitable organizations, and has attempted to save the world by a cunningly devised apparatus of hospitals and gymnasiums."

"That is a sorry picture, but everybody will recognize the truthfulness of it. Materialism rules the day. It even maintains a foothold in our religion and education. Well, what are we to do? Wait till this valuation overtakes us? It never will. The only way to establish this new valuation is for every person to take care of his own. It is the individual integrity that makes the public integrity."



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

The Pilgrimage of Prayer in the Diocese of Chicago was held during the week beginning on Trinity Sunday, and culminated in the union service of the city Churches at the Cathedral.

St. Augustine's Church of Wilmette, Ill., is undertaking to pay off a mortgage of \$15,000, and to raise a sufficient sum to pay for a new organ before the observance of the Silver Jubilee of the Church, which will occur next year.

Three services of intercession for the success and righteousness of the nation were held in St. Andrew's Church, Chicago, on Trinity Sunday. There were present for the 10:45 a. m. service 100 soldiers in uniform, and the Boy Scout Troop of 50. The Rev. Benjamin E. Chapman, Rector, conducted the service and preached the sermon.

The 75th anniversary of Nashotah House was observed on Tuesday afternoon, May 22nd. The Rev. Dr. Wm. H. Van Allen of Boston gave an address and the Very Rev. Dr. Thomas W. McLean, Dean of Trinity Cathedral, Duluth, Minn., read a historical paper.

A meeting was held recently at the Episcopal residence of the Rt. Rev. Dr. Howden, Albuquerque, New Mexico, which was attended by some of the prominent citizens, including a representative of the City Council, and the ministers of a number of the different religious bodies, to take action to improve the moral conditions of the city for the protection of the soldiers mobilizing there. The city authorities, acting with the State officials, have prohibited the sale of liquor to all soldiers, in uniform or not, and no red light district is to be tolerated.

Seven students of the General Theological Seminary have enlisted in the war: W. R. Campbell of Worcester, Mass., and J. W. Gummere of New Jersey have joined in the Ambulance Corps in France; Paul F. Cadman of California and L. R. McPherson of Maryland are at the French front; E. L. Carr of New York City and H. C. Maulen of Harrisburg, Pa., are serving with the Naval Reserves; L. W. Hale leaves this month to join the Ambulance service. All would have graduated within two years or less.

The annual Sunday School Institute of Fox River Valley, Diocese of Chicago, was held in Trinity Church (the Rev. Frank E. Brandt, Rector), Aurora, Ill., May 27th. There were 75 delegates in attendance from Elgin, Dundee, Glen Ellyn, Wheaton, Batavia and Aurora. Addresses were given at the afternoon session by Mr. C. C. Wolford of St. James' Church, Dundee, on "Cultivating Loyalty to Church and School Among the Young People", and Franklin H. Spencer, Field Secretary for the Middle West of the Brotherhood of St. Andrew, on "The Junior Brotherhood". The Very Rev. Walter S. Pond, Dean of St. Peter and Paul Cathedral, spoke before a large audience in the evening.

The will of Miss Susan Mount of New York City, who died on Monday, May 21st, bequeathed \$240,000 to religious, charitable and educational institutions. Among the bequests under the will are: The Rt. Rev. Tuttle, Bishop of Missouri, \$50,000, to build a church anywhere in his Diocese; New York Diocesan Fund for Aged and Infirm Clergymen, \$15,000; Domestic and Foreign Missionary Society, \$15,000; Society for the Relief of the Destitute Blind, \$10,000; Church Mission for Deaf Mutes, \$15,000; St. Luke's Hospital, \$15,000; Fund for the Relief of Widows and Orphans of Disabled Clergymen, \$15,000; New York City Missionary Society, \$15,000; Church of the Holy Angels, Belmar, N. J., \$15,000; Trinity Association of New York, \$20,000; Society of St. John, King's Park, L. I., \$15,000; Church Orphans' Home and Asylum, \$10,000.

In St. James' Church, Sault Ste. Marie, Mich., a flag presented by the Boy Scouts was consecrated in memory of Richard F. Endress, Jr., son of Mr. and Mrs. R. F. Endress, who was killed fighting in France on April 9th last. The service was attended by the local G. A. R. Post, the Spanish War Veterans and four Troops of the

Boy Scouts. Scoutmaster S. D. Strong presented the flag, and the Rev. S. H. Alling, Rector of the Church, received it. On the staff of the flag, which has been placed near the Choir stall, is the following inscription: "A. M. G. D., and in loving memory of Richard F. Endress, Jr., who was killed in action, April 9, 1917, 'somewhere in France'. Given by Troops 1 and 5 of Sault Ste. Marie, Mich., and their friends." Mr. Alling preached the sermon.

St. John's College, at Annapolis, at its Commencement on May 31st, conferred the honorary degree of Doctor of Law upon the Rt. Rev. Lewis William Burton, D. D., Bishop of Lexington, and Doctor of Divinity upon the Rev. Robert Talbot, Rector of St. Paul's Church, Washington, D. C.

On Tuesday, June 5th, were held the Commencement exercises of the National Cathedral School for Girls, at Washington, D. C. There were twenty-one graduates, and the sermon, a very forceful and beautiful one, was preached by the Rev. Dr. W. A. R. Goodwin, Rector of St. Paul's Church, Rochester, N. Y. The Bishop of Washington presided and gave the final address and blessing. The School has had a most successful year under the supervision of the Misses McDonald and Webster.

On Trinity Sunday, Holy Orders were conferred upon five candidates in the Bethlehem Chapel of the Holy Nativity, at Mt. St. Alban, Washington, D. C. Three were ordained Deacons and two were advanced to the Priesthood. The Rev. Messrs. George B. Fowler and Royal S. Hoagland were ordained Priests, and Messrs. Charles E. McAllister, Harry S. Cobbe and Sidney W. Wallace were made Deacons. The Rev. Dr. Wm. P. Ladd Coit, Professor of Church History, Berkely Divinity School, preached the sermon.

On the afternoon of Whitsunday, Bishop Lines placed the corner stone of the new Church of the Redeemer, Morristown. A large company of the parishioners and friends came together for the service. The church stands upon South Street, on land which includes the old church, which will be used for a Parish House and the Rectory. The plans are for a beautiful and substantial church, costing about \$100,000. A bequest, largely increased by subscriptions, making the new church possible, came a few years ago from a parishioner, Mr. Revere, a descendant of him who made the famous night ride from Charlestown to Lexington which saved John Hancock and Samuel Adams, and brought the opening of the War for Independence on Lexington Green.

On Rogation Sunday, at the Church of the Good Shepherd, Quincy, Ill., the Rev. W. M. Gamble, Rector-in-Charge, the Litany was sung in procession before the late celebration of the Holy Communion, with special prayer for harvest and the conservation of the food supply of the nation and the world. After the service, a petition was signed by the members of the congregation to one of the U. S. Senators from Illinois, urging that everything possible be done to support the President in conserving the necessities of life and preventing food speculation. From Whitsunday until the Thursday after Trinity Sunday, the Holy Communion was celebrated daily, and special prayer offered for the general moral and spiritual awakening; that the changes and sacrifices made necessary by the country's need may be worthily met by all concerned, and that the plans for national food supply may not be thwarted by greed and selfishness.

The Bishop of London, at the recent Convocation at Canterbury, called attention to the appeal made by Sir William Robertson for 500,000 men for the army by July 1st. The Bishop expressed himself as being unhappy over the little notice given to Sir William's appeal, and he urged the Church to do more than talk and preach about the need for more men for the army. The Bishop of Truro moved a resolution, which was unanimously adopted, expressing satisfaction at the prompt response made by the Clergy to the appeal for national service. The Archbishop of Canterbury said that the number of Clergy who had been sent to do service of a moral and religious kind was 5,076. Among the occupations for which

Clergymen had volunteered were those of munition work, agriculture, engineering, secretarial work, driving munition lorries, driving mails, postoffice work, chartered accountants, timber felling, purser on board ship, analytical chemist, dispenser, bank clerk, aeroplane construction, etc.

The Mission of the Good Shepherd, Lexington, Ky., has made remarkable progress under the administration of the Rev. Richard Wilkinson, D. D., who came into the Church from the Methodists in March of last year. The church has been remodeled, and the seating capacity increased from 125 to 400, and the indebtedness of \$1,250 has been liquidated. The work of remodeling the building began early in February of this year, and the new building was dedicated by the Bishop on May 13th. The Bishop was celebrant of the Holy Communion and preached the sermon at the 11 a. m. service. Dr. Wilkinson was the preacher at the evening service. A series of services were held on Tuesday, Wednesday and Thursday following at 7:30 p. m. Thursday was designated as "Patriotic Day". At the evening service, the Rev. Harris Mallinckrodt, Rector of Calvary Church, Louisville, Ky., and now Chaplain of the First Kentucky Volunteers, delivered the address. Among the Clergy of the Diocese who were present and participated in the several services were Dean Massie of the Cathedral, the Rev. Richard McReady of Saint Mark's Church, Louisville; the Rev. J. M. Maxon, President of Margaret College, Versailles; Archdeacon Wentworth; the Rev. George Harris of St. Peter's Church, Paris; the Rev. Geo. Hendree Harrison of Ashland, and the Rev. Peter Langendorf of Dayton. The total cost of the new building was about \$8,000, over \$7,000 of which has been paid or pledged. It is hoped that by next Fall the Mission may be received into the Diocese as an independent Parish. Dr. Wilkinson was made Deacon last September, and is to be ordained a Priest this month. He is an indefatigable worker, a splendid reader and an able preacher.

### Personal Mention

The Bishop of New Mexico preached the baccalaureate sermon at the State Normal School at Silver City on May 20th.

The Rev. Frederick Pratt of Carlsbad, N. M., preached the baccalaureate sermon at the Institute on May 20th.

The Rev. Duncan Weeks, Chaplain of Shattuck School, Faribault, Minn., has become Rector of St. James' Church, Goshen, Ind., and entered on his duties June 15th.

The Rev. Osee Celsus Fox, some time Rector of St. Mark's Church, Waterloo, Iowa, accepted a call to St. Paul's Church, Marshalltown, Iowa, and began his new work on Trinity Sunday.

