

The Witness

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

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CHOSEN BISHOP ON THE FIRST BALLOT

Western New York Elects Rev. Alexander Mann, D. D., Rector of Trinity Church, Boston

A few weeks ago a Special Convention was held in Buffalo, N. Y., to elect a successor to the late Bishop Walker. They chose Rev. Dr. Manning of Trinity Church, New York City. Dr. Manning felt compelled to decline the election and stay with his old historic Parish.

On July 5, another Special Convention convened in Christ Church, Rochester, N. Y., to fill the vacancy. This time they turned to Boston, and on the first ballot elected, by a very large majority, Rev. Alexander Mann, D. D., Rector of Trinity Church, another renowned Parish, and another renowned man. It is to be devoutly hoped that he will accept the election of this important Diocese.

A unique feature of this Convention was the circulation of a card among the delegates, defining the kind of Bishop they wanted.

WANTED: A BISHOP

1st. He must be a spiritually minded man. The hearts and minds of our wisest and best men are today turning away from the folly and failure of materialism. The Church must lay emphasis upon the spiritual side of her ministry if she is to be a leader in the present world crisis.

2nd. He must be a comprehensive man. A Bishop of the Church, not a Bishop of a party in the Church. He may have his own preferences as to ritual and interpretation, but he must respect those of others. The great liberality in the Church concerning these matters must be maintained, as it alone can preserve her unity.

3rd. He must be an approachable man. Autocracy is today reading the "hand writing on the wall." Democracy is in the ascendancy, pedestals and sceptres are being relegated to the scrap heap. He must be among men as one that serveth, a true "Bishop and Shepherd of Souls."

Prayer

O God, let Thy Holy Spirit so guide the minds and wills of Thy servants here assembled in Thy house and presence, that they may wisely make choice of a fit person to serve in the sacred office of Bishop in Thy Church; through Jesus Christ our Lord. Amen.

Our correspondent writes: "Dr. Mann's nomination and election followed as a natural result."

Ordinations

The Rev. Charles Collett was ordained to the Priesthood and Mr. William Whittle was ordered Deacon in St. Paul's Church, Concord, N. H., on Thursday, June 21, by the Rt. Rev. E. M. Parker, D. D.

The sermon was preached by Rev. S. S. Drury, D. D., Rector of St. Paul's School, Concord. Mr. Collett will continue to teach at St. Paul's and to have charge of St. Luke's Mission, Concord. Mr. Whittle is to live at St. Timothy's Mission, Concord, with the Rev. Robert Johnson, recently ordained at Berkeley Divinity School, Middletown, and together they are to have charge of St. Timothy's and Grace Missions, Concord, and St. Stephen's Church, Pittsfield.

Mr. William Spafford was ordered Deacon in Trinity Church, Claremont, N. H., by Bishop Parker on Trinity Sunday. He will serve at North Woodstock, in the mountains, during the summer and will then go to St. Paul's School to teach and to have charge of the congregation of St. Paul's, Mil-

ville, the congregation drawn from the people around St. Paul's School.

On Monday, July 2, 1917, in Grace Memorial Church, Wabasha, Minn., Bishop McElwain, acting at the request of the Bishop of Iowa, ordained Rev. Archibald William Sidders to the Priesthood. The Rev. Dr. C. H. Plummer presented the candidate and the Rev. Arthur Chard preached the sermon. The Rev. Dr. J. J. Hillmer was also present and assisted in the services.

to the Diaconate. Mr. Harding is a graduate of the Seabury Divinity School and has been appointed assistant in The Oakes Home, to the Rev. Frederick W. Oakes, B. D., who preached the ordination sermon and presented the candidate. The Rev. George Sumner read the Litany and the Rev. Francis E. Anthony was Crucifier.

The Rev. Frederick George Jennings was advanced to the Priesthood on Sunday, June 24th, by Bishop Sumner at St. Stephen's Pro-Cathedral, Portland, Ore. Mr. Jennings was born in Bristol, England, where he received his education. He has had considerable experience in missionary work in Africa and in London. He came to America in 1913 and entered the Church Divinity School of the Pacific at San Francisco, from which institu-

NATIONAL BROTHERHOOD CONVENTION

Place of Meeting: Philadelphia. Time: Oct. 10 to 14
The General Theme: Usefulness

PREPARATION—REALIZATION—INCREASE

You have elected to sacrifice everything personal in the defense of your country and our country in its present hour of gravest peril, and we know that you will bring honor to your name and the flag you defend. May a kind Providence guide you safely through the coming dangers and bring you back to us when the war is over, won by our arms, borne by brave men, of which you are to be one of them.

As each of us inscribes his name

The announcement and program for the National Convention of the Brotherhood of St. Andrew is received. It will meet in Philadelphia from October 10 to 14. It is exceedingly rich in topics and speakers. The three week-days will have each its particular department of the general theme—USEFULNESS.

Thursday—Preparation for Usefulness Through Prayer.

Friday—Realization of Usefulness Through Personal Service.

Saturday—Increase of Usefulness Through Organization.

In a later issue we will give the program in full. We need only add that the Brotherhood in the Church is an organization that aims at practical results. Its management believes "in doing things." Meeting this year in so central a location, within easy access from so many large eastern cities where the Church is strong, this Convention promises not only to be largely attended, but full of inspiration. Every man that can get to Philadelphia in October should plan to be there, whether he lives in near-by New York or far off on the Pacific coast.

The Roman Church Refuses to Recall Cardinal Mercier

According to information printed in the Informanza, Germany has demanded the recall of Cardinal Mercier of Belgium, and the refusal of the Vatican has brought about strained relations between the Roman Catholic Church and Berlin. Cardinal Mercier has long been under the disapproval of the German authorities owing to his intense pro-Belgian sympathies and his fearlessness in espousing the cause of the invaded country. His pastoral letters have been invariably suppressed by the military authorities but they have been passed on from hand to hand through the lines and have gained wide circulation.

Where Are the People?

The Rev. Evan H. Martin, who resigned the Rectorship of St. Thomas' Church, Rochester, N. Y., intending to retire from active work in the ministry, in a farewell address to his parishioners, June 24th, urged them to work together for the growth and prosperity of the Church, and among other things he said:

"If half of our resident communicants were present at any one service this Church would be well filled, if not crowded to the doors. The trouble is, most of you are once-in-a-while attendants. Once or twice a month or six weeks you come to Church; you see a small congregation and you ask: 'Where are the people?' The answer is, 'Just where you were last Sunday and the Sunday before.'"

Reserve Officers' Service in Williams-town, Mass.

The Williams College Student Battalion, Reserve Officers' Training Camp, had a special service in the College Chapel, Sunday, July 1st, conducted by the Rev. John F. Nichols. After dedication of national and college colors there was a liturgical service, followed by an address. Four hundred ninety-seven of the 509 enrolled students are either in the battalion or in national service elsewhere.

THE MESSAGE OF A PROPHET

Bishop Tourett of Western Colorado Bids His Clergy Be Ready

Let us be ready for the reconstructive days that are before us. To us as ministers in the Church of God will be given large opportunity to lead in this reconstructive period. We must be ready. We must be prepared for our great task. History is not a mass of abstract principles. History is a group of men and women, aspiring, failing, achieving, building, just as we are doing. And those that make history rub shoulder to shoulder with us. Are we helping them or are we hindering them? Is our religion such as to be to them a load or a lift? Is the cross a reality to us or only a theological theory? Are we making daily sacrifice for the Son of Man?

"The Church of Jesus Christ must grow sacrificial or it will grow feeble. Christians must sacrifice for their Master or see their Master put to open shame."

Of the new spirit that will later come into the hearts of men, of the new moral and religious vision that will come into the world when all this cruel war is over, you and I, ministers of Christ, will be the messengers.

God make us ready for this glorious privilege!

On Monday, July 2, in Twin Church, Belvidere, N. J., Bishop Stearly ordained to the Priesthood the Rev. Franklin G. Faber. The sermon was preached by the Ven. Barrett P. Tyler, Archdeacon of Morristown. The Litany was read by Rev. Father Mitchan. Rev. Mr. Horne read the Epistle and the Ven. B. P. Tyler the Gospel. A number of the clergy united in the laying on of hands.

Rev. Mr. Faber will continue in charge of Belvidere, Delaware and Hope. Rev. Mr. Faber should be addressed at Belvidere, N. J.

Messrs. William Johnson Gage, B. A., Charles Gregory Prout, B. A., and John Lee Roney, B. A., graduates of the General Theological Seminary, were ordained to the Diaconate by Bishop Nelson in All Saints' Cathedral, Albany, N. Y., on Trinity Sunday. The Rev. John Prout presented the candidates. Mr. Roney is to be assistant at St. James' Church, Oneonta, N. Y. Mr. Sage will assist at St. John's Church, Ogdensburg, N. Y., and will take the services at Christ Church, Morristown, N. Y., and at St. Augustine's Church, Hermon, N. Y. Mr. Prout will live in Ogdensburg after September 1, and will officiate at St. Paul's Church, Waddington, N. Y., and at St. Philip's Church, Madrid, N. Y.

An honor roll of the men of St. John's Parish, Ogdensburg, N. Y., who are serving in the army and navy, has been placed in the Church

On Whitsunday at 8 o'clock in the morning in the Chapel of the Merciful Savior at The Oakes Home, Denver, Colo., the Rt. Rev. Irving P. Johnson ordained Roman Liberator Harding

tion he graduated and was ordained for the Bishop of Oregon to the Diaconate by Bishop Nichols, in 1916. Since February, 1917, he has had charge of the work at Marshfield, Ore.

The Carolina Churchman well says, "We must all guard against war hysteria. There is no way of telling how long the war will last and if we are to be prepared for a long struggle the normal life of the country should be kept sound, necessary things should be taken care of and economy should be exercised in reference to our abundant luxuries and extravagances and not in essentials. Unless we regard the Church as a luxury and a non-essential its work should go rapidly forward at this time and her institutions should not suffer want."

A Beautiful Letter To a Patriot

Chicago, Ill., June 26, 1917.
To Fort Benjamin Harrison, Indianapolis, Ind.

We, the undersigned, your former business associates and warmest friends, desire to take this opportunity while gathered together on this day of extending our heartiest greetings to you.

In other days and on similar other occasions we were blessed with your presence and good cheer, your kind smile and warm hand-clasp. Believe us when we make known to you that today we can hold only these in remembrance and these remembrances are indeed refreshing. Only the reality of your presence could bring us greater pleasure.

below there is written into all of them a silent prayer and secret wish that all is well with you and shall ever be so. To amplify this, Tommy, we salute you and in a brief moment stand at attention with bared heads and throbbing hearts in honor to you.

May God bless you and we ask that you accept this testimonial as an assurance that our best wishes accompany it.

From your former fellow travelers.

Gifts and Memorials

A beautiful brass Processional Cross was given by the Church members of Grace Memorial Church, Wabasha, Minn., in memory of one of the late Rectors, the Rev. Elmer C. Lofstrom. The Cross was blessed by the Bishop the same day as the Minister-in-Charge, the Rev. A. W. Sidders, was ordained Priest, July 2.

On Sunday morning, June 3rd, a beautiful window was dedicated in the Church of the Holy Cross, Tryon, District of Asheville (N. H. Bowne, Rector), "In loving memory of Leila G. Bedell, M. D." Dr. Bedell was so long and actively interested in the development of Tryon that it is eminently fitting that Tryon should have a permanent memorial of her. Before coming to Tryon, Dr. Bedell practiced her profession for many years in Chicago, where she was also President of the Federation of Women's Clubs for several terms. The window is the gift of Miss Sara Purdy, and represents a full length figure of St. Luke. The work was designed and executed by Mr. Tracy P. Rudd of the studios of C. J. Councils of Boston.

GOOD THINGS WHICH PASS MAN'S UNDERSTANDING

The Result of God's Love Poured Into a Human Heart

THE SIXTH SUNDAY AFTER TRINITY—THE COLLECT

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

"Pour into our hearts such love toward Thee!" The phrase reminds one of those lines from Hymn 289: "Thy blessed unction from above is comfort, life, and fire of love." It is hard not to use words of Latin derivation to picture this love which makes life worth the living. Instinctively, the mind takes the Sacramental attitude. "Pour into our hearts." The ewer, the crystal liquid, through which the sunlight plays its fire and sets the atoms quivering as if with life. Who has not been under the spell of the mystery some time, somewhere, in church, or chapel, or perhaps by some running stream, and felt the surge, and the urge, and the glow of feeling which was not of earth, earthy? What Priest at the Altar, what communicant at the rail, has not at some moment of high devotion, with the chalice in hand, seen a liquid fire, which, like a veil, hid, yet revealed, and purified as its trembling message caught the sight and fired the vision. Such moments may be rare, but they are part of those "good things which pass man's understanding" and in exchange for which earth has nothing to offer that could tempt one to barter, or lead one to forget.

The law of Divine love is caught in the phrase, "loving Thee above all things". How many of us are possessed by our "things"? "Soul, thou hast much goods" was a discovery which involved death. Things are only valuable when love can use them. I used to think love prompted people to hoard and save things. As I grow older, I find that things not in use are a hindrance to service, and a stumbling-block to ambition, and that to save and hoard often, if not always, dries a soul so effectually that the calls and claims of love are as ineffective in obtaining a response as is the pouring of water on a dead plant.

Love is not a taskmaster, but love promises "rewards which exceed desire", and desire keeps men at work. Of earthly love it has been said that "pursuit is more interesting than possession". This is only true when earthly love has made its promises simply material promises. True earthly love always has an elusive quality, to gain which ever keeps the lover striving and planning.

So with Divine love. The promises made by Divine love are Sacramental in their nature, with the rewards largely, if not entirely, spiritual. This lesson is hard for many of us to learn, because we have lived, and continue to live, largely under the domination of the outward and visible sign, and to expect and to be satisfied with that type of reward. As Dean Hodges aptly puts it, many men and women seem to think that the beatitude should read, "Blessed are the pure in heart, for they shall have one hundred thousand dollars". If that is the kind of reward you expect for being pure in heart, you have yet to learn the a b c of Divine love.

Learn this Collect; make it yours by frequent meditation and constant use. Let its various phrases sink into your inner consciousness. Eventually you will find that it voices your heart's desire, and helps you in the efforts you make to consecrate yourself to the real business of your daily life.

THE EPISTLE

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that

is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi:3.

"BAPTIZED INTO HIS DEATH"

Meaning that all of us who are baptized are placed in intimate personal touch with that fire of love which, if kept alive, will keep us from the chill horror of the pit, and help us to rise to the fullness of the measure of the stature of the deathless Christ. The Easter message of eternal life is tied up with this day's emphasis on eternal love. The love and the life which pass man's understanding "exceed all that we can desire", for the simple reason that most of us are content to measure happiness in terms of the temporal, which are things which are seen, instead of measuring it in terms of the eternal, which are the things that are not seen.

Why bring up Baptism on this particular Sunday? Perhaps with the thought that "if ye love Me" ye will "keep My commandments". And to do this requires a power which exceeds that power derived from the righteousness of the Scribes and Pharisees. This power comes from the Sacraments, and helps us not to serve sin, and also helps us to be "alive unto God". "Dead with Christ" implies that we can be "dead without Christ". "Dead without Christ" would describe a man whose righteousness is the righteousness of the Scribe and the Pharisee—a perfectly respectable legal righteousness. "Dead with Christ" means a righteousness which has regard both to the letter and to the spirit of the law. Many, many people today endeavor to be good or righteous without the institutions of religion, and also try to teach their children to be indifferent to those commands of Jesus which have to do with the formal side of the religious life. Such people have really no use for this day's Collect. They are of the earth, earthy, and think the reason they find no help or comfort in the ordinary services of the ordinary Sunday congregation is because those services have been developed largely by leaders who have affected to despise "the Sacramental undertakings of religion", and so talk in phrases that seem unreal and canting, and which have undoubtedly developed many Pharisees of a peculiarly unreal type of Christianity.

This day's Epistle is meant to spiritualize our conception of the good things which pass man's understanding. They are means of grace of which Baptism is only one. But they are so good that without them the higher demand of the Christian life would be a burden grievous to be borne. Bishop Doane says: "The obligations of Baptism are tremendous. Its grace is greater even than its vows. To 'love God above all things' is harder than merely to keep the letter of His law. But to have 'His love poured into our hearts' is more helpful than the old covenant, which read, 'This do, and ye shall live'." And so the lesson lies for us to learn of a life harder in itself, because its aim is higher and its attainments must be holier, and yet made easier, really, to be lived, because of the abundant help which is given us to make us stand, and of the abundant pardon that waits to "lift up those who fall".

THE GOSPEL

Jesus said unto His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and

there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou has paid the uttermost farthing. St. Matt. v:20.

Love is no taskmaster, but love requires and demands the best that the lover can offer. Love is not to be put off with a strict fulfilling of the letter of the law. That must be done, and in addition it must be remembered that no gift is worthy of acceptance which is offered by hands stained from trifling with the law, especially when the means are at hand to cleanse those stains. It is good to bring gifts to the Altar, but the gifts must have back of them the honor of a righteousness which takes account of both the letter and the spirit.

Note that the lover of God must correct and control not only the outward life, but also and especially the thoughts and intents of the heart. That is why the day's Gospel sets forth its lesson and establishes its high standard.

"Thou fool." To judge a man with this judgment is the prerogative of Almighty God. That was the judgment with which He judged the man who had planned to store up "much goods" for his own use, and made the great mistake of not talking with God about his plans before trying to carry them out. Let us beware how we exercise our faculty of judgment, and remember that love, to be just in its judgments, must be eternal in its essence. Hell is involved for the one who rejects this caution.

"Be reconciled to thy brother." How about that, my friend? Have you done your best to be reconciled? When any one has come to you with reconciliation in mind, what has been your attitude? Has the chance to be reconciled been lost by death? Then what tragic remorse is in store for you: "Verily * * * thou shalt by no means come out thence till thou hast paid the uttermost farthing."

Tragedy lies in a disregard of the pleadings and tests of love. By this I mean that the drama of a soul's pilgrimage will contain passages of woe, remorse, bitter agony, and unspeakable travail, which need never have been written had the voice of love been heeded, and due attention given to the judgments and warnings of God, who is "a consuming fire".

Heaven and the delights of Divine love are things we can only desire, if we understand and appreciate the price demanded for them. The gift of God cannot be bought for money, as Simon Magus learned. The love of God, and the conditions under which life with Him is endurable, is only possible for those who have realized with Simon that money is only a means to an end, and that heavenly pleasures cannot possibly be given in exchange for Caesar's tribute.

What gift can the creature bring to the Creator's Altar? I know of only one that is desired by the Creator, and that is found in the yearning phrase: "My son, give Me thine heart." Into that heart, if you will give it to Him, God can pour and will pour a love which will fulfill all that heart's desire—if you will see that that heart is made ready according to the rules prescribed by the Infinite One, and not those prepared solely by created intelligence. "Out of the heart are the issues of life." If your heart is not issuing into joys which no man can take from you, you hereby have warning that you are headed away from home. Better look out. Stop, look, listen! then turn back to where the Crucified Love waits your return. F. S. W.

What Do I Stand For?

There is one problem which we, as Christian people, must face and may solve. Where do we stand in these times. Put in a personal way, "What do I stand for in the Christian cause"? The future of Christian ideals and effectiveness is an individual problem—when we know what the individual will do, we know what all will do, and what Christianity stands for and will do through us. Each of us can find himself, come out in the open, and stand up and be counted.

This, therefore, is the problem, how to translate our Christian faith into life and character which are able to meet new conditions and stand for the truths which are never old or outworn. It is our ideals which are changing with our conditions. If this

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
6 S. aft. Trinity	Ruth 2 12-e	John 6: 1-21	Is. 40: 12-end	I Cor. 1
M.	3	Matt. 17: 14-end	Jer. 9: 1-16	2
Tu.	4: 1-17	18: 1-20	9: 17-24	3
W.	I Sam. 1: 1-20	18: 21-19-2	10: 1-18	4: 1-17
Th.	1: 21-2: 2	19: 3-15	26: 8-24	6
F.	2: 26-end	19: 16-26	10: 19-25	7
S.	3	19: 27-20: 16	13: 1-25	3
7 S. aft. Trinity	Prov. 8: 1-26	John 6: 22-64	Num. 8: 13-end	9: 7-end

Like a beautiful flower, but not a faded flower, between two leaves of a book, lies the little book of Ruth, between Judges and First Samuel. Whenever written, its scene lies in Judea and Moab, "in the days when the Judges ruled". In its breadth of thought, bringing out that an ancestress of great King David was a non-Israelite, it breathes a spirit far different from ordinary Old Testament exclusiveness, and is probably correctly assigned, as to its date of composition, to the post-exilic period. Its notices of laws of marriage of next of kin (ii:20 and iv:1 ff.), of the method of transferring property (iv:7-8), and of the custom of formal ratification of a contract (iv:11-12), are all considered as evidence of a later date than the time of Judges; and as such arguments do not involve any denial of revelation or of the supernatural, their validity may well be allowed. From the standpoint of its ideas, then, it might just as well be used in our Old Testament historical course after the return from exile, in the latter part of the second year; but we have decided to place it here in the time of Judges. It has no special and designed connection with the Collect, Epistle or Gospel, but suits well the second half of the year in its suggestions of that higher fellowship than racial which belongs to the work of the Holy Spirit, and even is not without its connection with the "good things which God has prepared for those that love Him" (Collect for the day),

were to exalt our ideals, then the change would be progress. We fear, however, that this is not true. Something is lacking, becoming blurred to some of us. It is the sense of some sharp, clear, gripping Christianity, which constitutes the sign of alarming weakness on the part of many who once enlisted for Christ. We have so many communicants who are communicants in name only. In the countries now at war, if a man counted for more and contributed as little to the needs of his country as these people count for or strengthen Christianity, he would be called a "slack-er", and most justly. It is a "sleeping sickness", the loss of spiritual grip, the indulgence of a liberality in Christian conceptions, which ends in the loss of a biting conscience and living convictions. Dr. Horton's allegory is not inapposite as descriptive of those who, in the decline of religious consciousness, are missing at roll call. "The Spirit of Modern progress one day called up a human being, and finding him discontented, gave him various things to make life comfortable: beautiful cities, electric light, modern plumbing, telegraphs, motor cars, comic operas and steam yachts. Then said the Spirit, 'Do you desire still more?' and the human being replied, 'Yes, make my religion more comfortable'. 'That is simplicity itself', answered the Spirit, and thereupon he gave the being magnificent churches, good preachers and twenty minute sermons. 'And now, asked the Spirit, 'are you satisfied at last, or is there something else yet lacking to your happiness?' 'Yes', was the answer, 'my conscience troubles me; make that comfortable'. 'That is the easiest thing of all', said the Spirit. And thereupon he did away with the personal devil, and gave the human being an easy going Summer and a hell that makes a comfortable Winter resort. At that the human being fell back in his easy chair and remarked: 'Really, my dear Spirit, you have made my religion so comfortable that I hardly need to think of it', and he buried himself in the Sunday newspaper."

What of the future? Continued hopefulness to all who keep the faith and their mission. Let each find the answer to the question, "If I am baptized, what obligation rests upon me"? As well ask, "If I enlist in the army, what is expected of a soldier"? Is it to be an army minus or an army plus? "Is the Church any stronger because I belong to her"? It would seem to be too elementary to go further and

since for this idea Israel and not Moab stood; and also as the story of one who was ancestress not only of David, but of "Great David's Greater Son", and as giving the germ of the idea of the true redemption through the next of kin, the book is connected with the Epistle, whose theme is redemption through our Lord Jesus Christ, and our share therein through faith and Baptism; and even the "little town of Bethlehem", home of Ruth, house of bread and birthplace of the Christ, is not a bad Old Testament background for the story in the second lesson of the Christ who fed the multitudes as a sign of His power to give them the bread of eternal life. The Old Testament alternate brings out both the fact of redemption as the basis of an appeal for right living, and also those universal principles which lie at the core of Judaism, and made it possible for that religion to develop into the one religion for all mankind, and stresses particularly brotherly love toward strangers, illustrated in the story of Ruth.

In the evening, we have put next after Thessalonians, in chronological order, the First Epistle to the Corinthians, using the first chapter for Sunday evening, the chief topic of which, the Wisdom of the Cross, harmonizes with the teaching of the Epistle, the Cross at once the power and the way of the new life; and the first lesson from Isaiah supports both with the revelation of the true God, who renews the strength of those who trust in Him.

ask, "If I am confirmed, why"? "If I am a communicant, why"? No one can answer these questions for another, he must answer them in and for and to himself.—Rt. Rev. C. E. Woodcock, D. D.

Sacrifice

(From the Convention Address of the Bishop of Georgia.)

Let every one of us make whatever sacrifices and render whatever service it may be necessary for us to make with a glad and loyal spirit. Let no man or woman seek to escape his share of the common burden, and thereby lay it upon somebody else less able to bear it. The strong must help the weak, the rich must help the poor, the privileged must help the unprivileged. Every man's private gain must await his public service. On the firing line, men give their lives for their country and for humanity. Behind the firing line, men can at least give their physical comfort and their profit. The patriotism of the civilian should be no less complete and unselfish than the patriotism of the soldier. In the great food question let us share alike, rich and poor. Let there be no scramble by those who have the means to hoard food at the cost of suffering to those who must live by their day's wages.

Let us avoid extravagance and ostentation, and excessive indulgence in pleasure. Let us remember the starving, dying victims—the shattered and dismembered victims—of the cruel moloch of war, and be free and generous in our self-denying benevolences to those who are in such dire need. Let us not forget that half the world is in an agony of sorrow and suffering and death, the recital of which appals and paralyzes one's imagination and feeling. These brethren of ours are enduring horrors and agonies from which we are protected, but they are bearing them in a struggle which is our strength, too, and the fruit of their sacrifices, if the war is won, we shall alike enjoy.