The Rev. Fuller Swift was instituted as Rector of St. Clement's Church, El Paso, Texas, by Bishop Howden on Sunday morning, May 13th. In the evening the Bishop made an address to some twelve hundred men of the 23rd Infantry at an open air camp service.

The Rev. Edward Doan, Rector of St. Andrew's Church, Roswell, N. M., has been appointed Chaplain of the New Mexico Military Institute, which is probably the largest preparatory school in the Southwest, having between two and three hundred students.

The death of the Rev. A. O. Worthing, Minersville, Pa., is announced by the secular press. Mr. Worthing was ordained Deacon in 1895 and Priest in 1896 by Bishop Talbot. He served as a Missionary in Idaho from 1893 to 1897, and was for some time in charge of the work at Fergus Falls, Minn., and at Sunnyside, Wash.

The Rev. Emil Montanus, for 18 years Rector of St. John's Church, Saginaw, Mich., recently resigned, and has become the Rector of Trinity Church, Alpena, Mich. A farewell reception was tendered Mr. and Mrs. Montanus by the members of St. John's Church, at the Parish House, just before they left. In an extended editorial, the Saginaw Daily News says, among other things: "The decision of the Rev. Mr. Montanus to accept a Parish of greater opportunity interests all of Saginaw, for few Clergymen have ever enjoyed a larger circle of friends. He is of the strongest type of men in his chosen profession, zealous, sincere, broad, capable and highly intellectual. As the leader of St. John's Church, he has made a distinct and most uplifting impression upon those of his faith. His record is one of service and satisfaction.

### Senior Presbyter of Minnesota Dies

The Rev. Wm. C. Pope, Rector of the Church of the Good Shepherd, St. Paul, and Senior Presbyter of the Diocese of Minnesota, died at midnight, June 6th. His burial took place from his Parish Church at 11 a. m. on Saturday, June 9th. He was a graduate of Racine College and of Nashotah Theological Seminary. He was ordained Deacon in 1865 and advanced to the Priesthood in 1866 by Bishop Kemper. While a Deacon, he had charge of the work at Waukesha, Wis. He served as a Missionary for two years in Minnesota, and then became the Rector of the Church of the Good Shepherd, St. Paul, in 1868. Next year he would have celebrated his fiftieth anniversary as Rector of that Parish. He was President of the Standing Committee five years, and sometime Examining Chaplain. He was author of "Affiliation of Swedish and American Churchmen", "Genesis of the American Church", and "Life of James DeKoven, D. D."

The St. Paul Pioneer Press, commenting editorially upon the death of Dr. Pope, said:

"Virtually the entire history of Minnesota was written within the life period of Rev. William C. Pope, which terminated yesterday. Of the 76 years encompassed in this period, practically all were given to the service of the State, religion and humanity, and at a time when the activities of one devoted man stood out in distinct relief in the sparsely of population and the scarcity of leaders. One of the sad reflections which accompanies the death of an early pioneer is that past services may be forgotten in the growth and progress which submerge the individual in the mass, when advancing age brings its inevitable retirement. But Rev. Dr. Pope was one of the men who helped to make history, and no intimate narrative of St. Paul and Minnesota will ignore him. His death serves to emphasize the widening gap in the ranks of the men who began with the beginning of St. Paul. Fortunate are they who have left behind them the monuments of service."

and the community in which he is to spend the next years of his life is indeed to be congratulated."

The Rev. Dr. C. H. Plummer, Rector of St. Mark's Church, Lake City, Minn., will retire on July 1st. He was ordained a Deacon in 1867 and Priest in 1869 by Bishop Whipple. He has served faithfully and well for fifty years in the ministry of the Church. St. Mark's was his first and it will be his last Parish. He was Rector of the Parish at three different times, covering a period of twenty-five years.

Miss Mary W. Triplett has served as Secretary of the Missouri Woman's Auxiliary to the Board of Missions for thirty-six years.

The degree of Bachelor of Divinity was recently conferred by the Theological Seminary upon the following former graduates: The Rev. Messrs. Osmund H. Brown, Albert M. Farr, Clifford W. French, Frank D. Gifford, Simeon N. Griffith, Cyril B. Harris, Ernest J. Hopper, William T. Sherwood, F. A. Cisco, Thomas A. Sparks, Miles L. Yates and Edgar C. Young.

The Rev. J. B. Arthur, Rector of Holy Trinity Church, Sac City, Iowa, has resigned and enlisted in the army.

The G. A. R. of Lead, South Dakota, invited the Rector of Christ Church, Lead, the Rev. Arthur H. Beaty, to hold their annual service, Sunday, May 27. This is an annual affair in Lead, and arouses much interest. This year, owing to war conditions, there was unusual enthusiasm. The Rev. Mr. Beaty gave a patriotic sermon and dedicated an American flag, which will be carried in the processions in the future. Several hundred attended the service, including the Militia, Spanish War Veterans and Boy Scouts.

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FOR CATALOGUE, ADDRESS: REV. F. L. CARRINGTON, LL. D., DEAN

### Pittsburgh News

Sunday afternoon, June 3rd, was the opening of the fifth successive year of street services, in connection with the Pittsburgh City Episcopal Churches. The movement has grown remarkably, and each year the committee of eight, four Clergymen and four Laymen, launch out more. For the season of 1917, covering four months, June, July, August and September, the provision for music has been enlarged, so that there are four instrumentalists, two trombones and two cornets, who lead the singing of well known hymns, taken from the Church Mission Hymnal. Hymn sheets are printed and freely circulated. Then, printed on a card the size of a postal, the Lord's Prayer is on one side and a brief Gospel message on the other. These are also distributed. The local Assembly of the Brotherhood of St. Andrew has drawn up a scheme by which two Chapters shall be present at each service. The speakers at the opening service were the Rev. William Porkess, Rector of Grace Church; the Rev. Joseph Speers, Rector of St. Stephen's Church, and the Rev. Thaddeus Cheatham, Minister-in-Charge of Calvary Church. The three Pittsburgh morning papers gave conspicuous reference to this opening service, that in point of attendance and interest proved a record.

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## Editorial

It is a far cry from the quiet, devotional preaching of Jesus Christ to the noisy, sensational evangelism of our day.

One looks around at the patent nostrums and one hears that this one was most certainly cured by this patent medicine and that one by this quack doctor; that this bad man was made better by this traveling evangelist and that one was healed of her oft infirmity by this fashionable cult; and we at once make a general deduction that this quack doctor is a public benefactor, and that this absurd cult is the voice of God—especially if someone near and dear to us has been benefited by the same.

We forget that ten people may have had their health undermined by that quack and that your friend happened to draw the lucky number in a very profitable lottery. We forget that ten people may have been driven from Christ and the standards of reverence immeasurably lowered by that vulgar evangelist who, like Simon Magus, is regarded as some great one and who closely identifies coin with grace; and we forget that the percentage of cures by that glib cult (who are organized sheep-stealers) is no greater than any practitioner can show, while their percentage of deaths (that might have been spared) is a great deal larger. A quack always advertizes his cures and buries his failures, and therein lies his power.

When our Lord called us sheep, he paid us no high compliment, but he spoke the truth. A sheep is an animal that will follow some old bell-wether through the fence, out of a green pasture, well fenced from their enemies, into a dry desert full of wolves. Silly sheep are a prey to every beast with brains, and it would be impossible to concoct a cult so absurd that folks would not enter the trap.

Christ endowed the Church with certain gifts which have carried it safely through centuries of stress and storm.

- (1) He gave it a Gospel of Salvation, through faith in His Name, and there is no other name, bracketed with His, that is necessary to salvation.
- (2) He gave it certain Sacraments and to no one has been given the power to set aside those Sacraments.
- (3) He gave it a regular Ministry, deriving its authority from Him, as against an irregular Ministry, taking its cue from the people.
- (4) He gave it a definite faith, as against a variety of private opinions.

In the horrors of this war we need to stop and think that Germany was the home of Protestantism, and that the atrocities of their modern warfare have a direct relation to the monstrosities of German theology, just as the cruelties of Moslem are the direct fruit of Mahometan theology. Of course this does not condemn the reformers or the reformation. It only makes one wonder if the evils of the Roman Hierarchy in the Middle Ages is any worse than the fruits of modern Protestant propaganda. "By their fruits ye shall know them."

Brutality, cruelty, hate, are not eradicated by a system of theology; they are eliminated only by the indwelling Christ; but a Church system is to be known by its fruits, and the fruits of the Reformation in Germany have not been inspiring.

Christ taught us the beauty of fraternal sympathy and sincerity. It has found no place in the Prussian war machine.

Incidental to the assembling of troops for the war lies the question of that other enemy which every army must face,—the Devil,—who assaults our column in the rear and throws into confusion the discipline of self-control. It is up to the War Department and the men high in military command to use the privilege of military necessity, to remove from camps the evils of drink and prostitution that corrupt the morals of our youth and render them unfit for military service and Christian citizenship. Are our own minds, set upon righteousness or do we, too, forget Christ in the camp?

If men who compliment themselves upon diplomacy and military acuteness would study the ethics of the Gospel, they would find that Christian valor is better than drunken bravado, and that clean minded soldiers make the most formidable fighters. We have learned to cleanse our camps from microbes and mosquitoes; we must learn, too, the value, both moral and military, of cleaning out the moral cesspools that form around training camps, and the Commandant of each post should be made responsible to the War Department for the moral conditions surrounding his soldiers.

The Archaic idea that soldiers must indulge their passions to be cheerful and contented can find refuge in the brain of a military has-been, but modern common sense should teach him that clean soldiers make fine fighters.

In short, cheap methods of securing soldiers of Christ or soldiers of the Republic should be thrown into the junk pile, and we should learn that only by constant vigilance and efficient training can we make the one or the other.

## THE STORY OF THE CHRISTIAN CHURCH

There are many things in this period (450-600) upon which it would be interesting to dwell, but which in a popular sketch of this kind, we can merely allude to.

There is the reign of Justinian (527-565) in the East; his profligate extravagance which drained the resources of the Eastern Empire; his wonderful wisdom in securing a codification of the laws, long known as the Justinian Codes. Probably his greatest monument, however, was the wonderful Cathedral at Constantinople, dedicated to the Eternal Wisdom and known as St. Sophia, now in the hands of the Mahometans.