It is said that the Greek thinker, Socrates, was once asked how he, who was not very eloquent himself, could make others so. He answered: "Just as a whetstone cannot cut, yet it will sharpen knives for that purpose." Such may be the influence of a consecrated teacher.—Exchange.

THE HOLY COMMUNION—WHAT THE CHURCH TEACHES REGARDING IT

NO. XXVIII

The Lord's Supper, or the Holy Communion, is, in popular estimation, chief among the Church's Sacraments. This arises, no doubt, from the fact of its frequent repetition, whereas Baptism and the Sacramental Rite of Confirmation come but once in a lifetime. Yet in reality Baptism is equally as important and sacred. To speak of the Holy Communion as "The Sacrament", without any clause to imply the existence of any other, is a popular error of which no intelligent Churchman should ever be guilty. There are two "Sacraments of the Gospel" of Christ's institution in the Church. The Font is as sacred as the Altar, and should always be treated with the same reverence. To allow the Font to be used as a receptacle for hats or wraps is as much a profanation as though the Altar were so used. When the font is in front of the Church, the Choir needs instruction on this point, if Choir practice is held in the Church itself.

THE ELEMENTS

The elements used in the Holy Communion are bread and wine. These are placed on the Altar from the credence table, and presented together with the alms. In primitive times, the offerings of the people, presented at the Altar, were bread and wine, from which sufficient for the service was taken and the rest set apart for the poor of the congregation. The Communion alms represent the provision for the poor, in money instead of food. For that reason, the Canon provides that the Communion alms, one Sunday in the month, should be kept for poor relief. The Canon, and the placing of the Elements on the Altar at the presentation of the Alms, are the echo of the Apostolic custom of offering bread and wine at this service.

The wine must, by action of the Lambeth Conference, be fermented. The bread may be either leavened or unleavened. The Eastern Church uses leavened bread; the Western Church, from early times, has used unleav-

ened. Neither can claim Catholic authority—there is no Catholic rule or custom in the matter. The use of either leavened or unleavened bread must be supported entirely by arguments for convenience. No doctrine is involved either way. The use of unleavened bread is usually justified by the argument that our Lord probably used unleavened bread in instituting the Sacrament; that such bread is made exclusively for this purpose, and therefore seems more fitting; and that there are less crumbs, and therefore this form seems more reverent and decent. But if the unleavened bread has the sanction of custom in Latin Christianity, the other has the equally weighty sanction of custom throughout the East. It is entirely a matter of personal preference which shall be used in any of our Parishes.

FASTING COMMUNION

It was the universal custom in every branch of the Church Catholic, from the Fourth Century until the Reformation, that the Holy Communion should be received fasting, except for some necessary cause. This custom does not date back to Apostolic times, for in the First Century the Holy Communion seems to have been celebrated in the evening. The early Christians had no day of rest on the Lord's Day, and must of necessity put their services at an hour not claimed by labor. In the Second Century, the early morning, before the day's work began, was the time chosen for the weekly Eucharist. Under a Christian empire, the same custom held, although the chief reason for its observance had passed away. There is no doctrine involved in the Church's rule, but it was felt to be fitting that the first nourishment on the Lord's Day should be Sacramental food. No doubt, also, practical psychology had some influence. The effort of fasting attendance helps to intensify the spiritual appreciation of the Sacrament. When physical weakness or great distance from the church makes the practice a spiritual and physical burden, the reason for observance falls.

J. H. Y.

The Better Things

It is better to lose with a conscience clean

Than to win by a trick unfair;
It is better to fail and to know you've been,

Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheers of the standers-by,
And to know deep down in your inmost soul

A cheat you must live and die.

Who wins by trick can take the prize,
And at first may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost, shall be glad at heart

And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

The prize seems fair when the prize is won

But, save it is truly won,
You will hate the thing when the crowds are gone

For it stands a false deed done.
And it's better you should ne'er reach your goal

Than ever success to buy
At the price of knowing down in your soul

That your glory is all a lie.
—Edward A. Guest in Detroit Free Press.

So why should we seek for that which is not here, but beyond. A haven beckons; a finger points to an end of pain and weariness. But the struggle here fits us for that which is to be. So let us be content to be unsatisfied with this and that, and ask for more, and ever more, of the life that is peace in Him. "Thou madest me for Thyself, and my heart is restless until it find rest in Thee." And so, one by one, we creep silently to rest and peace.

Real Godliness leads to large expenditure.

Men or women who have no faults are not fit to live with.

Three Kinds

An analysis of the make-up of most of our congregations would show three grades of attachment or detachment: (a) An inner circle of devoted, self-denying souls, always brisk in whatever they undertake, always types of the willingness to spend and be spent. They are salt of the congregation. They are the standbys. (b) Bordering out from these are those who are well-meaning, but intermittent, more or less, weekly spelled one way in attendance sometimes, weakly spelled another way in lending a hand either from their time, their pre-occupation or their pocketbooks. (c) Out on the edge of the congregation are those whose membership has problems all of its own of identifying marks. Oh, if only that central spirit of the few of taking seriously the Church's call for self-denying service and for worshipful services could once grip all sorts and conditions and congregations!—Bishop Nichols', of California, Convention Address.

Bishop Williams, the July Preacher in the New York Cathedral

The July preacher at the New York Cathedral is Bishop Charles D. Williams, who, besides preaching at the 11 o'clock service, is giving a course the question, "What is it that makes a Christian?" The Bishop's equipment of sermons at Vespers, in answer to in voice is equal to the acoustic qualities of that great dome, and he is one of the few preachers who can be heard without too much strain. He is also acquainted with the problems of science and religion, and, judging from his first effort, his sermons are going to be profoundly interesting and helpful to some of the thousands of students who are near by at the tremendous Summer School of Columbia University. Besides these, there are hundreds of people living in or visiting New York City who are sermon tasters, and love to go to the Cathedral Sunday afternoons, where both preaching and music are apt to be good.

J. C.

Summer Work in Boston

The Summer work of the Episcopal City Mission, corresponding to the Vacation School Service, will occupy seven auditoriums and churches. Mrs. Charles H. Talmadge, who has for more than sixteen years directed this work, will superintend, and the results will correspond with the philanthropy of those who have for a score of years witnessed the benefits accruing to the children and the friends of the work.

The seaside preparations at the Revere Home are more extensive than heretofore. Four permanent housing shelters have succeeded the tents erected around the Home, with several additional helpers engaged. It is arranged to give vacation outings of a week each to twelve boys and twelve girls, carefully selected, so that entertainment of this length may be given to 200 different young people.

Rev. Frederick B. Allen, who stands at the head of all this work, points out that the scamps who rob our orchards and steal our flowers may be simply working off their steam in the readiest way available. Wisely handled at this stage, the excessive vitality may be utilized in legitimate directions. That is the glory of the Boy Scout movement. The boys who under bad conditions become incipient criminals, are the very ones who, under better conditions, become leaders in every kind of noble service. The prophet describes it as one of the signs of God's blessings upon a city that there were boys and girls playing in the streets. We improve upon the primitive pattern if we can take them to seaside camps and excursions.—Boston Transcript.

Flag Blessed

The Rev. Henry Lowndes Drew, Rector of the Church of the Good Shepherd, Pittsburgh, blessed a very beautiful flag for use in processions on Sunday, July 1st. The flag was formally presented immediately following the Creed at the late celebration of the Holy Eucharist, and blessed.

The Rector then preached a patriotic sermon, emphasizing the need of economy in domestic life, and the obligation of prayer for the soldiers at the front.

At the closing exercises of the Sunday School year of Grace Church, Pittsburgh, September to June, held in the church on Sunday, June 24th, for the first time the Church flag and the national flag were carried in the procession. These flags were the gifts to the Sunday School by the Men's Club of the Parish. Silver medals were awarded the honor scholars, and diplomas given to those securing a high percentage. This School has the enviable record of winning four Diocesan pennants in four successive years.

Street Preaching In Minneapolis

Under the direction of the Rev. Hanford L. Russell, Rector of All Saints', Minneapolis, and the Rev. R. Tenbrooke, the Clergy of Minneapolis are taking part in the work of street preaching in the lower part of the city. This is a new experience for all the Clergy, but so far the work has been successful, and the interest displayed by the large number of men who gather around the speakers has been a great encouragement to prosecute the work with renewed enthusiasm. The service consists of a number of hymns, prayers and a short sermon. Altogether it lasts about forty minutes. Those who are responsible for beginning this work are to be congratulated on a splendid step in the right direction.

A Well-Known Auxiliary Worker Enters Into Rest

The death of Mrs. Decatur M. Sawyer of Montclair, July 1st, brings a sense of great bereavement to the Diocese of Newark and to a great company of friends. Mrs. Sawyer was for ten years the President of the Woman's Auxiliary and practically for ten years before that the moving spirit in its work. Under her direction the Auxiliary came to a place of great strength and influence in the Diocese and helpfulness in the general missionary work. Mrs. Sawyer was a great servant of the Church and of the Diocese and few have gone before her in a sense of consecration, in wise leadership, in unselfish thought for Christ and His Kingdom.

A Challenge to the Church

REV. BERTRAM STEVENS, Ph. D.

San Antonio, in common with the other great military centres of the country, received an ultimatum from the War Department. The issue was put up to the city authorities with a firmness that only a War Department can use. San Antonio was told to "clean up", or its military interests would be seriously curtailed. The result, of course, was a "clean up". The red light district was wiped out, and a careful watch kept to prevent prostitutes from spreading over the city. Saloon keepers and "boot leggers" selling intoxicants to soldiers are being very severely dealt with. That this has resulted in a very decided improvement in the morals of the soldier is certain.

A "clean up" is a very small part of a community's duty to the soldier, however. San Antonio has realized this, and is instituting plans for recreation and co-operating with every board and organization, national and local, that has the interests of our military men at heart. Cards have been provided the officers of all "out-fits", to be issued to their men and filled out by them. These cards ask the men to state their name, military organization, address, school or college, fraternity, secret order or club, church affiliation or preference, musical experience, favorite games, and any suggestion they may have to help the community give them a good time. These cards are returned by the commanding officer to the Central Recreation Board, which in turn puts an appropriate organization in touch with the men who signify special interests.

In all this, the Church has a grave responsibility and an unusual opportunity. St. Mark's Church of San Antonio is endeavoring to meet it, first, by putting men in touch with the Church's worship and Sacraments, and, second, by providing social life and recreation.

First, as to worship. What is wrong with the Clergy of this country that they are not doing anything to put their young men in touch with the Clergy at military centres? With hundreds of Churchmen coming to San Antonio daily, the Clergy of the city have received only four letters concerning them. The result of this neglect is a very serious difficulty in getting in touch with men who ought to be looked after. We are doing our best, however, to hunt them out with the aid of the general registration cards and Church cards, which are distributed at every service. As soon as a soldier registers at St. Mark's Church, and indicates an interest in its work and worship, the following letter is sent to his Rector:

"My Dear

"You will be interested to know that ——— of your Parish, now stationed in San Antonio, at Camp ———, has been attending the services of St. Mark's Church, and is in touch with its Clergy. We are at your service if you have other parishioners to be looked up, and shall consider it a favor if you can put us in touch with any soldier needing the ministrations and associations of the Church."

Thus, if the Clergy, for some reason, cannot put us in touch with their men, we reverse the process, and let them know that members of their Parish are being looked after by us. In many cases, the men registering are adherents of other Christian bodies. In such cases, we follow the same procedure and notify the Minister of the man's interest in St. Mark's Church.

Two of the San Antonio camps—that for student officers at Leon Springs and that for aviators at South San Antonio—are some distance from the city. It is difficult for some of the men to get in for services on Sunday. To provide for them, the Holy Communion is celebrated each Sunday at the camps. The Clergy find themselves acting in a variety of capacities for the men. One marries them, prays with them in times of need, and advises them in all kinds of personal matters. The influence of a city Priest in a community like San Antonio can become tremendous. Here his opportunity is especially great, because at Camp Funston (the officers' camp at Leon Springs) with several thousand men, there is no Chaplain, and at Camp Kelly (the aviation camp) the acting Chaplain is a Roman Catholic, already overburdened with his duties at Camp Wilson and Fort Sam Houston.

One hesitates to criticize the War Department at such a time as this,

but it must be admitted that were it not for the Army Y. M. C. A., and the increasing activities of city Churches, the religious needs of our men in the training camps would be largely neglected.

On the social side, the primary need of our men is friendship and home atmosphere. "Movies", parks and bathing beaches, valuable and necessary as they are, are poor things when one wants a friend to talk to. With this in mind, St. Mark's has opened its Parish House as headquarters for all soldiers who care to use it. We are trying to make it something of a home, rather than a club, but as many conveniences as possible are provided—reading and writing rooms, gymnasium, shower baths, handball courts, etc. Then there is our Sunday noon dinner in the Parish House. All soldiers are invited to remain after the morning service for a substantial dinner, cooked and served by different groups of women in the Parish. This has proved to be an unexpectedly important feature. On the one hand, it is impossible for men attending services to get back to company mess, and on the other it gives them a change of food and associations they crave and need. To feed fifty, seventy-five or a hundred men every week is a big task. Those women who are not on duty on a particular Sunday volunteer to take a certain number of men to their own homes for dinner. This relieves the committee on duty and provides a touch of home life for the men. Some women are undertaking to provide for ten or twelve men in their homes on Sunday.

May I, on the basis of our experience in San Antonio, testify to the value of these means we have used to get in touch with soldiers, and to catalogue them as follows for the benefit of any of the Clergy who may be facing the problems of ministering to large bodies of troops:

1. Issue invitations to all Churchmen to attend the services of your Parish.

2. Get the names and home Parishes of all who attend.

3. Notify the Priest or Minister of every attendant that his parishioner is attending your Church.

4. Provide early celebrations of the Holy Communion in camps where there is no Church Chaplain, and where the Parish Church is not accessible.

5. Open Parish Houses for social purposes.

6. Provide weekly or occasional meals for the men. It is a great privilege for an enlisted man to sit at a table and eat out of real dishes.

7. Where possible, have parishioners invite men to their homes for meals and for social intercourse.

8. Co-operate with the civic agencies, and let the General Committees know what you can and will do in the way of troop entertainment.

9. Keep in mind the enlisted man. The student officer may be more attractive socially, but he receives a comfortable stipend, and has larger opportunities for friendship and associations. The enlisted man has less freedom and less money, and with the present active volunteering and the imminent draft, he may and will be a high type of gentleman, to whom the opportunity of Church affiliation and acquaintance with Church people will mean much.

These simple suggestions are not the whole solution of our problem, but I believe we are getting somewhere towards it. And with the co-operation of the Clergy whose men have enlisted, we can get nearer to it still. Within a short time, San Antonio will have at least 60,000 men in the various camps. Here is a challenge to the Church.

For the Church and the Country

Real patriotism does not mean diverting our gifts from one good cause to another. Rather does it mean an increasing degree of self-denial, in order that we may help our country. To stop work for the Church means that we help our country at the expense of the Church. Surely what we all should desire is not that the Church should receive less, but that our country should receive more. So it would seem that this is not the time to give up working for the Church, in order to work for the country, but rather is it a time for a Guild that meets every two weeks to work for the Church, to meet now every week, that there may be regular meetings given to Red Cross work.

"What a mercy it is that we are not allowed to choose our trials."—Dean Hodges.

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

The interior of Christ Church, Chicago, is artistically decorated with the flags of all the Allies. The Rev. Charles H. Young is the Rector.

"Buy a Liberty Bond in the name of our Church," was the slogan of a novel campaign made by the Church of St. John the Evangelist, Philadelphia, to raise an endowment fund of \$50,000 to carry on the work of that important downtown Parish.

Negotiations are under way for the purchase of the property of Christ Church, Hartford, with the purpose of making it the Cathedral of the Diocese of Connecticut. A committee was appointed at the recent Diocesan Convention, and given power to take such action.

A Conference for Church Workers was held at Kenyon College, Gambier, Ohio, from June 20th to 22nd. This Conference was open to men and women alike. The Conferences followed immediately upon the conclusion of the Gambier Summer School, which was open only to the Clergy.

Forty-five families have made a request for the services of the Church at La Salle, N. Y., and the Rev. John Sagar, Rector of the Church of the Redeemer, Niagara Falls, will have charge of the work. For the present services will be held in the local Odd Fellows' Hall.

A special meeting of the Archdeaconry of Queens and Nassau, Long Island, was held in Grace Church, Jamaica, with Archdeacon Duffield presiding. The annual report of the Archdeacon showed a deficit in the Missionary Fund of \$1,077, and an apportionment was directed to be made to every Parish to cover the shortage.

A union patriotic service of the Parishes in Grand Rapids, Mich., was held at St. Mark's Pro-Cathedral on Sunday morning, July 1. Bishop McCormick, Dean White and the Clergy of the city took part in the service, which was attended by the new Red Cross Field Hospital and Ambulance Corps units and members of the Michigan state troops.

At Calvary Church, New York, the annual procession to Madison Square took place Sunday evening, June 17th. The Choir and the Clergy marched to the Square, where a brief service was held and the people invited to go back to the Church. The Cadet Corps of the Parish led the procession, and the Newark Evangelistic Band played the hymns.

The Woman's Auxiliary of the Diocese of Southern Ohio have put forth a study outline of the work and organization of the Church in the Diocese for use in the Auxiliary Study Classes during the coming Winter. The outline covers in a very comprehensive way the work of the Diocese in all of its departments, and will, if pursued, give the members of the Auxiliary an understanding of their Church which few at present have.

The Clergy of the Diocese of Southern Ohio have each received a letter from the Bishops of the Diocese, asking that they send in promptly the names of all those who have enlisted in the active service of our country. It is the purpose of the Bishops to send a letter each month to all Churchmen from their Diocese who have enlisted, thus keeping these men in constant touch with their Church, and reminding them of their Church's constant concern for their welfare.

The new Church building at Swan Lake, South Dakota, is completed. Bishop Burleson reports that it is a slightly building, and bears witness to the enterprise and good taste of the community. Under the administration of the Rev. W. A. Cash, the Church has made remarkable progress the past two years. He found only twelve communicants when he took charge two years ago, and now there are fifty-four.

Forms of prayer for public and private worship in time of war have been authorized for use by the Bishops of the following Dioceses: Albany, Bethlehem, Central New York, Delaware, Easton, Erie, Harrisburg, Long Island, Maryland, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, Washington and Minne-

sota. The forms are authorized for "special occasions for which no service or prayer hath been provided". The forms include Collects, Epistle and Gospel for celebrations of the Holy Communion, a series of petitions which may be inserted in the Litany, Prayers and Special Intercessions.

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, in referring to the agitation to make the Fourth not only safe and sane, but really a day of patriotic observance, suggested to his parishioners that it would be a good time for quiet jaunts into the country, for family reunions and for reflection upon the inestimable privilege of American citizenship. The noise of firecrackers and make-believe cannons, in his opinion, would seem a bit out of place while the whole earth is resounding with bombardment.

A well attended and in every way successful Summer School was conducted by Bishop Wise at the Church Club Rooms in Chicago, June 26-28. His general topic was "The Parish Organized for Education." In the afternoons he dealt especially with Sunday School matters, and in the evenings he applied his subject to Vestries, Men's Work and Women's Work. There were special conferences for primary teachers each afternoon under the direction of Mrs. C. E. Bigler and Miss Anna F. Murray. These conferences consisted of discussions of the new Christian Nurture Course No. 2.

The laying of the cornerstone of the Egleston Memorial Parish House of All Saints' Church, Atlanta, Ga., took place on Sunday, June 24th. The late Thomas Egleston bequeathed \$25,000 towards the erection of a Sunday School building to be named in memory of his mother. The congregation decided to add \$15,000 in order to construct a building large enough to care for the future development of the Parish and to serve in various ways that section of the city wherein it is located. The service was conducted by the Rector, the Rev. William W. Memminger.

Bishop Burleson celebrated the Holy Communion, preached and administered the Rite of Confirmation to a class of sixteen presented to him at Greenwood South Dakota, on the Yankton Reservation, by the Rev. John Lockhart. "Among the candidates," writes the Bishop, in his Journal, "was an Indian woman of eighty-six years, who, after a lifetime in heathenism, was baptized a month ago. Though named Standing Woman, she had to be helped to the rail, and we communicated her as she sat bowed over a chair. After the service, the Indian women served a dinner, of which we all partook."

The Rev. J. D. Cummins, Rector of St. Paul's Church, Centerville, Diocese of Easton, sent out invitations for a first Junior Auxiliary Day, on Wednesday, June 27th, to be held at his Church, and to which all Sunday Scholers in the Diocese were invited. About a hundred were present and enjoyed the proceedings. There was a brief service with short address by the Rector, a play entitled "Mother Church and Her Juniors" by St. Paul's Branch, roll call and report from Parish Branches, short addresses by Diocesan officers, and an address on the New Junior Plan by Miss A. M. Hubbard. It was the first meeting under the new plan admitting all pupils of the Sunday Schools, including the boys, as members of the Junior Auxiliary.

Clifford Frank Marshall, a faithful communicant and Sunday School scholar at Bastrop, Tex., was the first boy in his town to enlist after the declaration of war, says the Texas Churchman. He was so young that his mother had to accompany him to the recruiting office to give her consent, and so light in weight that he had to take a month to gain the necessary avoirdupois. He was sent to the Chicago Naval Station and assigned to the battleship Montana. On Sunday, the third of June, his mother received a telegram informing her of his death from spinal meningitis, at sea. It appears from the surgeon's report that the lad had reported for duty as usual on the morning of his death, and that at 10 o'clock he staggered into the sick bay and almost immediately became unconscious and died two hours later.

Personal Mention

During the Summer months, Bishop Perry of Rhode Island, and his family, will reside at Princeton, Mass.

The Rev. H. W. Foreman, Rector of Emmanuel Church, Norwich, N. Y., has been appointed Chaplain of the First Regiment, N. Y. N. G.

The Rev. Everett Carr of South Bend, Ind., has accepted a call to the Rectorship of Trinity Church, Peru, Ind.

The Rev. Charles W. Foster, Rector of St. James' Church, Providence, R. I., has received a call to Emmanuel Church, Newport.

The Rev. George Leckonby, Rector of Trinity Church, Owensburg, Ky., has resigned to accept a call to the Diocese of Southern Ohio.

The Rev. Reginald H. Howe, D. D., recently observed the fortieth anniversary of his Rectorship at the Church of Our Saviour, Longwood, Mass.

Miss Iva M. Woodruff, Principal of the Parochial School at Condado, San Juan, Porto Rico, is spending her vacation in the United States among relatives and friends.

Mrs. Horace Block of Philadelphia has presented a Lending Library to the District of South Dakota, for the use of the Clergy and Lay Workers in the District.

The Rev. R. F. Blackwood of North Dakota is attending the Officers' Training Camp at Fort Meyer, Va. The Sheaf says that, should he be accepted, his place as Priest-in-Charge of the Indian field will be vacant.

The Rev. Richard L. McCready, Rector of St. Mark's Church, Louisville, Ky., has accepted his election as Dean of Christ Church Cathedral, Louisville, and will enter upon his new duties October 1st.

The Rev. E. V. Collins has resigned his Rectorship of the Church of St. John the Baptist, Brooklyn, N. Y., and has assumed his new duties as Chaplain of Bellevue Hospital.

The Rev. J. A. Schaad has finished a successful campaign in the Diocese of Quincy for the endowment of the Episcopal Fund, and is now engaged in raising money for Church work in Detroit, Mich.

The Rev. Dr. Durlin S. Benedict, Rector of the Church of St. Michael and All Angels, Anniston, Ala., delivered a magnificent patriotic sermon before a large and appreciative congregation in that Church on Sunday morning, July 1.

The Rev. Henry S. Harte has given up his Parish at Wethersfield, says The Leader, to devote his entire time to the Diocesan Board of Religious Education in Connecticut. Mr. Harte is the Chairman of the Board. He will live in Hartford, and will also act as Archdeacon of Hartford.

Mr. Charles C. Jatho, a candidate for Holy Orders, and a member of Trinity Church, Roslyn, N. Y., has gone to France, in the ambulance service. He has just completed his second year in the Cambridge Theological School.

Bishop Kinsolving of Texas, according to dispatches from Baltimore, Md., where he has been visiting, is of the opinion that Mayor Thompson of Chicago is guilty of treason, and should be tried and sentenced to pay the extreme penalty of his supposed crime.

Capt. M. C. Willis, Treasurer and Business Manager of the Church Orphanage, York, S. C., was recently united in marriage to Miss Bertha Earle, in Washington, D. C. Miss Earle has been connected with the Home for the past several years.

The Rev. O. J. Hart, graduate of the Union Theological Seminary, New York, was advanced to the Priesthood in the Church of the Good Shepherd, York, S. C., on Wednesday, June 20th. He is the son of the Senior Warden of the Church of the Good Shepherd.

The Rev. G. Sherman Burrows, Rector of St. Mark's Church, Tonawanda, N. Y., is the Grand Prelate of the Grand Commandery, Knights Templar of his State. He preached the sermon at a service held in Christ Church, Binghamton, before the State Conclave of the Commandery.

Bishop McElwain of Minnesota has asked the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, to make a survey of the religious work done at Fort Snelling, and to make suggestions as to what the Church can do for the boys and men there, in addition to what is already being done.