There is the reign of Theodoric, the Ostro-Goth, in Italy, and the wonderful wisdom which caused this barbarian to restore for a short period the glories of the past.

But more than these there is the wonderfully fascinating story of the Irish Monks and Missionaries who, at a time when learning and religion were at a low ebb in Gaul and Italy, kept the lamp burning in that far-off isle.

There was St. Patrick, the Apostle to the Irish, born in Scotland and erroneously claimed by the Roman Church as a son of the Papal Power. Strange! for the period in which he lived (420-493) was the very period when there was little or no connection between Rome and the British Isles, for during that time the Roman legions were withdrawn and the heathen Saxons had cut off whatever communications that there were. Moreover, the Monks from Ireland, one of the greatest of whom was Columban, became Missionaries to the Roman territory, and brought practices to Gaul which were alien to Rome and subsequently suppressed by the Roman See.

There isn't a shred of historic evidence that connects St. Patrick and St. Columba as in any way looking to Rome for guidance, and had they so looked in the age in which they lived, they would have looked in vain. These three Irishmen, St. Patrick, St. Columba and Columban, represented an independent Irish Church, which fortunately was little influenced by the things that were going on in Rome. They were indeed an oasis in a dreary desert of desolation.

## CLOVIS

But the thread of the narrative follows the Franks, who, under Clovis (496) became converts to the Catholic Faith and also the leaders of European events.

Clovis was a leader in the Church Militant whose ideas, after his Baptism in the Rheims Cathedral, was that if he had been at the Crucifixion with his Frankish soldiers, he would have avenged Christ's wrongs. He was a brutal soldier, who was little softened by his contact with Christian precepts.

By his military prowess and by the aid of Catholic subjects who groaned under Arian rulers, he successfully conquered the Burgundians, Visigoths and other heretical rulers, and so Europe became Catholic under Frankish lead, but such leaders!

For a hundred years the Court of the Franks was a court of murder, lust, lies and intrigue, and every Christian virtue was trampled on by these lusty pagans. The murderous feud between Brunhilda and Fredegonda has remained in all of its horror as the last word in feminine hate and jealousy.

At such a Court the Christian religion could not flourish, and it degenerated into various types of superstition. It was under these auspices that many superstitious practices took the place of evangelical piety. The combination of a somewhat degenerate Italian Priesthood (for the Romans retained offices in the Church, which the Franks did not covet) and a very brutal Frankish overlordship was, as one might imagine, destitute of true spiritual impulses.

What were these practices that date from this period?

The invocations of saints and adoration of images, which had had no place in primitive Christianity; the miraculous power of relics; the cultus of the Virgin Mary; pilgrimages to holy wells, arise out of this period in the history of the Church, and are carried by the excesses of the Monks into regular channels of profit and of practice. They were, on the whole, unhealthy exotics that were grafted upon the reverent regard in which saints and martyrs and holy places were held, but they became and remain to this day an integral part of the Roman system.

Monasticism ran riot in those days also, and had it not been for the holy influence of Irish Monks, would no doubt have degenerated entirely. It was the chaos of a melting-pot out of which were to come the great power of Gregory and the military order of Charles Martel.

## GREGORY THE GREAT

The inveterate enemies of the Roman Church were the Lombards, who held the North and other parts of Italy. By tradition they were Arians, but their thirty-six Dukes were bandits who coveted the wealth and power of the Holy City. The need produced the man and out of the chaos rose Gregory the Great, whose practical wisdom, and vital piety made the See of Rome once more a beneficent influence in Church and State.

Gregory was born in Rome in 540 A. D. His parents were wealthy Nobles and Gregory determined to devote his life to the Church. There was still a certain nominal connection between Rome and Constantinople and the Emperor of the East claimed a power in Italy which he could not enforce, and the Bishop of Rome kept up a show of deference which was embodied in an Ambassador who lived at Constantinople. Gregory was selected for this office. After his return he was, against his will, chosen by the people as Bishop of Rome.

He administered the office with wonderful prudence and ability, and succeeded in bringing the Lombards into the Catholic fold. He improved the education of these times, and ordered the services of the Church, originating the Gregorian Chant which bears his name. He collected and administered for the benefit of the poor and of missionary activity the enormous patrimony of the Roman Church, and among other good works, sent Augustine and his Monks to Canterbury to reclaim that land from its paganism.

His charities were very great. On the first day of every month he gave out large quantities of provisions to the people of Rome. The old Nobility had suffered so much by the wars and by the loss of their estates in countries which had been torn from them by the barbarians, that many of them were glad to come in for a share of the good Pope's bounty. Every day he sent relief to a number of poor persons in every part of the city, and he used to send dishes from his own table to those whom he knew to be in distress, but

ashamed to ask for assistance. Once when a poor man was found dead in the streets, Gregory denied himself the Holy Communion for some days, because it seemed to him that he must be in some measure to blame. He used to receive strangers and wanderers at his own table, out of regard for our Lord's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Of course such a man enlarged the scope and influence of the Roman See tremendously, and while he ruled with a master hand all that was tributary to Rome, he himself rebuked the Patriarch of Constantinople for assuming the title of Universal Bishop, declaring "that the title was proud and foolish, that it came from the Devil, was a token of anti-Christ's approach, and that it was unfit for any Bishop to use." Strange words from the predecessor of those who claimed this very title which Gregory so vigorously condemned.

The story of Gregory's relations to England will form another story.

## The Church and Nation

(Continued from page 1)

for the sake of personal honor, but for the protection of society. So long as civilization, whatever its claim, is not Christian, so long the Christian, in trying to follow the teaching of Jesus, will be forced to adjust the principle to actual conditions. He would, if he could, realize the ideal in his own life and in the organization of society, but he cannot forget that our Lord has come not only to make peace between man and his brother, but to establish justice and righteousness in the world.

War is indeed a relic of barbarism. It is a mistake, a stupendous folly. Slowly, painfully, at the price of blood, gaining in knowledge dearly bought by experience, man has left behind much that he once considered reasonable and inevitable. There will be a day when war will be no more. This war may hasten that day. Let us pray that it will do so. But it would not hasten the day of universal peace for Christians to disapprove this war, or refuse to bear arms.

We Christians go not forth to this war because this nation is the nation to which, by accident of birth, we owe allegiance; we place the flag in our Chancels, not because the Church is subservient to the State, and bless what she blesses and curse what she curses, but because we think we discern in this inevitable conflict a necessity to maintain a great principle, and believe that the war to which the State calls us is for the rights of humanity and the blessing of the whole world.

War is serious business. The country is only slowly realizing what this war means and the necessity for marshaling all our forces. Our resources are gigantic, but we will have to be of one mind and put forth a supreme effort if we are not to suffer defeat. Our prayers must go up continually, and every man and woman must find some means of service. Every one can at least join the Red Cross Society. Every one can use unusual care in the use of food and dispense with luxuries. There is a great need of money to relieve hideous distress in Belgium, Poland and Armenia. Would it not be possible to set apart a Sunday for this purpose, and throughout the Diocese an offering be made, say, for Armenian and Syrian relief?

We will soon have a problem of immediately relieving the distress of the families and dependents of those who have gone to the front. The making and furnishing of hospital supplies is another way in which the Parish may be of assistance. There will in manifold ways be the need of service and ministry. We ought to co-operate with the general organizations and agencies. Our people ought to give to them and work in them, but something can be done by each Mission and Parish among its own members. The Joint Commission of Social Service is seeking to give information and guidance to our people through the Diocesan Social Service Commission. I hope our Commission will see its way to effective organization and work in the Diocese of Iowa.

The call which we most need to hear and answer is the call to silence and to prayer, in order that we may be prepared for service. What we are able to give of service will depend upon the power we have received when in His presence through prayer.

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



## WOMAN'S WORK FOR THE KINGDOM

### Spiritual Results From Auxiliary Work

The Woman's Auxiliary, to me, has meant greater vision, inspiration, knowledge and power. "The vision of God as He is, to see the King in His beauty, is vouchsafed not to science, not to art, but only to purity and love." In the Auxiliary we have the blessed privilege to receive the vision of the Christ; it gives us an opportunity for service; the privilege of being co-workers with Him in His great work, and by working for and with Him, we learn to know the Christ.

If we could imagine ourselves by the Sea of Galilee on that particular day, twenty centuries ago, when Christ, walking there, saw Peter and Andrew, and said unto them, "Follow Me". Since then millions have answered that call, few, perhaps, as we think of the chosen twelve as doing, for they had the magnetism of Christ's own presence. His wonderful teaching, daily contact with the great, unselfish life, the inspiration of His Divinity, but we have what they had not, twenty centuries of the influence of that glory of His Cross and Resurrection, years of faith and the experience of saints to help us; and if we answer His call, we will have the joy and "peace that passeth understanding".

The whole work of the Church is to know the living Christ, and to make Him known throughout the world. To the Auxiliary worker comes the call, go ye, pray ye, give ye. Offer yourselves to Christ, and He will accept, bless and use your efforts in the extension of His Kingdom on earth, as He accepted the little lad's loaves and fishes centuries ago.

In the Auxiliary, our prayer life is developed. Think of the life of lofty purposes, strength and high ideals which is ours, if we but live up to it. "Seek ye first the Kingdom of God, and all things will be added unto you." We must forget self in obeying Him, and use our glorious privilege of ministering to others, showing them the vision of our King. The spirit of our service is the measure of our success, and it is not what we receive, but what we give, that determines our destinies. Service is love in active operation, and the best service we can render the glorified Redeemer is to serve His children here. We are all missionaries, all workers together in a love that believeth all things, hopeth all things, endureth all things, a love that will never fail. We must remember that we do not work alone, but only as the Master works with us. He is waiting for us to help in the coming of His Kingdom, so He can return in the glory of that first Easter morn.

We must realize how much our lives, as individuals, count. May we receive a new sense of God's pre-eminence in our lives, so we may attain the vision of the Christ, dedicate ourselves anew to Him, and then use our lives in practical service for others. May the memories of His Cross lead us to do His will, and may Christ, the Master, be before our eyes as He lays a claim upon us for service, so we, like St. John, may have the beatific vision.

MARIETTA ATWOOD,

Auxiliary Daughters Junior Director,  
Diocese of Ohio.

### Provincial Meeting of the G. F. S.

The Sixth Provincial Conference of the Province of the Mid-West of the Girls' Friendly Society, in America was held at St. Mark's Pro-Cathedral, Grand Rapids, on Friday and Saturday, May 25th and 26th, 1917.

Miss Frances W. Sibley, National President of the Society, and Mrs. R. B. Gregory, Fifth Vice President, presided.

The Conference was welcomed by Dean White, and the sermon at the Festival Service was preached by the Rt. Rev. J. N. McCormick, Bishop of the Diocese.

At the afternoon session on Friday the subject was "A Three-fold Aspect of the Girls' Friendly Society"—physical, mental and spiritual.

After this, an automobile ride through the city was greatly enjoyed, followed by supper served in the Parish House.

At 9 p. m., after the evening service, a reception for Miss Sibley was held, when a great number attended.

Saturday's session opened with a

Corporate Communion service at 8 a. m., followed by breakfast, after which the Conference proceeded, the subject being, "How All Departments of the G. F. S. Help". Many excellent and useful suggestions were presented, and the greatness of the Society emphasized.

A motion was carried that a fund of \$1,600 be raised by the Branches of the Mid-West Province for a Red Cross ambulance, and that it should be named, "The G. F. S. Ambulance No. 1".

### City Work in Summer

A few weeks ago we spoke of the G. F. S. Branch at Trinity Church, Asbury Park, N. J., and its excellent work for girls during the holiday season. A much higher degree of courage is required to keep a city Branch going in the torrid season. Most of the Associates go away, and those who are compelled to remain in the city are usually too busy pitying themselves to have much time or thought for work. Yet there is a steadily increasing appreciation of the importance of keeping the girls together and of providing amusement and recreation for evenings, weekends or holidays.

Happy the Parish that has its own Holiday House! Holy Trinity and St. Stephen's, Philadelphia; Holy Trinity, Brooklyn; St. Mark's, Grand Rapids, and several others are fortunate in this provision for vacation times. One New Haven Parish has a seaside centre, at which the girls are welcome for week-ends and picnics. But the average Parish has no such luxury. The girls go away to the G. F. S. Holiday House for a week or two, and then back to work, and those who would make the Summer happy and memorable for them must find some simple way of carrying out their desire.

St. Luke's Branch, Rochester, is reported never to have missed a meeting since 1882, a phenomenal record! Christ Church Branch, Elizabeth, has had for many years regular weekly meetings, and Branch excursions are frequent and extremely popular. The Branch Secretary doesn't even shrink from Coney Island, which ought to win her a sort of Croix de Guerre. Grace Church Branch, Trenton, has no Coney Island at hand, but they report weekly social meetings, at which the guest of honor is usually the merry ice cream cone. The Milwaukee Cathedral Branch has regular meetings also, with many picnics at the lake beach, or suppers at the Guild Hall—these are informal affairs, where the girls sing and chat, read letters from the Holiday House, and sometimes do real work, such as war relief work last season. St. Thomas' Branch, New York City, has weekly social meetings, too, and St. Anne's, Lowell, keeps up a round of excursions and pleasures through the Summer.

Sometimes Branches do together what none could do separately. The Convocation of South Philadelphia reports a series of monthly meetings in Summer for Branches in the Convocation. Some of these are in the Park. All are planned to be outdoors, but for each there is an alternate in case of bad weather. Many Branches have monthly meetings. Old St. Paul's, Philadelphia, has two picnics, for which Associates offer their Summer homes, and two other meetings are held at the Cliffs, which is under the management of the Vacation Savings Fund, and all Branches that join in the Fund have the privilege of the grounds for picnics. Trinity Branch, Columbus, has fortnightly picnics, usually held at some amusement park.

Certainly nothing else shuts up in Summer except Parish Houses. The parks, excursion boats, moving pictures and dance halls are all going about their business with alacrity. It is left for Church activities to call a halt, usually for three months, more often for four. It behooves us this Summer, above all others, to keep steadily at work. There is going to be no room for slackers now. We don't want to magnify the dangers attending concentration camps and training areas, but we do want to guard our girls from folly, from temptation and from all that may impair their usefulness to their country and their influence over others.

### Iowa Branch of W. A.

The Woman's Auxiliary of the Diocese of Iowa held its Annual Meeting

in Dubuque, May 20-22, inclusive. The Convention opened with the Corporate Communion on Sunday, May 20. On Monday and Tuesday the regular routine business was transacted and election of officers was held. Mrs. J. W. Watzek, who has been a very able and faithful President for the past four years, was obliged to resign. The new officers are: President, Mrs. Harry S. Longley; First Vice President, Miss Mabel Henderson, in charge of Junior work; Second Vice President, Mrs. Morgan; Secretary, Mrs. George Allingham; Treasurer, Mrs. W. M. Cunningham; Educational Secretary, Miss Dysart; United Offering Treasurer, Mrs. Jane Crawford.

Very helpful and interesting addresses were given by Rt. Rev. J. M. Francis, D. D., on the "Importance of the Woman's Auxiliary"; by Rev. Mr. McCutcheon on his work in the Philippines; by Mrs. W. W. Wilson of Chicago on the work of the Daughters of the King.

The Junior work is showing growth. The medal for the best scrap-book was awarded to the Branch at Lyons. The new Junior officers are: President, Miss Mabel Henderson; Secretary and Treasurer, Mrs. Greenier.

### Monthly Meeting of A. C. B. F. Commission

At its May meeting the American Church Building Fund Commission voted gifts aggregating \$4,400 to the following Parishes and Missions: St. John's, Franklin, Tenn.; St. Philip's, Muskogee, Okla.; Holy Cross Mission, Warren, Ark.; St. Augustine's, Raleigh, N. C.; St. Matthew's, Winter Haven, Fla.; St. Mark's, Hanna, Wyo.; St. John's, Runge, Tex.; St. Mark's, Grifton, N. C.; St. John's, Crawfordsville, Ind.; the Redemption, Leogane, Haiti; Christ Church Mission, Lexington, N. C.; Ascension, Wilmington, N. C. Loans amounting to \$4,500 to St. Andrew's, Dallas, Tex., and St. James', Tampa, Fla.; and a grant of \$500 for St. Peter's Mission, Plantersville, S. C.

The Corresponding Secretary, the Rev. Charles L. Pardee, D. D., has visited this month the Diocesan Conventions of Western Massachusetts, South Carolina, Georgia, North Carolina and East Carolina, assuring the Church of the Commission's ability and wish to assist those needing and desiring aid in building operations. Other Conventions will be visited by him with a like purpose during the balance of this month.

### Y. M. C. A. to Precede Army

Will Be Ready for American Troops  
When They Reach France

Chairman William Sloane of the Y. M. C. A. National War Work Council has announced that plans for the Association's work with the first American expeditionary force to France are being perfected rapidly. Tents and buildings, fully equipped to carry on Y. M. C. A. activities, are being arranged for the troops. They will find the organization, with its triangle emblem, on the ground ahead of them. Steps have been taken to utilize the services of twenty or more American Secretaries, who have been waiting in Switzerland since the entrance of the United States into the war. These Secretaries were formerly engaged in Association work in the Central Empires.

Chairman Sloane stated that arrangements had been made for 200 large buildings to be erected at the 32 military training camps in this country as rapidly as they are needed. Immediately around the camps will be zones to bar out vice and alcoholic excess, but the aim will be to withdraw the attention of the soldier from the rigid restrictions of the zones by the presentation of better means of recreation and entertainment.

Mr. Sloane said that the big drive to raise the \$3,000,000 necessary to build, equip and maintain the work at these camps had met with gratifying response throughout the country.

### Ordination

On Trinity Sunday, at Grace Church, Union Hill, Bishop Lines ordained Charles Steele Armstrong, Deacon. The sermon was preached by the Rev. Charles L. Steele of Philadelphia, Mr. Armstrong's godfather. Mr. Armstrong is the son of the Rector of the Parish, the Rev. George P. Armstrong. He distinguished himself in scholarship at St. Stephen's College and at the General Seminary, where he graduated this year. He takes charge of the Mission at Glen Rock, and also gives part of his time in St. Paul's Church, Paterson.

## THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

### St. Andrew's Priory HONOLULU

St. Andrew's Priory was opened on May 30th, 1867. In this its Jubilee Year, the friends of the School have decided to make an appeal for an adequate endowment which will insure the permanence of an institution which has done such admirable work for the uplift and education of the women of Hawaii.

Although various requests had been made by kings and other leaders in Hawaii for the services of the Episcopal Church, it was not until the reign of Kamehameha IV that this Church began active work in Hawaii.

In response to frequent appeals, the Rev. Thomas N. Staley was consecrated Bishop of Honolulu, and arrived in Honolulu in 1862. A joint Mission of the American and English Episcopal Churches had been planned, but the project failed on account of the civil war. Before the coming of the Bishop, the king had translated the Prayer Book into Hawaiian, and later he gave land for a Church. The land given had been his garden, and upon it today stand the Cathedral and the Bishop's residence, the latter occupying the site on which St. Andrew's Priory was carried on for forty years.

Queen Emma was anxious to have a School for Girls established, and, in response to her earnest solicitation, in 1864 three Sisters of the Society of the Holy Trinity came to the Islands and commenced a School at Lahaina. In 1865, Queen Emma went to England, her object being to get more Sisters and to collect money for the building of the Cathedral.

In 1867, three more Sisters arrived in Honolulu, and two of these were Sisters Beatrice and Albertina, who are still living in a cottage on the Priory grounds.

Miss Sellon came with the Sisters, and from the funds of the Society and her own private means buildings were erected and additional land purchased from the Armstrongs. This latter purchase was situated Waikiki of Judge Robertson's residence at the end of Emma Square.

During the early years of the Priory, conditions were, of course, different from those which now exist, and the Sisters had to show by practical example that no woman was above necessary scrubbing or cleaning. At the Priory, the household duties, except cooking and rough work, have always been done by the girls.