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"DOING OUR BIT"

For every one hundred persons in Canada attached to the Church of England, fifteen men have enlisted. For every one hundred Roman Catholics in Canada, less than two young men have enlisted. The other religious bodies are rated from two to eight out of the hundred. The Chaplains in Canada are appointed, however, not by the proportion of enlistments, but by the number of persons. The Church of England has been discriminated against by the liberal government in favor of other religious bodies, irrespective of their loyalty. In England, also, the percentage of young men to the hundred is much larger from the Church of England than from any other body of Christians.

All of which reminds me of a story:

When recruits were being raised to send to the border, I was down East in a certain town where two young men worked in a department store. The effort was made to stimulate enlistments by large preparedness parades.

One of the young men had been urging the other to go into the preparedness parade, but the other declined to do so.

Finally the first young man became very insistent, and pestered number two incessantly. At last number two turned and said to number one: "Say, I will enlist tomorrow if you will," at which number one ceased talking preparedness parade.

It struck me as a good parable of Church life. In any spiritual struggle that requires merely a dress parade or fervid verbosity, there are many recruits, but when the Church calls for real service, that is the test.

To enlist in the service of Christ is a very different thing from talking in a prayer meeting or passing resolutions condemning the liquor traffic. It requires self-sacrifice, generosity, perseverance, endurance. Many a mean man, who is as selfish as a Pharisee, can pray unctuously, although Christ's whole force was directed against mean men, rather than in favor of those who could make long prayers.

There are one hundred young men who can tell us how weak the Ministry is to one who will enlist. Of course they justify themselves by a specious kind of logic, which runs something like this:

Some Ministers I have known are weak men. John Smith is a Minister, therefore John Smith is a weak man. So we make generalizations from the concrete, irrespective of the fact that one swallow does not make a Summer.

The same thing is true of practical business men:

"If Ministers were stronger men, the Church would grow."

Yes, if more soldiers enlisted, the army would fight better. But you did not enlist. You staid behind with the stuff. Therefore you are the one man who ought to be ashamed to open your mouth in criticism. If Ministers are weak, and you are strong, why did you not enlist?

Or let us consider giving money, a form of personal service (since money is merely a medium of exchange), in which you exchange one form of service for another. You make shoes, another man grows wheat. Money is the medium by which you exchange the shoes and the wheat. If you give good shoes, you want good wheat in return.

Well, it is the same way with preaching. There is nothing more rare in any community than good public speakers.

I have heard a lot of nonsense in my time about the Clergy not giving the Laity a chance to talk in the councils of the Church. I have seen the Clergy sit out, but the average Layman's ability to say anything on his feet is a good deal worse than the Minister's lack of business, of which we hear so much. But if money is a medium of exchange, how much (to use the language of the business world) do you expect to get for your money?

You pay a dollar a month, we will say. How much legal talk could you get for that? How much medical advice, and of what caliber?

It is a poor basis to put preaching on. Yes, but it is the practical basis. The average Churchman gets five times as much preaching as he pays for, even when he gets poor preaching. In the first place, the Lord has no interest in mean men, and, in the second place, they are about as inspiring to the preacher as a ladies' seminary would be to a recruiting officer; for they will not respond (come across is the street phrase), charm he never so wisely. Why, then be a charming preacher?

"Words, words, words," said Hamlet sententiously, for words cost nothing. The tongue is a free instrument, and requires no self-

sacrifice in the exercise. But quiet deeds are not heard by men,—they are seen of God.

Be, therefore, a man of quiet deeds (even if you do not advertise or get credit). Let your words be few, and somewhere nearly in tune with your deeds. Some people seem to think that they can sing the words, "Onward Christian soldiers" to the tune of "Art Thou Weary?"

THE STORY OF THE CHRISTIAN CHURCH

The year 600 A. D. is an easy date to remember, and it marks three things:

1. The beneficent rule of Gregory the Great as Bishop of Rome.
2. The beginning of the Christian religion in England.
3. The ascendancy of the Franks in Europe.

Twenty-five years later, a cloud appeared in the eastern horizon that threatened the extermination of the Christian religion in Europe.

MAHOMET

The Eastern Church, with its centre at Constantinople, was engaged in fruitless theological controversy, and its worship had degenerated into a semi-pagan image worship.

Arabia was entirely pagan.

In the year 612 a camel driver, who had married a rich widow, began a crusade against the worship of idols. He founded a cult called after him, Mahometanism. It was a composite religion, formed of various elements taken from Judaism, Christianity and various Oriental sources. It taught submission to the will of God, the repudiation of all image worship and propagation of the sword.

Mahomet suffered persecution at first, but in the year 622 he fled from his persecutors. This date of Mahomet's flight is called the Hegira, and marks the beginning of the Mahometan era.

The spread of Mahometanism was marvelous. Like most cults, it contained a mixture of truth and error. It defended the doctrine of God's unity and demanded a certain moral standard above that which was practiced by the superstitious pagans and degenerate Christians of that period. But it appealed to the baser instincts of mankind in two particulars: It encouraged the lust of the flesh by permitting polygamy; it sanctified the use of the sword in the conversion of the world. It exalted the virtue of submission to God's will, but, coupled with this submission, cruelty and lust.

It made an instant appeal to the Arab temperament, and produced a fanaticism which was irresistible.

SPREAD OF ISLAM

Starting from Arabia, the Mahometans began a crusade which, within fifty years, gave it possession of Syria, Egypt, Persia, Asia Minor and the Holy Land, and completed the Crescent by taking possession of North Africa, and shortly afterward of Spain.

This gave the Mahometans a kingdom 2,000 miles long, skirting the Mediterranean Sea on the west, south and east—a difficult kingdom either to hold together or to protect. But it formed a terrible menace to the Christian people of Southern Europe, both at the gates of Constantinople and the borders of the Frankish kingdom.

Mahometanism soon split into separate parts, the most conspicuous of which were the Caliphate of Bagdad and the Kingdom of Grenada, in Spain. The latter kingdom flourished until the Fifteenth Century, and excelled all Europe in its culture and civilization.

One wonders how such a religion of lust and cruelty could have such marvelous success, but one can see how strongly it would appeal to red-blooded men, who found it both a gratification for their spiritual and animal appetites.

CHARLES THE HAMMER

In the hundred years between the Hegira and the conquest of Spain, the descendants of Clovis, the Frank, had ruled in Gaul, but it was a rule of cruelty and lust, differing from that of Mahomet only in this—that the religion professed by the sons of Clovis did not justify their practice. There was a standard for the Frank which he could not forget or ignore.

By reason of their evil practices, the line of Clovis grew less and less virile, and the power which once belonged to the king was now held by the mayor of the palace, who was practically the prime minister of the court.

In the memorable year of 732 A. D., Charles, called Martel, or the Hammer, occupied the position of mayor of the palace. Word came that the infidels had crossed the Pyrenees, and were devastating Aquitaine, the southwest province of Europe. To meet these enormous hordes of Mahometans, Charles sent his criers through all the cities of Gaul, calling men to arms to defend, not only their lives, but the preservation of the Christian religion.

It must have been a rude army, and one difficult to control, for the king's rule touched very lightly the shoulders of these rough barons. Charles also laid a heavy hand upon the great wealth of the Church, offering the lands of the Church to those who would fight Moslem. One would have thought that the Church would have given its entire property in defense of the faith, but its Bishops, Priests and Monks were not so disposed, and the Monkish chroniclers of the time could never forgive Charles for despoiling the Church, even though he saved its very existence. But he finally succeeded in rolling back the infidel and despoiling them of the plunder that they had taken from the King of Aquitaine, which I am afraid Charles was not generous enough to return to its original owners.

But the wave of Islam had rolled back forever from Western Europe, while Constantinople was able to withstand the assaults from the East for many centuries, finally succumbing in 1453 to the Moslem Turk. For many years to come, the Pyrenees was the barrier between Frank and Moor, and the peoples of today owe much to the rude soldier whose courage and military ability hurled back this menace to Christian civilization.

We must confess, however that this Christian civilization was a matter of slow growth among the warlike Franks, for while the Dark Ages covered Christian Europe like a cloud, the glory of Grenada rose and fell.

The next story will be that of the descendants of Martel, and their very profitable alliance with the Court of Rome.

The United Offering

The United Offering differs from most Church organizations, if it may be called an organization at all.

It requires but one officer for each Diocese, and one officer for each Parish, respectively Diocesan and Parochial Treasurers.

There are no meetings, no dues, no prescribed payments, and a very open membership. The only requisite is to be a woman, and one who desires to help the Missionary cause in our Church.

The payments are just what one's heart dictates. After all the definite payments are made to Church, Auxiliary and apportionment, and the various calls of the year are met, is it possible there is anything left? Yes, a wonderful residue, which, beginning in 1889, with \$2,000, reached, in 1916, \$350,000!

Are there any methods or suggestions that would be useful to a Parish beginning the work, or striving to increase this wonderful and rapid-growing phase of Missionary work?

The little blue boxes are prescribed by the Domestic and Foreign Missionary Society, and have proved their worth for many years. Besides these, a birthday pledge has been used with good results in many Dioceses. It is simply a small card, reading: "I hereby promise to send an offering in money on my birthday (give month and day) to the collector in the Parish of _____, or to the Diocesan Treasurer for the United Offering of _____." These cards are to be signed and given to the Parochial Treasurer, who can easily collect the money each month by reminding the signer of her obligation. This will not often be necessary, as no woman forgets her birthday.

Another feature which has been most helpful is the "Annual Presentation Service". For this, envelopes are sent to all the Parochial Treasurers, with amount of money already received from such Parish stated, also time and place of the Presentation Service, and a request to attend this service, bringing any money she may have collected since.

In the Diocese of the writer, the time selected is the Sunday evening nearest the Feast of St. Michael and All Angels, this date coming just before the time of the Triennial Convention. To increase the interest, the service is held in a different Church each year, and to further the interest, the preacher is selected from another Church, or from a distance.

We find this service a most helpful one, as it not only awakens interest in the United Offering, but serves as a notice that the time for vigorous work has rolled around again, and summons all workers to their duties.

One thing has not been mentioned which is important. In every case, where it is possible, appoint a separate Treasurer for the United Offering in each Parish, not combining the duties with those of the Woman's Auxiliary. The United Offering Treasurer will find ample work in attending to the needs of the United Offering. She should keep a supply of boxes, pledges and leaflets on hand. Leaflet W. A. No. 113 will give her a full list of her duties. This convincing verse is appended:

"And must I be giving again and again?"

"Oh, no," said the angel, piercing me through;

"Just give till the Master stops giving to you."

St. Thomas' Church Thomasville, Ga.

A special service of intercession was held in St. Thomas' Church, Thomasville, Ga., by the Rector, Rev. William H. Higgins, at noon on the day of registration, when a representative congregation of townspeople was present.

The Vestry has purchased a \$1,000 Liberty Bond for their Endowment Fund, and have given the use of the Parish House for the work of the local Red Cross.

The Rector will hold a special service for the young men of the town who shall be called to arms, to which their friends are invited.

The Parish has established a self-denial fund for helping others, and the contributions have been quite liberal. It is proposed to continue this fund into the future for the benefactions of the Parish.

Two Confirmation Classes were presented within the past year, and all assessments and apportionments have been paid in full.

MISSIONARY EFFORT IN THE HOME FIELD

What Some of Our Bishops Said in Their Conventions

May and June are the great months for Diocesan Conventions. To one who has the privilege of receiving the various Diocesan papers, there is, therefore, at this time, the added privilege of the reading of the addresses of the Bishops throughout the length and breadth of the country. To a certain degree, this affords a view of the extent and character of our General Diocesan Mission work, obtainable, perhaps in no other way. Some of the addresses make no mention of this feature of the Diocesan work, others refer to it as an established thing, which may be taken for granted, while still others take the opportunity to point out and emphasize its importance.

There are, commonly, many important matters for a Bishop to touch upon in his Convention address. But of all important matters, there can be none which precedes the growth of the Church. The growth of the Church is due very largely to the addition of those from the outside, for her birth increase barely makes good the loss by death. The Mission stations of the Church, costly though some of them are, and discouraging as are others, on the whole constitute a source of supply that she cannot afford to ignore. And the time and the space that are spent to promote the widest possible interest in this Home Missionary field are very well spent indeed.

Following are extracts from a few of the recent Convention addresses:

THE BISHOP OF SOUTH CAROLINA

"While much remains to be done in the way of missionary activity here at home, yet, after nearly ten years of continuous effort to reach the mill people of South Carolina, I think we can say today that something really worth while and of permanent value has been accomplished. At Graniteville, at Olympia Mills, Columbia, and at Arkwright and All Saints' Mission, Spartanburg, we have demonstrated the fact that this Church is eminently suited for work among mill people. Experience has shown that we know how to do this work, and that with trained and experienced workers, and with proper equipment, we can reach and hold the people better than perhaps any other religious organization which has so far attempted to reach them. I believe absolutely in the Church's mission to the mill villages of this State, and I wish to state here that, if God spares my life, I intend, with His help and blessing, to do more than I have ever done in the past to strengthen and develop this most important missionary field of opportunity and service.