In 1892, on account of financial reverses to the Society in England, the two surviving Sisters in Hawaii were ordered home. They wrote that they must remain, because many orphans had been committed to their care. On this plea, Sisters Beatrice and Albertina were allowed to remain, and from 1892 until Bishop Restarick came in 1902, these two Sisters carried on the School under increasing difficulties, due to changed conditions and depreciation of buildings and equipment.

The period from 1867 to 1902 is full of historic interest. Until her death, in 1885, Queen Emma, when in Honolulu, always came to the Priory on Sunday afternoons for tea. She showed the deepest interest in the School, and in her will provided that one of the first claims on her estate should be an annual payment to St. Andrew's Priory of \$600 for scholarships.

It is of historic interest that on two occasions queens sought refuge in the Priory. In 1874, Queen Emma spent a night there when Kalakaua was elected. During the Revolutionary times, Queen Liliuokalani was hidden several days by the Sisters within the precincts of the School.

The Priory has a notable history having elected a large number of the best known women in the Islands. Among the students were always a number of white girls, as there was no other School exactly similar to the Priory in the Islands. St. Andrew's Priory was one of the first English-speaking Schools now in existence designed exclusively for girls, which was founded in Hawaii.

There has always been a strong attachment to the School on the part of the old pupils, and it is a common

thing to see some of these, who are now grandmothers, come to see the Sisters, who have been their life-long advisors, friends and protectors.

It has been the policy of the School from the first to take children at an early age, as young as four or five years, and to many of these the Priory has been their only home. If there was room, it has never refused to receive a girl who really needed the sheltering care of the School.

In fifty years there has grown up a better sentiment in regard to Hawaiian girls, which now tends to protect them, and the Priory has had its share in bringing about this change. Now there is employment for any capable Hawaiian girl, and this has been of great help in bringing about improved conditions. The experience of the Sisters is that the Hawaiian girls, like others taken at an early age, trained and protected from evil influences, are very likely to grow up with well-formed characters.

A large number of girls never leave the Priory from an early age until they leave to go to work, because they have no other home. These have now the Cluett House, a home for students and working girls, to which they can go and still be properly looked after while attending the Normal School, or when they go to work.

It may be said here, in relation to the work of this School, that Judge Whitney has stated that in all the years in which he served as a Judge of the Juvenile Court, he has never had one of our girls brought before him, and others in high judicial capacity have made the same statement. Perhaps one reason for this is that the Priory girls are instructed in the best possible way upon those subjects which concern their safety, their health and their happiness as maids and wives. Those in charge of the School believe that ignorance often leads to errors in life, and a knowledge of vital subjects can and should be communicated to girls, and that the best way to do this is to seize occasions when questions are asked or cases arise of which the girls are cognizant.

It is not too much to say that the Priory girl all over Hawaii means a well trained woman in manners, morals and religion, and in ability to perform household duties and to make her clothes.

The committee of business men called by the Bishop to discuss the raising of an endowment for the Priory investigated the finances as well as the management of the School. They were astonished at the small amount of money expended annually to carry on the School, with its 187 girls, 92 of whom are boarders, but it was pointed out to them that the regular income was not sufficient to pay insurance, new equipment, repairs, etc., and that these expenses had to be met by the Bishop from funds which friends contributed for the purpose.

The annual charge for board and tuition had been from the first \$100 a year. This sum had, of course, had a far greater purchasing value in former years than it has now, for meat then was five cents a pound, and prices of other things were in proportion. The charge was not increased until the School was moved into the new building in January, 1910, when it was raised to \$100 for girls lodged in dormitories and \$120 when two girls occupy a room together, where it remains for the immediate present.

The committee believes that an endowment of \$100,000 is required, that the future of the Priory may be assured. This will mean that \$75,000 must be added to the present endowment. The interest from such an endowment, with the fees paid by the pupils, would provide for all the expenses of the School.

The committee, as business men, appeals to the people of the Islands and friends elsewhere for generous gifts. It is the earnest desire of all interested in the Priory that the endowment should be completed in this its Jubilee Year, in order that the noble and devoted Sisters, who have given fifty years of their lives to train and protect Hawaiian womanhood, may see the School placed on a firm foundation.—From Hawaiian Church Chronicle.



## Councils and Conventions in Many Places

(Continued from page 1)

### CONVENTION IN KANSAS

The introduction of intensely interesting conferences on Church activities and the placing of the missionary work in the hands of a Diocesan Board of Missions were important features of the Fifty-eighth Annual Convention of the Diocese of Kansas, held in Grace Cathedral, Topeka, May 21, 22 and 23. It was the first Convention in the new Cathedral and the first presided over by the new Bishop, the Right Rev. James Wise, and was perhaps the most enthusiastic ever held in the Diocese.

On Monday evening, May 21, a reception was given to the delegates in the Cathedral Guild Hall. On the following day there was an early celebration of the Holy Communion, and the rest of the day was devoted to conferences. The Bishop discussed religious education and woman's work in the Church; Mr. Henry Diegel of Atchison, the Church Pension Fund; and Prof. Nelson Antrim Crawford of Manhattan, THE WITNESS. The week of June 24th to 30th was set apart as WITNESS Week for the Diocese, in which period clergy and laity were urged to push the circulation of the paper. The conferences attracted much interest on the part of both clergy and laity, and the plan of holding them at each Convention was approved by unanimous vote.

The Bishop read his address, one of the most forward looking documents ever presented to the Diocese, at a special service Tuesday evening. After paying tribute to the late Bishop Millsbaugh and to several deceased priests of the Diocese, the Bishop laid before the Convention important problems confronting it. Discussing the war, he urged that the government prohibit the use of grain for manufacture of intoxicants during the war and that it safeguard the morals of the soldiers. Resolutions to this effect were later adopted by the Convention. He also proposed the observance of Registration Day, June 5, as a Holy Day, and this likewise was approved by resolution.

The time has come in Kansas, the Bishop pointed out, to bring to an end the catechetical system of ministerial supply. "Priests, not laymen," he declared, "are essential if the sacramental life of God's Church is to be granted to our people." He presented detailed plans for financing the missionary work of the Diocese so that the Church might be assured of aggressive clerical leadership. He advocated a modified adaptation of the associate mission plan for ministering to the smaller places.

Problems of religious education, including the work of the College of the Sisters of Bethany, were also discussed by the Bishop.

Early Wednesday morning the Holy Communion was again celebrated, the Bishop being Celebrant. The day was devoted to the business of the Convention. The most important action was the amendment of the Canons of the Diocese to provide for a Board of Missions, as suggested by the Bishop. Another change in the Canons begins the fiscal year January 1 and fixes the date of the Annual Parish Meetings on the Monday following the Feast of the Epiphany.

A Committee on Church Publicity, appointed at the preceding Convention, made a detailed report on "Publicity for the Parish," and at the Bishop's suggestion was made a permanent committee. It consists of Prof. Nelson Antrim Crawford of Manhattan; the Ven. Creighton Spencer-Mounsey, Archdeacon, and Mr. E. E. Murphy of Leavenworth.

On Wednesday evening the Cathedral Parish entertained the delegates at a most attractive dinner in the Guild Hall. The address of the evening was made by the Right Rev. Irving Parker Johnson, D. D., Bishop Coadjutor of Colorado, who emphasized the layman's duty to the Church. He referred to the vows taken at Baptism and Confirmation, and pointed out that every Churchman was bound by these as strongly as by marriage vows or the oath of citizenship to the United States. The Bishop's address was witty, interesting, and forceful, and made a strong impression on his audience.

### COUNCIL OF VIRGINIA

The 122nd Annual Council of the Diocese of Virginia was held in St. George's Church, Fredericksburg, beginning Wednesday, May 23rd. The Rt. Rev. Dr. Gibson, Bishop of the Diocese, was assisted in the celebration of the Holy Communion by the Rt. Rev. Dr. Brown, Bishop Coadjutor; the Rev. Dr. Goodwin, Secretary of the Council; the Rev. George M.

Brydon, and the Rev. J. J. Lanier. The Bishop delivered his annual address at this service, in course of which he referred to the remarkable development of the South during the twenty years of his Episcopacy, and called attention to a resolution which had been passed by the General Convention after the Civil War, to the effect that it was against the judgment of the Convention for the clergy to bear arms. This Canon was dropped in 1910. The Bishop expressed his opinion that the matter should be left to the conscience of the clergy as to whether or not they should serve in the army during the present war. He strongly endorsed the action of our country in entering the great war. A special committee was appointed to draft resolutions bearing upon the Bishop's pronouncement regarding the war. The committee presented to the Convention a series of resolutions, which were unanimously adopted, in which they expressed sympathy for the Armenians, Serbians, Belgians, Poles and other down-trodden people; commended the President and government, and appealed to the clergy and the laity to support the government.

A resolution was passed placing on record the supreme satisfaction of the Council to God for his mercy in giving the Bishop of the Diocese, the Rt. Rev. Dr. Gibson, such a long tenure of office. The committee reviewed the work accomplished under his twenty years of administration, and referred to the fact that his generous manner and charming social quality had drawn the people and his clergy to him, and that his wisdom in the conducting of affairs, and his judicial mind had been a splendid asset to the Diocese. The resolution expressed the high esteem the members of the Convention had for him as their leader and friend, and prayer for God's blessing upon the Bishop and his home; and for his long continuance as the executive head of the Diocese. An effort will be made to increase the fund for the endowment of the Episcopate to \$50,000. Five hundred dollars was voted as an emergency fund to be used by the Bible Society to provide Bibles for those who are in the training camps of the army and navy.

A resolution was passed earnestly urging the carrying out of regulations to safeguard military camps from liquor and vice. National prohibition during the war was endorsed.

A special Committee on Clerical Support recommended that \$900 be the minimum for unmarried clergy and \$1,200 for married clergy with rectories, telephone service and the payment of assessments for the Pension Fund. It was also recommended that in country Parishes, either a horse or car be maintained for the Rector.

Sermons were preached by Rev. James W. Morris, D. D., and the Rev. Dr. Bowie of Richmond.

### DIOCESE OF NEWARK

The Forty-Third Annual Convention of the Diocese of Newark met in Trinity Church, Newark, on Tuesday, May 22nd. There was a record-breaking attendance of clergy and lay delegates.

The Holy Communion was celebrated by Bishop Lines, the Bishop Suffragan and the Rev. Alden L. Bennett, minister in charge of the Parish, assisting.