"But not only has the Church in this Diocese shown that she knows how to reach mill operatives and the working people of the white population of the State, but she has shown that she has a mission also to the Negro race as well. In my opinion, there is no trust more sacred and no obligation more binding upon us than the moral uplift and evangelization of these black people, who are here in our midst through no choice of their own, but for whose spiritual welfare God will surely hold us responsible.

"The following brief statement will give you some idea of how we are discharging this responsibility:

"We have in South Carolina at the present time ten colored Clergy in charge of twenty-four Parishes and Missions. In addition to these, we have five of our white Clergy who have colored Missions under them and are assisting in the work. There are sixteen colored Lay Readers, who conduct services in the absence of the Minister. We estimate that we have between twelve and fifteen hundred colored communicants. There are fifteen Parochial Schools, with an attendance of over two thousand children. In these schools the Church Catechism and the Prayer Book are taught to the children every day. And in addition to their regular graded school curriculum, they are given some form of industrial training. The girls are taught cooking, washing and sewing, and the boys cobbling and some gardening. This department of the work is still in its infancy. The

Archdeacon and I have plans on foot which, with the assistance of the American Church Institute for Negroes, we hope before long to put into effect."

THE BISHOP OF MILWAUKEE

"Tuesday night I had a very satisfactory meeting of the Church Extension Board at the City Club. The committee which was appointed at the last meeting to suggest means for increasing the Fund for Diocesan Missions made a very careful report. Mr. Walter C. Morgan emphasized the points in the report. The Church Extension Board has felt for some time that a great deal more money than we have to use in the Diocese for Diocesan Missions is necessary, if we are going to take advantage of our opportunities. Mr. Morgan, as head of the American Express Company in this part of the country, knows how rapidly the towns are growing in Wisconsin, often where we have no work, and where the people are not being properly cared for. He said there had been very little advance in the last few years, and we have not at all kept up with the population; that this is a tremendous opportunity, of which we are not taking advantage. It was decided that the Rectors and Clergy in charge of the Parishes and Missions should be asked to appoint one Layman in each Parish and Mission who would take an interest in Missions, and we hope to get as many of them as possible to attend the various meetings of the Church Extension Board; also that at the meeting of the Council next Autumn, in Eau Claire, everything should be done to emphasize the importance of Diocesan Missions, and that one evening should be given up to that special topic. It was also suggested that the system they have in the Diocese of Chicago should be tried, namely, to get the Parishes and Missions to pledge a certain amount, and as well that there should be a Diocesan campaign to get a number of special pledges of \$2, \$3, \$5, or more, and so, if possible, double the amount of the Mission Fund. We not only ought to have more missionaries, but those that we have should be paid larger salaries. It is very difficult for them in these days to live on the small salaries they receive."

THE BISHOP OF NEVADA

"I am grieved wholly beyond my ability of expression at the apathy and stagnation in the Church in Nevada. This condition of soul and mind seems to have been communicated to some of the Clergy in a degree. My most earnest prayer to God each day is for these men who work with me here. I know their fields, their successes and disappointments and trials. And I say to you, beloved, who are here today, and to those who hear this read later, and I say it with all the earnestness and conviction in my power, that the one thing the Kingdom of God in Nevada needs for its strengthening and enlarging, that the Clergy need, and that I need, in our work to this end—is the whole-hearted co-operation of the Laity.

"We welcome criticism, and ask that you speak the truth in love. None of us has the spirituality of a St. Francis, the preaching power of a Phillips Brooks, the organizing ability of a Rainsford, and so cannot command your allegiance and help. But, as humble men, we plead for it, and as commissioned leaders we make demand for it, in the name of the King. 'Your country', the Kingdom of God, 'needs you'. You must preach by word and good example; you must be in organizations; you must work. Please say this to yourselves today: The Convocational year is done, the figures have been read; how many people did I bring to Baptism, how many to Confirmation, and thus to partaking of the Holy Communion; how many days of hard work did I give God this year out of 365; just what percentage of my income did I return to Him who gave me all? In the Church, have you served by proxy; have you been a slacker? May the Almighty and good God give you grace to make honest answer, and may He bring conviction to your heart.

"It seems to me to be a mistake to build costly churches in new or small towns. My plan is to erect an inexpensive building, enough for immediate needs, which can be converted in-

EDUCATION

The Church School
Font Roll
Kindergarten
Primary
Junior
High School
University

WORSHIP

The Choir
The Altar Guild
The Servers' Guild
The Ushers
Corporate Communion

SOCIAL SERVICE

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

CHURCH EXTENSION

A PARISH BOARD OF EDUCATION—
PUTTING THE PARISH BACK OF THE S. S.

A Setch of the Board of Religious Education of
Ascension Church, St. Louis, Rev. John
S. Bunting, Rector

The Church of the Ascension, St. Louis, has a well-organized and successful Board of Education, which has just completed a season of splendid work. This can be done elsewhere and in response to many inquiries this outline has been issued. It consists of eight men, which number later may be increased to ten, and it not only has gotten back of the Sunday School and made a new thing of it, but also has aroused the interest and backing of the congregation in behalf of Sunday School welfare.

In organizing this Board we had two purposes in mind:

1. To bring the educational interests of the Parish into line with those of the general Church—since a General Board directed the whole field, let a Parish Board direct the affairs of the parochial field.
2. To put the whole Parish back of the whole Sunday School. Not to let the Sunday School be in the hands of Rector, Superintendent and teachers alone, but to create some agency that would wake up the whole Parish to the call and the need.

He asked eight men to meet him one evening about a matter of vital importance to the Parish—no mention was made at this time of the formation of a board. He laid before them the facts, the needs and conditions and the splendid chance which our inefficiency was losing. A large chart of the curriculum was on hand, a blackboard was used, a typewritten outline of what was discussed was placed be-

fore each man. They were all gathered around a large table.

Then, when the course of the Christian Nurture Series had been clearly explained, a direct and manly appeal was made to these men. Would they not be willing to mass themselves back of this educational work of the Sunday School? Instantly they replied: "Yes, we think this system a wonderful one in its religious and scientific completeness, and we believe that here and now we should form ourselves into a Parish Board of Education to make this work successful.

The men had been carefully chosen. They were not Vestrymen, nor did they hold any official position in the Parish. They were simply good, earnest and true men from the body of the congregation. And it would be wise to follow this line as far as possible. In Ascension Church one or two of these men have been chosen Vestrymen since, a compliment to the board's efficiency.

The Vestry has co-operated in a splendid way, inviting the Board to sit in joint session with them on several occasions and mutual strength and inspiration has resulted to all concerned. These joint meetings should be encouraged, for they do a great deal toward blending and interlacing the life of congregation and school.

Our Sunday School work will never progress as it should until the Parish, as a whole, realizes its responsibility and gets back of its needs. A good Board, wisely selected and kept

at work, will put the congregation to doing just this thing.

No plan has been devised as yet for changing the membership of the Board—but we have planned to drop three members and add three new ones every three years. We do not think it should be subject to frequent or radical change. This, however, is tentative and a matter of the future.

Duties of the Board—(1) To meet the Rector regularly once a month for a study course by course of the curriculum—each member possessing a complete set of manuals.

(2) At least four members of the Board to be in the Sunday School every Sunday morning to encourage the work by their presence and take a class if needed.

(3) To help the Rector to secure teachers and aid in keeping up attendance at teachers' training classes.

(4) To devise practical means to unite congregation and school, as for example by holding entertainments, and picnics and sending informational material to the people—letting their hand and voice be felt and heard rather than Superintendent's or Rector's.

(5) Letting one or another of their number appear before the school for a brief address now and then.

Above all, in choosing the Board select men who are regular at Church and who are successfully doing things in business or profession. Don't select them because of wealth, social standing or official position, but because they are regularly at Church and are making good in life. It is not even necessary that they should actually be confirmed members of the Church—but rather men who are something and are doing something well in life. Men who place engine power above air-brake methods.

The following is the membership of the Educational Board of Ascension Church, St. Louis: Mr. W. L. Burgess, Mr. Oliver Abel, Mr. H. H. McIntyre, Dr. A. C. Kimball, Mr. P. R. Borman, Dr. N. R. Donnell, Mr. P. F. Palfrey, Mr. H. G. Sawtelle, Mr. A. S. Pidding, Secretary.

With all the promise nature holds for youth
Within the vision of a few short years.
Ambition would impel my eager brain
To feats of peaceful combat for the crown
Of earned success. Now have I naught.
Save this my youth, my sinewy arms,
a heart
That pumps red blood through heated
veins to thrill
My being with a keen desire to guard
The precious principles of freedom's
power.

I am American!
Therefore I hate dogs that with envy
snarl
To frighten all the world from sweet
repose
That is to them denied; I hate the
greed
The iron-fisted purpose that persists
Through generations of despotic rule
To chain a conquered world; so I
defy
These boastful beasts and stake my
all—myself!
My youth, my strength, my love, my
hope, my life
Today FOR LIBERTY I sacrifice!
I am American.

An exchange tells how a clergyman once asked a lady if she didn't want her sixteen-months-old boy to be baptized, to which she replied: Why, yes, I do. You know, it's the only thing in his baby book that isn't filled in."

This reminds us of a gentleman who explained why he was confirmed. It seems that he moved into a town, attended Church, and was promptly elected Senior Warden of the Parish. Gratified at this attention, he looked the matter up and found that in that Parish only confirmed persons were eligible.

"Of course," he said, "I at once took the necessary steps."

Choir Soloist Writes
A Poem of Note

Mr. Roy S. Eastman, the bass soloist in the Church of the Holy Trinity, Hartwell, Ohio, and on the staff of the Cincinnati Times-Star, is the author of the poem appearing in a recent number of that paper, dedicated to the patriotic youth of America who participated in "Call to Colors' Day", June 5th. The poem, which follows, is entitled "For Liberty".

I am American!
I love the freedom of the open skies
Beyond the swaying pinnacles of giant trees,
Beyond the snow-capped mountain peaks.
I love with jealous love the right I own to live
In peace; to chisel out a happy course
For usefulness among my fellow men.
I love to join the symphony that floats
From myriad tongues of men and beasts and birds
Attuned in nature's hymn, called "Liberty".

And I am young,

THE BISHOP OF MASSACHUSETTS

"I am clear that as the sense of Diocesan unity increases, we should carry on the Missionary work of the Diocese in a more vigorous way, especially in and near the larger cities.

Albany Summer School for Clergy

The twelfth annual session of this School closed, June 29th, one of its most successful years of its existence, both as to the number of Clergy present and as to the timeliness of the lectures. The keen interest of the members of the School in the topics of the lectures was manifested in the discussions after the lectures, often lasting some hours at night. There were present sixty-seven men, not including the lecturers, from sixteen Dioceses and Missionary Jurisdictions. Nearly all of these lived in St. Agnes' School for the week, and this common life was not the least valuable of the many advantages the School offers.

The lecturers were: The Rev. Francis Hall, D. D., of the G. T. S.; the Rev. Dickinson S. Miller, Ph. D., of the same; the Rev. W. E. Johnson of Wisconsin, and Mr. John Spargo of Bennington, Vt.

Dr. Hall spoke with the authority of experience on the problems of unity. His lectures were filled with clarity and humor. Dr. Miller put before the School in a forceful way the problems created by the great war, and indicated what should be the Christian preacher's answer to them. The war is a revelation of man's need, and the Church's gift is that of the Holy Spirit. These lectures were filled with suggestive thought. Mr. Johnson's lectures scintillated with humor and common sense on the Psychology of Worship, and in his description of the method of developing the habit of worship in a child aroused keen interest in his hearers. Mr. Spargo, who on short notice had taken the place of Mr. Morris Hilquit, gave the School a strong presentation of Socialism and its relation to the great war. On the evening of June 27th, his conference on the same subject created a debate, which, with interest and value, lasted more than two hours.

In addition to the lectures, there were conferences in the evening—a most interesting and enlightening one on Japan by the Rev. R. W. Andrews of Mayebashi, Japan; one by the Rev. Shirley C. Hughson, O. H. C., on the Spiritual Life of the Clergy, and one on the Ministry of Healing by the Rev. Henry B. Wilson.

All present expressed their appreciation of the great value of the School to the Clergy, and pledged themselves to support it with all in their power. It was felt that from attendance upon the School they had received inspiration for their work as preachers and pastors of God's Church. It was also unanimously voted that the School continue under its present management, to whom the thanks of the members was voted.

Church Pension Fund

The Executive Committee of the Church Pension Fund has adjourned for the Summer months, although pensions will be granted as usual during July and August by correspondence among the members.

It may be interesting to the Church to know the financial results of the four meetings of the Executive Committee held since the starting of the Pension System on March 1, 1917. The Committee has taken over from the General Clergy Relief Fund annual grants amounting to \$114,152. It has taken over from the Diocesan Funds annual grants amounting to \$43,780. It has made grants of its own on cases arising since March, 1917, of \$3,470. Therefore, on July 1, 1917, the total annual roll of the Church Pension Fund amounts to \$159,402.