The Bishop in his address read his consent to the election of a Bishop Coadjutor and assigned the duties of a Coadjutor if elected.

There was but one nomination—the Rt. Rev. Wilson R. Stearly, D. D., Suffragan Bishop of the Diocese. A ballot was taken and it was immediately reported that there were no blank or defective ballots and that Bishop Stearly had received 92 clerical votes and 66 lay votes. Whereupon the President declared the Rt. Rev. Dr. Stearly elected Coadjutor Bishop by unanimous vote in both orders on the first ballot.

The Coadjutor-elect, being escorted into the House by a special committee, was welcomed by the Bishop of the Diocese. Dr. Stearly made a fitting reply.

At the several elections held during the session, the Secretary, the Treasurer, the Registrar, the retiring members of the Standing Committee, and the Committee on Constitution and Canons were re-elected.

The Bishop Suffragan, in his second annual address, devoted much attention to plans for developing missionary work in the Diocese.

St. Matthew's Church, Jersey City, and St. Bartholomew's Church, Hoboken, were admitted into union with the Convention.

The Board of Social Service was given permission to secure incorporation.

The Convention, on motion of the Board, voted to urge the Legislature to pass the Local Option Bill.

This Board also proposed the following action:

1. RESOLVED, That the Convention strongly endorses the moral safeguarding of military training camps as being of the greatest importance.

2. RESOLVED, That this Convention favors national prohibition of the manufacture and sale of all forms of alcoholic beverages during the period of the war.

3. RESOLVED, That the Convention opposes all attempts to lower the present industrial and educational standards during the war, and calls upon our Church members to use their influence for the maintenance of these standards attained after years of great struggle.

The Resolutions were severally adopted.

The Convention adopted by rising vote a "Declaration" reported by a committee to whom the following resolution was referred:

RESOLVED, That with Bishop Stearly as Chairman, the Diocesan Social Service Commission, from their own number and from other clergymen and laymen in the Diocese, establish a Diocesan War Service Commission to endeavor to organize our people in all the Parishes and Mission Churches, for the service of our country, giving information of what is needed, wisely stimulating useful activities, co-operating with other agencies if deemed best.

Addresses were made during the session by Mrs. Joseph W. Danforth, President of the Newark Branch of the Woman's Auxiliary, and by Mr. Monell Sayre, Secretary of the Church Pension Fund.

(REV.) JOHN KELLER, 19 East Park Street, Newark, N. J., Secretary of the Convention.

### DIOCESE OF WASHINGTON CONVENTION

The 22nd Annual Convention of the Diocese of Washington was held in St. Andrew's Church, Washington, D. C. (the Rev. J. J. Dimon, Rector), on May 23-24. The Rev. Arthur S. Johns was re-elected Secretary. The Holy Communion was celebrated by the Bishop, the Rev. Dr. R. H. McKim reading the Gospel and the Rev. C. E. Buck, the Epistle. The Bishop's address dealt with a number of interesting problems. He first paid loving tribute to the memories of certain men and women who had gone to their rest during the past year. Among those mentioned in this Diocese were the late Admiral George Dewey, member of the Cathedral Chapter, and Trustee of both the Cathedral Schools; Gen. James H. Wadsworth, in former years a member of the Convention; Mrs. Henry Yates Satterlee, widow of the first Bishop of Washington; Sister Sarah, for nearly fifty years the loving mother of St. John's Orphanage; and Mrs. Bancroft Davis, President and founder of St. Monica's League, who has left many benefactions to the work of this Diocese. The Bishop also touched upon the revision of the Prayer Book, and the new Lectionary, and upon the work of the Commission on Business Methods appointed by the General Convention. The fiscal year in this Diocese will hereafter be from January 1st to January 1st. In speaking of the Pension Fund, it was stated that Dean Bratenohl had been elected Chairman, the Rev. W. T. Snyder, Secretary, and Mr. H. L. Rust, Treasurer; that the Diocese had raised \$122,500 towards this Fund. A strong plea was made for increased pledges for General Missions and the Mission work of this Diocese. Progress was reported on the work being done on the Cathedral. The sanctuary tower is nearing completion, and will soon be visible from all parts of the city.

### THE TWELFTH GENERAL SYNOD OF THE NIPPON SEI KO KWAI

The Twelfth General Synod of the Nippon Sei Ko Kwai (Holy Catholic Church in Japan) sat from May 2 to 5, inclusive, in the Assembly Hall of St. Paul's College, Tokyo. The Corporate Communion of the Synod was celebrated in Holy Trinity Cathedral at 9 o'clock on the morning of the 2nd, the Rt. Rev. John McKim, D. D., Bishop of North Tokyo, being the celebrant, and the Rt. Rev. H. St. George Tucker, D. D., Bishop of Kyoto, the preacher.

At 11 a. m., the Synod began its sessions, and after the usual routine of preliminaries, settled down to business very quickly. Many of the matters discussed would be of little interest to American readers, but there were some large questions brought up which ought to be known to the Church at large, and especially to the English, Canadian and American branches, as it is the work of the

missionaries of these Churches which has built up the present Nippon Sei Ko Kwai.

One very important subject we dropped with very little discussion, namely, the question as to whether the Nippon Sei Ko Kwai should join the Federation of Japanese Churches or not. The committee appointed at the last General Synod reported that the matter demanded further investigation, but the real situation is that the mind of the Church is not yet united on the question, and hence, for the present at least, it would be unwise to take any steps in the direction of federation, as it might endanger internal unity for the sake of a very nebulous external variety of the same quality.

A matter which called forth some very strong discussion was a proposition to ask one or another of the Missionary Societies now working in Japan to aid the Nippon Sei Ko Kwai in its missionary work in Formosa. This work was begun some twenty years ago, and has been carried on entirely by the Japanese Church as such, the Foreign Missions having nothing at all to do with it. It has been a good deal of a burden on a Church struggling to attain financial independence, and some felt that the time had come to ask help in bearing it. However, the discussion revealed the fact that where the work of the Formosan Mission is known, the apportionment is usually raised, but where there is little or no knowledge of the work, the people do not give very willingly, a situation by no means unique in missionary history. The opposition to this measure was strong and determined, and was based upon two main propositions, namely, (1) If the Church tries it can do it, and (2) If help is called for, it is an acknowledgement of failure, and missionary zeal will die, or at least will lessen in intensity. The discussion was ended by putting the matter in the hands of a committee, to report at the next General Synod. No doubt this committee will see that some better means of disseminating a knowledge of the work is tried, and if this succeeds there will be no need to ask help by the time the next three years are past.

In this connection, a little incident occurred which shows the truth of the arguments used by some of those who opposed the idea of asking for help. The retiring Missionary from Taihoku, the Rev. Mr. Ushijima, and his successor, the Rev. Mr. Ohashi, were present and were asked to speak for a few minutes each on the afternoon of the 4th. At the conclusion, the Chairman remarked that an addition to the Rectory in Taihoku, costing about 300 yen (\$150), would add very materially to the comfort of the Missionary there. There was no appeal made, but a prominent Layman, Mr. Yanagihara, rose and suggested that the money be raised then and there, and in another moment the Secretary rose and announced that Mr. Yanagihara had pledged 100 yen for this object. Others followed, and in a very few minutes it was announced that 317 yen had been pledged. This may seem small to some in America, but it means much more in the way of sacrifice and effort in Japan than it does in the West, and the best part of it all is the feeling which it signifies. The Rev. Mr. Ohashi will go to his new field not only with the money for this addition in his pocket, but also with a feeling of confidence in his backing in the Church at home.

Still another question of deep significance was one in reference to the attitude of the Church toward customs and practices having to do with worship of and reverence for ancestors, a very vital part of the family and national life of Japan. At present, the whole matter is left to the judgment of the individual Christian with the advice of the local worker or Clergyman when asked, but in many cases neither of these is able to judge properly what is right and what is not. As it is a matter which needs careful consideration, it was put into the hands of a committee of leading Churchmen, to be reported on at the next Synod. This being the first time any Christian body has taken up a definite study of this question, the report of this committee should have results far beyond the limits of Nippon Sei Ko Kwai.

The request of the Missionary District of North Tokyo that, for geographical and other reasons, the six Provinces of the North East be set apart and erected into a separate jurisdiction was refused. The question will be brought up three years hence, but unless opinion in the Church undergoes a decided change, it will be almost hopeless, for the opposition was very strong indeed, although it was the unanimous desire of the whole of the Missionary District of

North Tokyo, the part of the Church most vitally concerned.

The proposition to erect a separate House of Bishops and have a Synod organized more after the American plan, instead of the present joint organization, was defeated, as was also the proposition to erect a central Cathedral, a sort of arch-Cathedral, in Tokyo. This being the thirtieth year since the organization of the Nippon Sei Ko Kwai, the Synod decided on a series of general evangelistic meetings, or special Missions, throughout the Church, in commemoration of that event. The details were left to a committee to arrange, but the proposition itself received enthusiastic support.

When one looks back and considers that thirty years ago there were but three Japanese Clergy, while today there are 111; that at that time the work was wholly in the hands of the Missionaries, while there were but ten foreign Clerical and of course no Lay Deputies in this Synod, besides the Bishops, and that the day is not far distant when we shall see somewhere in Japan a Diocese with a full Japanese organization, and a Japanese Bishop, we cannot but thank God and take courage. May God inspire the hearts of the mother Churches of the West to give to this younger sister the help, both material and spiritual, which is so much needed at this critical time, in her development, so that when the day comes when she has attained her independence in the fullest sense, she may not have to look back and say, "If I had been helped a little more this way or that, I would not be thus handicapped today".

### NEWARK CONVENTION

At the Newark Diocesan Convention, May 22nd and 23rd, Bishop Stearly was the only candidate for Bishop Coadjutor, and received the vote of every clergyman and of every Parish, a remarkable testimony to his hold upon the Clergy and people, and very creditable to the Diocese also.

The amount appropriated for Diocesan Missionary work was increased from \$12,000 to \$15,000. After animated discussion, the business methods ordered by the General Convention were accepted. A vote to move the Annual Convention from May to February was defeated. Local Option was approved almost unanimously, and Prohibition as a war measure for the saving of food commanded almost the same majority vote. There are 165 Clergy in the Diocese and 143 Churches, Missions and Chapels where regular services are maintained. Bishop Lines confirmed about 1,000 persons in the year ending May 1st, and Bishop Stearly about 1,400.