The grants made by the Church Pension Fund itself, in cases arising since March 1, 1917, included all four of the pension benefits, that is, old age benefits, disability benefits, widows' benefits, and orphans' benefits.

The old age benefits ranged from Clergymen who have just attained the age of sixty-eight to Clergymen in the eighties, the latter, of course, being in active service on March 1, 1917. They cover the entire country, ranging from the Diocese of Rhode Island to the Diocese of California, and including a Missionary in Cuba and an Indian Deacon in South Dakota.

The disability allowances have been mostly in cases of tuberculosis, although there was one case of an unfortunate Clergyman in the Middle West who had become insane.

A certain number of Clergymen, of course, have died since March 1, one having died on March 3rd. Where applications have been received on behalf of the widow, an annuity has

been granted, these likewise covering the entire country, from the Diocese of Albany to the District of Eastern Oregon, with one case in Shanghai.

In two cases of widows' benefits, there were minor orphans, and appropriate annuities were granted to them until they attain their majority.

The Trustees of the Church Pension Fund are extremely encouraged by the wonderful response made in the pension assessments. Although the starting of the Pension System the very day that the campaign for the reserve closed was an extremely heavy administrative task, producing great congestion in the central office, and not giving time for the organization of the Canonical Committees in all of the Dioceses, the pension assessments between March 1 and July 1 have come in such extraordinary volume from the entire Church, as to settle beyond a doubt that the Church will support the Pension Assessment System in the same enthusiastic way that it did the initial reserve. The Trustees are encouraged, from the first four months of the Pension System, to believe that by the end of the fiscal year there will be practically no Clergyman who will not be covered with the full pension protection intended by the General Convention.

The Heart of a Teacher

(By the Rev. William Porkess.)

The grave danger actually facing educational work today, be it secular or religious, is that of the teacher becoming a mere machine. Back of all teaching is heart. Intellect and complete mastery of subjects, and genius for administration, can never make up for this prime fundamental. If we may take a leaf from the note book of the well trained athlete, all the muscles of a teaching strength must ever receive our attention. Warmth of heart is a fire that the teacher must keep ablaze, if what he says and does is to stick. And this fire, especially today, is at times allowed to burn out. Informed we must be, but unless the information springs from a heart tender and solicitous, at its best it is only cold.

The writer has recently been listening to a distinguished preacher and teacher, who always moves when he speaks. Moves to such an extent that many who hear him are seized with a desire to put into effect what he teaches. There is nothing wonderful in what this particular man says, but there is a remarkable warmth behind it all. He is strong in mind, but he is stronger in heart. Having heard this preacher many times, covering a number of years, there is practically no danger of my forming a snap judgment. His main fundamental is heart. He inspires others because he has been wonderfully inspired himself. He pays a glowing tribute to one of his Sunday School teachers. This teacher was a carpenter, and a man of decided limitations educationally. But he had a heart that was inseparably connected with his Sunday School work, and because of this he gripped his class of boys. The impress of his grip on the boys went with them through life.

It is important to teach our children the Catechism, the Ten Commandments, the days of the Christian Year, the significance of the Sacraments and the History of the Church; but far above all these things we must succeed in making real to them the love of Christ by an unwavering love and concern we manifest for them.

In the finality of Religious Education, it is not a matter altogether of the teacher's educational qualifications. It is, beyond a doubt, a question of heart. The heart of Christ can stir and keep our hearts aglow, if we will only get and keep in close range with Him. The teacher who has heart will have no stopping place with regard to influencing his scholars. They will ever be in his thought. He will want to go to their homes and earnestly seek the co-operation of their parents. He will specially notice and find out the reason of their absence from school. He will enter intensely into their pleasures and plans. He will seek to lead them into the Church and never allow them to slip away. He will endeavor to guide them in their positions, and to try to take a part in establishing them in the world of industry.

Nowhere is there such a glorious field of opportunity as in the sphere of Religious Education. When we once get the vision we shall be eager to be in the field. If we are already teachers, let us, figuratively speaking, take our coats off. Be everything or nothing. Be awake, intellectually. Still more—be on fire. A warm heart is the main source of deepest effect. —Church News (Pittsburgh).

The Basis—Self-Denial or Ease

"If any man will come after Me, let him deny himself and take up his cross and follow Me." The individual application of this familiar text is so apt, that we sometimes forget the corporate bearing of it in its utterance to all the disciples just after our Lord had been speaking the much-mooted words about the foundation of His Church, and had been obliged to rebuke St. Peter as a stumbling block in His suggestion to Christ Himself when He had foretold His sufferings. "Be it far from Thee." And to the Church which would evade or miss self-denial and cross-bearing as its destiny, the Master's words sound decadence and doom. To the Church which would fall into the theory and habit of moving in the direction of least resistance, and find its choicest site on "Easy Street", there is the handwriting on the wall, "Thou savorest not of the things that be of God, but those that be of men". It comes to this: If we feel that there are so many things which are hampering and deadening Church life and progress, and making Clergy and Vestries and congregations faint and weary at their uphill prospect, nothing short of a vision like that reported of Constantine can really light up our twentieth century skies of Church progress. The only assuring sign of headway is the Cross. The only power that can meet the conditions is the power of the Cross. That is the credential of its Founder, that the world intuitively demands and the Church is sighing for now in its heart of hearts. The tendency is for the Church to seek every way of following Christ but in self-denial, to do everything with the Cross but bear it. And in all the whirl and busyboddiness and rivalries and ingenuities for show of success, and smug satisfaction of abounding institutions, or fabrics, or treasures, or numbers, in our religious life, as we know it today in city and country, there is one field of Church vigor and stir which is certainly not as much in danger of being overworked as it is being overlooked. That is the will and mind and making good as an agency read of all men for Church distinction on the luminous line of self-denial and Cross-bearing. Any congregation anywhere which can find honest rating in the fierce searchlight of the community as instinct with a spirit of consecration to the putting itself out, one and all for Christ's sake, would have quick notoriety of a good sort. It would need no other advertising, no other statistic, no other test of identification. Like St. Paul, it would bear in its corporate body the marks of the Lord Jesus. In our idealism, let us call such a congregation "The Church of the Stigmata".

A New World

There is One fighting for us who is brooding over the waste and the void of our present civilization. One whose hands were pierced and whose brow was lacerated by human experience. He knows it all, because He, the great God, voluntarily subjected Himself to all the austerities and disciplines and penalties which He had ordained for the world of sinful man. He is moving to and fro among us. He is gathering together in His hand all the tangled threads and weaving them into a new and wonderful tapestry; or, to change the simile, He is presiding over the birth of a new world; He is saying: "Behold, I make all things new." And we who are suffering in these birth pangs of a new world will not allow ourselves to be belittled by self-pity, but with the splendor of self-devotion to God will march onward and forward until God has finished the one incomplete thing in His workshop — human life — and has brought it up to the perfection of His ideal. O God of Nations, who through Thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfillment of this Thy sure promise; quell the haughty cries of the nations; scatter the peoples that delight in war; and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom; through Jesus Christ, the Prince of Peace, our Saviour. Amen.—Bishop Brent.

There, in the deep of your heart, He must gain the victory. There, in the deep of your heart, where no man can penetrate or see, you are face to face with the Holy Spirit. He penetrates, He sees. And He will have you, in the days of your strength, turn to Him really, and be sanctified. —Selected.

The Sisters of Norway

BY EVA LEE MATTHEWS

Jarl Eric of Hadaland, in the far land of Norway, had eight beautiful daughters. At the birth of the eighth and last one, Gyda, the mother died. And when she was dying she said to her husband, "Get my aunts, the three Norns, who live in the hollow of the Moon Crest, to bring up my daughters, that they may be worthy to have a palace in Asgard." The Jarl was in a good deal of awe of his wife, who was of a heavenly race, and it was said had slid down the great blue Asgard Mountain on a meteorite, and he promised to do as she wished. The three Norns came to the funeral, of course, and after a good deal of persuasion undertook the education of his daughters—but not the management of his house. That the Jarl was to do for himself. And he was well content that it should be so arranged. He hardly ever saw the Norns. Sometimes just a shadow on the grass, sometimes the faint outline of a distaff, as seen through a fog, gave warning that they were there, but bed and board they had none in the house at Hadaland, though they might have made free of both. The Sisters were fair and gracious, with eyes like the blue of glaciers, and hair blue, too, but blue-black, like the raven's wing, and brow as fair as a snow drift, and cheeks like the roseate dawn. As one was, so the others grew to be, from childhood into womanhood. And where in all Norway were maidens as fair as the daughters of Eric of Hadaland? Yet suitors that came to press their claims lingered not in the halls of Hadaland. However hospitable the welcome, however cold the Winter storm, none could be prevailed to stay after making one trial of his fortune. Sometimes the luckless suitors would meet in after times and compare notes. "I," said Jarl Thoring "wooed the eldest daughter of Eric of Hadaland. Her name was Gudrun, and when I came into her presence her eyes pierced me with cold, and a voice said to me, 'Wouldst have an iceberg for thy wife?' Ah, the still cold of that look petrifies me when I remember it." "And I," said the Bonde Eirig the Wise, "once bethought me that Jarlind, the second daughter, would make a suitable wife for me, but when I would speak to her, it seemed to me I was on a dark and wintry moor, and a wind roared and swept about me, piercing me with cold, and a moaning cry came to my ears, 'Wouldst thou wed Winter?' And I staggered out of the castle in fear, and yet glad relief that I was still alive." "And I," said Bor the Mighty, "had set my heart on Wina, the third daughter of Eric; but when I looked upon her I saw only a bank of cold snow, so I turned away in disgust."

So the daughters of Eric were uned, despite their beauty and their rich inheritance, and they were called at last the Sisters of Norway, living in bleak isolation, far from mankind, ever in lofty contemplation of the stars. And each one, as she reached the age of womanhood, and had successfully resisted the wooer and the warm delights of human love, was forthwith shown by the Norns the stairway that leads to the back of the moon, and from the moon towers could look on the blue peak of Asgard Mountain and see the palace she would some time live in. So the Norns trained the daughters of one fallen from Asgard to scale its blue heights and regain their place in the halls of the gods.

And at last all had passed the test but Gyda, the youngest and fairest of the Sisters, and King Harald of Reiford came to offer his heart and hand to the fairest maiden in Norway. He was tall and broad of shoulder and beautiful of face, with long golden hair curling upon his shoulders and mingling their curls with his golden beard. And his eyes were a fiery blue, and could shoot sparks when his temper was up. And so he came very splendid looking, with baldric embroidered in eagles' feathers, and asked Gyda her hand. "And do you, a poor little kinglest, of only one fford in Norway, ask me, a daughter of Asgard, to renounce my high ambitions for love of you?" she said haughtily. "Nay, if thou wouldst win Gyda, at least lay all of Norway at her feet!"

Then up sprang Harald and vowed a mighty vow:

"This will I do, fair and haughty one: No comb nor razor shall come to my hair till I have won Norway and Gyda in a double bridal." And he strode out of the room with as haughty a step as ever Gyda's was, and she shivered, for she saw herself caught in the toils of a mighty man.

As he mounted his horse at the gateway, a Norn, shadowy and aged,

but with keen, glittering eye, slid out from the shadow of a great tree and said:

"Ho, mighty one! Thou hast vowed to subdue all Norway to thy will, thou but a princeling among so many mightier than thou! Hast thou thought how thou mayest compass thine end?"

"Hey, good mother," said Harald, "I have but three weapons—a stout heart, a strong hand, and a clear brain."

"Well hast thou spoken, Harald the fair-haired," answered the Norn, "and because Gyda has been false to her training, and has dared to coquet with human love, I will help thee to win the sword invincible that hangs on the tree of fate in the garden of Asgard, and the cap of counsel that Lodi made for his brother, and a draught of the mead of the gods that feast in Valhalla. Come to the gate of the Moon-crest when the moon is as slender as a carved needle, and the Sisters of Norway will bring you the gifts I have named."

Well kept was the vow of Harald, no longer the fair-haired, but with hair and beard wild and matted with gore and with dust. It was whispered that he had drunk with the gods in Valhalla, and their fiery mead gave a strength to his arm that never wearied nor failed. His bright sword gleamed high in battle, and never failed in its stroke and never grew dull. And, though so mighty a warrior, he was crafty and wise in counsel, even more so than the old men who no longer follow the sword. He began his conquest of Norway by coming to the assistance of Jarl Thrik, beleaguered in his castle by Jarl Walsung, and beating the beleaguers in open battle and receiving Walsung's fealty as the price of his life he demanded and received Thrik's oath of fealty in gratitude for deliverance. So strengthened, he rested not, but by counsel or sheer strength of arm he won over the lords of Norway to acknowledge him as overlord. And many an one embarked his goods and his men in ships in those days and called themselves Vikings or Kings of the Sea, because they would not brook Harald to reign over them, nor yet could they hold aught of their land against him.