Most of the officers of the various Boards, whose terms were expiring, were re-elected, as also the delegates and alternates to the Provincial Synod. The Diocese was reported as having given \$251,000 to the General Pension Fund, and very large sums from people with parochial connections in the Diocese were given in the New York subscription.

The Convention occupied two full days, and the time was well used, certain portions having been allotted by the Committee on Order of Business to General Missions, Religious Education, the General Pension Fund and the Social Service Commission. Thirty-two thousand dollars were reported as having been paid on the apportionment for General Missions of \$46,000, for the year ending November first.

The Board of Social Service of the Diocese of Newark is to be incorporated under the authority of the Convention. A farm of more than 100 acres has been purchased at Hanover, in Essex County, on the Passaic River, to keep the name already held, "The Bonnie Brae Farm", to be a home for boys whose homes have been broken up, and who are in need of a home rather than an institution. The farm has been planted, and the Home is to go on at once, with the support of some of the wisest men and women of the State.

### A Mortgage Burned

A feature which was particularly pleasing to the Rector and the congregation of St. Paul's Church, Paterson, N. J., which has been celebrating the one hundredth anniversary of its founding, was the burning of the mortgage on the property. The Rector of the Parish, Rev. David Stuart Hamilton, was assisted in the service by the Clergy of the neighboring Parishes. Eighteen thousand dollars was contributed on Easter Day, which more than completed the payment of the indebtedness by \$6,000. The Church was consecrated during the week of special services.



## DIOCESE OF MICHIGAN

The Eighty-fourth Annual Convention met at Christ Church, Detroit, on Wednesday, May 23rd and 24th. The feature of the opening session was the charge of the Bishop to the Diocese, after he had made his annual report.

The business of the Convention, which was mostly of a routine description, included, however, the enactment of important legislation looking to increased business efficiency, both in the management of Diocese and Parishes. A special committee of the Church Club had prepared a proposed Canon on the subject, the provisions were carefully examined by the Convention and discussed. There was a manifest desire all round to raise the general standard of the business methods of the Church. Many of these provisions had already been proposed by the Church Club Committee, even before the General Convention's action last year. The legislation enacted by the Convention included the adoption of the fiscal year beginning January 1st, a uniform system of accounts for the Diocese and for Parishes, the publishing of financial statements by all Treasurers, the auditing of all accounts, Diocesan and parochial by Diocesan auditors, the examination of titles to all Church property, the appraisal of the same, and the determination of the minimum amount of insurance to be carried. Further legislation provides for the bonding of all Treasurers, Diocesan and parochial, and the appointment by the Bishop of a Diocesan Finance Committee of three Laymen, who shall have authority to maintain a general supervision of the financial affairs of the Diocese.

In addition to the above, the membership of the Diocesan Board of Religious Education was added to by the inclusion of three Archdeacons. The Chairman of the re-organized Board is the Rev. W. L. Torrance, St. Andrew's Church, Detroit.

## 33RD ANNUAL CONVOCATION OF THE DISTRICT OF NORTH DAKOTA

The 33rd Annual Convocation of the Missionary District of North Dakota was held with St. Paul's Parish, Grand Forks, N. D., the Rev. Jonathan Watson, Rector, May 20-22. On the Saturday evening the usual meeting of the N. D. Clericus assembled in the Parish House. Dean H. F. Kloman was elected President and Rev. A. E. Martyr, Secretary-Treasurer. There was considerable discussion as to the advisability of dividing the state into two Deaneries, in a general way the two main lines of the Great Northern and Northern Pacific railways marking the divisions. With this in view a committee was appointed to report to Convocation. Their report was accepted, so that this fall one Deanery meeting will be held in Bismarck and the other in Lakota.

The Convocation Sermon was preached by the Rev. C. H. Brown of Mandan. Bishop Tyler celebrated the Holy Communion, an unusually large number making their Communion. The music was exceptionally fine.

The annual Sunday School meeting convened at 3 o'clock in the afternoon, the Bishop presiding. The Rev. J. S. Brayfield, of Jamestown, presented his report, which showed a slight gain for the Sunday School Lenten offering over last year. Later returns increased this gain. The Valley City School carried off the banner for the seventh time. Bishop Tyler made an address, in which he urged that the Parish support the Sunday School, so that the offerings of the children during the entire year might be devoted to Missions or to other benevolent causes.

The Junior Auxiliary met in the Parish House after this meeting, with reports of the excellent work the Juniors are doing. But there should be more of them.

The Bishop gave his annual address at the evening service, but first called on Mr. John Frame, of Fargo, who spoke briefly of the value of the Every Member Canvass and the Duplex Envelope system, with the results attained in Gethsemane Cathedral Parish.

Bishop Tyler paid a tender tribute to the memory of Mr. H. P. Lough, who for so many years rendered such faithful and efficient service for the Church and district, in various capacities. He spoke of the successful canvass for the Church Pension Fund, and dwelt upon the needs and prospects of the Indian work in the state. He reported that most of the Parishes and Missions were supplied with priests, and that progress was being made along various lines, but that if the Church in North Dakota should meet her obligations, priests and people must be willing to make greater sacrifices in this time of crisis.

At the close of this service organization of Convocation was effected, and the Credential Committee was appointed.

At the session Monday morning, Rev. L. G. Moultrie was re-elected Secretary and Rev. J. S. Brayfield, Assistant Secretary. Mr. C. D. Lord was re-elected Treasurer; Chancellor, Mr. D. B. Holt, and Registrar, Dean H. F. Kloman.

The report of the Church Pension Fund was made, and considerable time was given to the asking and answering of questions. It was made plain that the premiums must be paid each month, or interest paid thereon in addition.

The Committee on the Church Hall in Valley City reported a good year, but asked for an emergency appropriation of \$200, which was voted. It recommended that a Board of Trustees be elected, who would be responsible for the maintenance of this institution. The Board elected consists of the Bishop; Rev. L. G. Moultrie, Rector of All Saints', Valley City; Judge W. H. Barnett; Prof. G. L. Paine, and Mrs. W. L. Williamson.

The Annual Meeting of the Woman's Auxiliary convened Monday afternoon, Mrs. George Hancock, President, and Mrs. R. J. Haxby, Secretary. The reports showed that splendid work had been done. The United Offering was divided between various missionary objects.

The laymen's banquet was given at 6:30, with Judge Barnett acting as toastmaster. Following this a delightful reception was held in the Parish House.

Tuesday morning completed the session. After some discussion, St. George's, Bismarck, was received as a self-supporting Parish. A new Canon governing the admission of Parishes to Convocation in the future, was reported, and will be acted on at the next meeting.

An animated discussion with reference to the manner of fixing the amount of the apportionment and assessment for the individual Parishes and Missions was aroused, but without any resultant action.

## MISSISSIPPI WANTS A COADJUTOR

St. Paul's Church, Columbus, was the meeting place of the Council on May 15 to 17. The Convention sermon was preached Tuesday evening by Rev. H. H. Speed, and on the following morning, after the celebration of the Holy Eucharist, the Bishop delivered his annual address. On Thursday evening the annual missionary meeting was held, the speaker being the Rev. G. L. Tucker, Provincial Secretary of the Board of Education. The principal work of the Convention was the consideration of relief and assistance to the Bishop, who, by reason of the extent of the Diocese, is largely overtaxed. After considerable discussion, a committee of Laymen was appointed to secure the support of a Coadjutor Bishop, who will be elected if his support is assured. The fiscal year of the Diocese was changed to bring it into conformity with the recommendations of the General Convention, and a standardized form of parochial report was adopted. The time of the Convention sessions was changed to the Wednesday after the third Sunday in January. Necessary Canons were adopted to bring the Diocese into conformity with the Church Pension Fund. A pleasing feature of the Convention was a resolution of congratulation to Dr. J. H. Lucas, a member of the Church of the Nativity, Greenwood, who had celebrated his 91st birthday on the opening day of the Council. He has long been a faithful worker of the Diocese, and is one year older than the Diocesan organization. By action of the Convention, Bishop Bratton was requested to cancel all visitation dates following the Council for a period of four months, and to take a complete rest. A patriotic sentiment was evident throughout, and a committee was appointed to write to the President an expression of the Council's loyalty, sympathy and co-operation.

## ANNUAL DIOCESAN COUNCIL OF NEBRASKA

The fiftieth Annual Council of the Diocese was held in Omaha, May 23-24. The opening service was held in Trinity Cathedral at 10:30 a. m., Wednesday, May 23, and was that of the Holy Communion. The Bishop was the celebrant, Dean Tancock read the Epistle, and the Rev. John Williams, D. D., Senior Presbyter of the Diocese, read the Gospel. The Rev. W. C. Rodgers, D. D., President of St. Stephen's College, Annandale, N. Y., preached the sermon, which was a forcible appeal for the recognition of

the rightful place of religion in education, and emphasized the need of arousing vocation for the ministry. The Rev. John Albert Williams was Master of Ceremonies, and the Rev. James Noble of Falls City was the Bishop's Chaplain. The music was rendered by Trinity's excellent Choir, under the direction of Ben Stanley. The offering at this service was for the work of the Red Cross.

The business sessions were held in Gardner Memorial Parish House. The Rev. John Albert Williams and the Rev. Carl M. Worden were re-elected Secretary and Assistant Secretary, respectively. The roll call showed all the Clergy of the Diocese present, and a large representation of Lay delegates. One notable feature was the presence of six women as Lay delegates, representing the Church of the Ascension, Auburn; St. Luke's, Lincoln; St. Mary's, Nebraska City, and Christ Church, Wyoming.

The Bishop delivered his address during the afternoon session, Wednesday.

The Rev. John Williams, Chairman of a special committee on preparation for the observance of the semi-centennial of the Diocese which will be celebrated in 1918, presented a resolution that the District of Western Nebraska be asked to send its Bishop and delegates as visitors and guests of the Diocese of Nebraska to participate in the semi-centennial observance, the greater part of what is now Western Nebraska having been a portion of the Diocese of Nebraska at the time of organization.

The Council adopted the form of parochial report recommended by the Committee on Business Methods in Church Affairs in its report to the General Convention of 1916. It also authorized the change of the fiscal year to coincide with the calendar year in accordance with the new Canon adopted by the General Convention.

The Treasurer of the Diocese, Mr. Robert T. Burns, of Omaha, now being at the training camp at Fort Snelling, and hence unable to act for an indefinite period of time, Mr. Thomas P. Isitt of Omaha was elected to the office.

A portable Church building will be procured for carrying on to better advantage the extension work of the Church in certain sections of the Diocese; and steps will be taken at once to provide spiritual care for the military forces of the nation which are to be mobilized in the chief centers of the Diocese.

During the sessions three important conferences were held by the Diocesan Board of Religious Education, two on Tuesday afternoon and one Tuesday night. The first topic considered was "How far is the Diocese thrusting spiritual forces in the university or college life? How can the Church best reach and minister to our young men and women attending colleges and universities?" Discussion was opened by the Rev. S. Mills Hayes of Lincoln. Mr. Hayes said that the Deans of the different departments of the University of Nebraska had formed a Conference of Religious Workers, and had honored him by electing him President. The conference had arranged an elaborate program for the next year, and were making efforts to secure experts to come to the University and lecture on religious subjects; among those experts they hoped to secure the Rev. Dean Hodges of the Episcopal Theological School of Cambridge, Mass. Other speakers were the Rev. Messrs. W. H. Frost, C. R. Tyner and C. E. Brown, W. M. Purce, A. H. Marsh and L. B. Holsapple.

The second topic at the afternoon conference was, "Are we doing our part in furnishing candidates for Holy Orders? How can we stimulate interest in and encourage our young men to choose the ministry as their vocation?" Discussion was opened by the Rev. W. H. Mulligan and the Rev. C. M. Worden. Other speakers were the Rev. Messrs. W. H. Frost and W. S. Leete. Dr. Rodgers, the honored guest of Council, contributed a great deal of valuable thought to the conferences.

The topic at the evening conference was "Our Church (Sunday) Schools. What are they accomplishing? Why are they necessary?" Discussion was opened by Mr. Charles L. Hopper, Secretary of the Diocesan Board, and Superintendent of the Church School of the Parish of the Good Shepherd, Omaha. Several other speakers took part in the discussions.

On Wednesday night a rousing missionary service was held in the Cathedral. The prayers were taken by the Bishop. Dr. Rodgers spoke on the "Mobilization of Spiritual Forces," Dean Tancock on the "Necessity of the Missionary Spirit," and the Rev. W. M. Purce on "Some Phases of the Missionary Work North of the Platte."

The Rev. S. Mills Hayes, Rector of the Church of the Holy Trinity, Lin-

coln, delivered a strong speech, endorsing the action of the government in prosecuting the war for the principles of government of the people, by the people and for the people, and presented the following preamble and resolutions:

WHEREAS, A state of war exists between the United States of America and the Imperial German Government; therefore, be it

RESOLVED, That the Protestant Episcopal Church in the Diocese of Nebraska in Council assembled, hereby expresses its appreciation of the gravity of the national situation and of the duty resting upon every American in this emergency.

RESOLVED, That as followers of Jesus Christ we look forward to the time when wars shall cease and the Prince of Peace shall be everywhere acknowledged as King of kings, and Lord of lords.

RESOLVED, That in the present crisis, we place upon record our solemn conviction that the United States of America has entered the impending war as the champion of human liberty and democratic government against an autocracy which refuses to recognize that all men are children of God, and whose words and actions, if carried into operation, would make liberty, brotherly love, and Christian peace impossible.

RESOLVED, That we declare it to be the duty of every American within and without the Church to be ready in this cause to pledge his life, his fortune, and his sacred honor that this government and the principles it represents shall be maintained inviolate.

RESOLVED, That a copy of these resolutions be transmitted to the President of the United States.

Unanimously adopted by a rising vote.

Mr. C. H. Rudge, a lay delegate from Holy Trinity Parish, Lincoln, made a patriotic appeal to the Council in which he said: "Those of us who are too old ourselves to go to the front, although we have given our sons, want to serve the government in some way, and since one of the hardest shots we can give the enemy is to assist in the Liberty Loan, let us, as a body, promote its success as well as individually."

After Mr. Rudge's fervent speech, Mr. George Thummel, a lay delegate from Trinity Cathedral, Omaha, moved that the Council authorize the Cathedral Chapter to purchase two \$500 Liberty Bonds. The motion carried unanimously.

A further motion was adopted recommending that the clergy speak of the Liberty Loan in their sermons or services on Whitsunday.

Near the close of the sessions the Rev. George St. G. Tyner of DeWitt appealed for information as to where he could secure 75 folding chairs for use in his Mission field at little cost; Mr. Kline, a lay delegate of St. Barnabas', Omaha, offered to buy ten chairs for the Mission; soon the entire 75 were purchased.

This action was followed by another burst of generosity when it was learned that the "Missionary Ford" which has been used by the Rev. W. M. Purce, was no longer able to "do its bit" in "the trenches" and on the "long drives" north of the Platte; but that it would be accepted with \$275 by a Ford dealer for a new Ford. The Bishop donated \$25; Mr. Kline bought a tire; St. Barnabas' Church School, Omaha, contributed \$10; and so on by Sunday Schools, Parishes and individuals until the astonished Missionary, Fr. Purce, was in possession of the necessary \$275.

Council then adjourned after singing "Gloria in Excelsis"; Bishop Griswold of Chicago pronounced the benediction, and the clergy and laity sang the National Hymn, "America."

## IOWA CONVENTION

The Sixty-Fifth Convention of the Diocese of Iowa was held in Dubuque, May 20 to 22. Services were held in St. John's Church on Sunday, the 20th, consisting of celebration of the Holy Eucharist at eight, nine and eleven, the latter being full choral with the Bishop of the Diocese as Celebrant, the preacher being the Rt. Rev. J. M. Francis, D. D. A mass meeting was held on Sunday evening, at which time Bishop Francis again spoke. The other speakers were the Rev. Robert T. McCutchen of the Philippine Islands and Mrs. William White Wilson, who spoke on the aims and work of the Daughters of the King.

Monday morning was taken up with the addresses of the Bishop of the Diocese and the Suffragan Bishop, and the organization of the Convention. The matter of changing the status of the Suffragan Bishop to that of Coadjutor came up under a special order of business at 2:30 Monday afternoon, and by a majority vote, afterwards made unanimous, the Rt. Rev.

Harry S. Longley, D. D., present Bishop Suffragan, was elected Bishop Coadjutor.

The Iowa Churchman, which has been the official paper of the Diocese for many years, was discontinued as a separate publication and was amalgamated with THE WITNESS as a department of that paper.

The Convention voted to meet at Oskaloosa next year, on the invitation of Rev. A. M. Lewis, and the date was fixed as May 12th.

## Indianapolis

Bishop Francis has authorized for use in the Diocese the pamphlet, "Forms of Prayer in Time of War", already in use in fifteen other Dioceses.

The Diocese will observe a Pilgrimage of Prayer the second week of Trinity Season.

Rogation Day was recognized generally throughout the Diocese by celebrations of the Holy Communion and services of prayer.

Archdeacon W. R. Plummer gave High School addresses at Boonville and Stewartsville, and Rev. A. L. Murray gave a Commencement address at Oakland City College. The Church has no "work" in these three towns.

Rev. W. R. and Mrs. Plummer and family will spend three weeks of June at Tippecanoe Lake, near Warsaw, Indiana.

The Clergy are placing "Honor Rolls" of enlisted men in the porches of the churches.

Rev. H. C. Goodman has resigned the charge of Trinity Church, Lawrenceburg, Ind.

Rev. E. C. F. Boisson has resigned as Vicar of St. Philip's (Colored), in the See city.

Rev. Wm. Crossman Otte, for eleven years Vicar of St. John's, Bedford, and the Senior Priest of the Diocese in years, will retire July 1st from the active ministry and remove to his old home at Cincinnati, Ohio.

Mr. A. E. Cole, B. A., a recent graduate of Western Theological Seminary, will be ordained Deacon in his home Parish, St. John's, Lafayette, on St. Barnabas' Day by Bishop Francis. Mr. Cole will serve his Diaconate in the See city, under the direction of the Bishop.

A Layman, Mr. Edward G. Peck of Indianapolis, has been elected Secretary of the Diocesan Board of Missions.

## Girls' Friendly Society

The Washington Diocesan organization of the Girls' Friendly Society celebrated its twentieth anniversary in May by holding a mass meeting, at which Dr. Manning of Trinity Church, New York, was the principal speaker. The Bishop of Washington presided, and brief talks were given by Mrs. Boyd, the Diocesan President; Mrs. Bolton, the General Secretary of the G. F. S. A.; Miss Oliver, a former Diocesan President, and Miss Hadley, one of the Vice Presidents of the National organization. The main subject of the evening was the work that the G. F. S. might do in this great struggle which has come upon our country. It was shown that the Society must more than ever before uphold two of its great principles, purity and thrift, and in so doing it could be of inestimable value to every one with whom it comes in contact. As it is necessary to rebuild the Diocesan Holiday House at Sandy Spring, Md., as soon as possible, the program closed with short talks on that subject from Mr. Corcoran Thom and from Mr. A. B. Farquhar of York, Pa., who has a Summer home near the Holiday House, and is one of its best friends.

A feature of the evening was a procession of banners, in which girls marched to the stage carrying not only their Branch banners, but also flags of the forty countries in which the Girls' Friendly Society is at work, a visible evidence of the internationalism of the Society.

## G. F. S. IN THE DISTRICT OF SPOKANE

During the Convocation at All Saints' Cathedral, a dinner for the Associates of the G. F. S. was held at the Davenport Hotel on Wednesday, May 23rd, after which a meeting of the Diocesan Council was held, when the following officers were chosen: Mrs. Herman Page, President; Miss Pearl Tolman, First Vice President; Miss Margaret Hittle, Second Vice President; Mrs. J. A. Palmer, Secretary, and Miss Alice Jackson, Treasurer. The work of the past year was reviewed, and plans were made for the coming year.