So seven years passed by, and Harald came again to Gyda the fair and the haughty and laid Norway at her feet. Ah! but he was a gruesome man to look upon—his hair and his beard matted with seven years of gore and dust, and wild, uncontrolled growth. He looked more like the dreadful troll of the mountains than a man. He saw her shrink from him.

"Nay, Gyda, this is what you have made me," he said sternly. You must fulfill your pledge." And Gyda knew that she must.

"Prepare the bath for Harald, king of all Norway," she said to the thralls. And Harald went to the first bath he had had in seven years. Three hours in the perfumed waters, and with scissors and razors, and the aid of thralls, he labored, and then came forth in resplendent new garments, woven and embroidered by the Sisters of Norway. His golden hair lay in curls adown his shoulders and caught and mingled with the curls of his golden beard. And so he went to Gyda, and the blue fire of his eyes melted the ice at her heart, and she rose from her high seat, and, placing her hands in his, said: "I, too, swear fealty to my lord and my master, king of all Norway."

In the high mountain of Asgard the palace of the Pleiades shines with seven lights at its windows. The eighth window in the beautiful palace of crystal is ever unlighted, for Gyda chose an earthly kingdom, and so lost forever her place as a daughter of Asgard.

Our Book Table

The Call of the Republic. By Jennings C. Wise. E. P. Dutton & Co.

This appeal from the pen of Colonel Wise of the United States Army is timely in more ways than one. It strikes a ringing note of patriotism that is needed today under the present conditions. It traces the growth and the early days of human history. His development of national defense from whole argument goes to demonstrate that the militia system and the volunteer army is entirely inadequate to meet the problem of national defense. Universal training of all our manhood is the only safeguard to protect our ideals of democracy. To those opposed to the idea of conscription this book is well worth reading. Its argument is unanswerable. It comes from the pen of a scholar and a student thoroughly familiar with his subject.

The Holy Spirit will guide us into all truth, if we have the patience to be guided.—Dean Hodges.

WOMAN'S AUXILIARY MEETING AT CHRIST CHURCH, BURLINGTON, IA.

The Woman's Auxiliary to the Board of Missions of Christ Church, Burlington, held a most enthusiastic and interesting meeting June 12, at the home of the Misses Grimes, Madison Avenue. This home is an ideal place for a June meeting, being situated on the edge of town, in lovely park-like grounds. A large number was in attendance. The President, Mrs. H. C. Schramm, who is a most inspiring and consecrated leader, called the meeting to order, and the prayers were read by Rev. Allen Judd, Rector-in-Charge of Christ Church during the Summer months. An appeal for literature, games and musical instruments for the soldiers' camps or reading rooms was read by the President, and the members were requested to take such matter to Mrs. H. C. Garrett, Church Periodical Secretary. It was voted to make the "Spirit of Missions" a permanent contribution to the "Christ Church Room" in Burlington Hospital. This room is maintained by the Woman's Guild of Christ Church, and many a convalescent has been entertained and benefited by the reading of this splendid missionary monthly. Dr. Judd gave a wonderfully interesting report of the recent Diocesan Convention, held at Duquesne. The Auxiliary was pleased to hear of Mrs. Longley's election to the State Presidency of the organization, at the same time expressing appreciation of Mrs. Watzek's faithful and helpful service while holding the same office. Mr. Judd also spoke of the grand work being done in Paris, France, by Dr. Watson (a son of one of Burlington's former Rectors), and suggested that the Auxiliary undertake the support of at least one French war orphan. The members immediately voted to pledge themselves to the support of one child, agreeing to increase their offerings for this additional pledge, believing that "Inasmuch as we do for the least of Christ's brethren," we do for the Christ Himself. At the close of the meeting an informal tea was served by the hostesses, and a half hour of social converse enjoyed.

Christ Church Auxiliary is steadily growing in numbers and grace, and we hope to go forward in the Master's name, doing what we can to further His Kingdom.

Message From England to Girls' Friendly

BY MISS LUCY H. M. SOULSBY

[Note: This "Message" is the main portion of an inspiring address delivered to the Annual Convocation in the Missionary District of Arizona, at Prescott, on May 2nd, 1917. Miss Soulsby is a writer of note, and an authority on Education for Women, having been head of the High School for Girls at Oxford, England.]

I have been asked to add a word about the Girls' Friendly Society, which you are starting in Arizona. This will be also a message from England, as it was founded some fifty years ago by Mrs. Townsend, a charming, clever Englishwoman, mistress of one of the most beautiful country homes in England.

In those days, such women were not always so keen about public affairs as they are now; but she was—she had vision, true democratic vision of a chain, all around the world, of all girls, standing shoulder to shoulder, rich and poor, of all stations, and races, and colors. It was a noble vision, "for she was great-hearted."

I shall go to see her on my return, and you cannot think how she will rejoice to hear what you are doing in Arizona.

Do not take up any idea that this is an undemocratic society, meant for "working girls". In one sense it is, for working girls are the only ones worth counting. Some earn their wages week by week, and some get paid beforehand by rich fathers, but these last should work all the harder to make good, since they must pay interest, as well as capital, to settle their debt with life.

I suppose we have all come to think eight hours a day is reasonable for a worker, but the "idle rich", such as Bishops, and Clergy, and the heads of business, who try to serve their generation, work much nearer eighteen hours.

But this is a sidetrack, as my point is that nothing smaller than womanhood is the basis of the Girls' Friendly Society—nothing smaller than the service to their sisters, which is the only tenure that gives a girl a right to any place at all in the world.

The Bishop demurred a little to my taking up the time of the Joint Convention by a G. F. S. message, but I am old-fashioned, and I think it is the men who need to be called in to back any good cause.

The G. F. S. matters enormously to you men, for it is moulding the women of the future in womanliness and religion.

People sometimes imagine that a woman can and will influence her brother, her lover, and her husband, but that if she owns none of these three she is not of much account. But every man takes some of his ideas about that "undiscovered country"—woman—from every woman he meets. Very often his standard is chiefly set by some woman he never dreamed of marrying.

Therefore, cherish the G. F. S., for it has large ideas and far-reaching views as to the future of your women.

It is all very well to give a girl a good time and to be satisfied if you keep her out of mischief, but you need to train her in "moral thoughtfulness" (the virtue Dr. Arnold demanded of his sixth form at Rugby), or else it is your fault, and not hers, if she becomes a careless, pleasure-loving woman. If she does, it is you who suffer. It is ill for them if they have to say:

"O wasteful woman, she who may On her sweet self set her own price; How has she cheapened Paradise! How given for naught the Holy Bread, How spilt and lost the Sacred Wine, Which, given with due responsive heed, Had made brutes, men—and men, divine."

Every girl needs to be taught to realize that Eve is always responsible for Adam—that it is her place to make the nice boy she plays with into a nice man, and that, if he fails in this, it is her fault.

Purity is one of the great notes of the G. F. S., and the only compelling form of purity is to teach Eve that she must be her best, for the boy's sake—not merely to keep herself from harm, which is a very inadequate restraint for a high-spirited girl, when fun and adventure are calling to her.

If you get hold of Eve early enough, you will find that she has a warm, generous heart and very maternal instincts. Here lies her only true safety.

The future development of woman is the most important question of the day for you men. No Kaiser, no I. W. W., no capitalist, holds such possibilities of danger as woman does, while, on the other hand, I doubt if any man in the world wields such power for good as "the Queen of Marriage, a most perfect wife".

Woman is at the turning point of the ways, for atmosphere and tradition are dying out, and they need to be replaced by conviction and training. An old New England girl would have some trouble in finding a sphere free from an atmosphere and a tradition of duty and devoutness; whereas, the girl of today need not go far to find an atmosphere of pleasure-seeking, with no tradition at all.

Yes, she needs deep conviction and wise training to keep her as straight as the old generation was kept, insensibly, by atmosphere and tradition.

It is a hundred years since Jean Paul Richter said, "Posterity will dwell more in the street and in the market place; it behooves us more zealously than ever to give our children a house of prayer within the heart, and folded hands and humility before the invisible world".

The G. F. S. aims at doing this. It holds plenty of play and amusement—dancing indoors and scouting out of doors—but, more than that, it aims at helping the girls to be true women.

In the final analysis, there are only two types of women—Delilah, who gets hold of a man for her own pleasure and amusement (she drags him down, whether she gets into mischief or not), and Egeria, the beautiful nymph, to whom King Numa went for counsel and encouragement—for help to be his best self. (I wonder if her power was increased by the fact that he had to go to her grotto to find her, instead of her being in every club and smoking room?)

To make an Egeria, you must have womanliness and devoutness—a generous mother-love which cares to help a man to be his best self, and a heart at leisure to develop the instructive

wisdom which was found in many an old-fashioned woman sitting by the fireside, and which gave her men the best hints in life they ever got.

Woman today finds social and political duties crowding on her, and she does sound, good works on these lines; but never let her forget that man can do these outer works himself, if need be, but that his main need as father, brother, lover, husband, is Egeria.

Our wider, modern opportunities must be used by woman, as sent by God to this generation, but she must add new lamps to old, and not exchange old for new.

In war, we know every man will do his duty, but though we make Nelsons of our men, for the time being, yet the old proverb holds good, "A man must ask his wife's leave to thrive". Men will not remain Nelsons in the great peace, unless duty comes first with their womankind—with wives, mothers, sisters, sweethearts, and the girl who is never a sweetheart, but yet a true friend and a real power in some man's life.

And duty is not enough. We cannot really get in touch with one another's human soul unless our own soul is in touch with God.

And do not let us take for granted that noble sorrow, or noble work, in themselves, are safe to insure that.

We are living in such tremendously real times—deep times—that some of us are almost stunned by them, and have less vitality of soul than in more commonplace days.

"The tireless guns from the North" are the voice of God Almighty, as surely as any thunders on Mount Sinai, and they call us to a deeper life than ever before. But I am inclined to think that many find personal religion harder in such unsettled times, in spite of all the lightning and thunder of Mount Sinai.

A cry for this or that sore need (which is near our heart) is a natural instinct, but the silence of real communion with God is no easier in these days of detachment than in ordinary times.

But those who would build a new heaven and a new earth must see to it that

"Every day should have some part Free for a Sabbath of the heart."

We need this for our own soul's sake, but it is not for our personal gain that I urge it. It is because, without that deeper life, we cannot worthily help our country in the future, and our men in the present.

For, over and over again, I hear, as you must do, of the deepening influence of the war on soldiers. The men are deeper for the war.

If our women be only ready to meet them worthily, then Armageddon will indeed be the prelude to a new heaven and a new earth.

Inter-Denominational Conference for Christian Workers

The Purpose—This Conference was proposed by a number of pastors and Christian laymen who spend their vacations in Estes Park. The Denver Ministerial Association and Estes Park Conference appointed a provisional committee to work out the details for the First Annual Christian Workers' Conference, to meet on the Conference Grounds at Estes Park, August 11 to 19. This provisional committee has arranged for a conference along the line indicated herein, and a permanent committee of pastors and laymen are being organized to take charge of it.

The Place—The Conference will be held in Estes Park, that great natural amphitheater in the heart of the Rocky Mountain regions, which is coming to be America's most popular playground. The Conference will be entertained on Estes Park Conference Grounds, five miles south of the village of Estes Park, and adjoining the new Rocky Mountain National Park, which is thirty-five miles by automobile stages from any Estes Park gateway.

For Whom—The Conference is planned to provide a profitable, as well as pleasant, vacation for busy Christian laymen and their pastors. An illustrated booklet, with complete information regarding the Conference, is being prepared. The Conference management will appreciate requests for same, and a list of names of those who may be interested in the Conference.

The mornings will be devoted to Conference; the afternoons to recreation; the evenings to camp games and a camp fire.

Further information can be secured by addressing M. N. Dillon, Association Park P. P. Colorado.

Social Service At St. Paul's Parish, Burlington, Vt.

Prior to the war, St. Paul's Parish was interested in such social service as is holding the attention of all active Parishes having a clear social vision and a wide-awake conscience. Since the declaration of war, it has been able, owing to the nearness of Fort Ethan Allen and the First Vermont Regiment, where some seven thousand men are in training for the cavalry, and infantry, and medical corps, to undertake a very definite, as well as thoroughly practical, work for the protection and comfort and happiness of the men. It is scarcely necessary to state that the spiritual and religious needs of the men are also cared for.

A census of the camps would show that nearly every State east of the Mississippi has one or more of its citizens at Fort Ethan Allen, and that all the various social strata are represented, and nearly all the religious bodies.

It is easily understood that so large a body of men, and one so complex in character, suddenly encamped upon the edge of a town, gives rise to many problems, social, moral and religious. The restraints which at home held these young men in check are swept away. The influence of association with good women has been left behind. The reputation for clean living and decency among neighbors and friends is no longer endangered by loose morals and neglect of Church. Beyond the camp boundaries, the identity of the individual is lost. The man becomes a soldier.

When it is remembered that the great majority of these recruits are little more than boys, few of them being over twenty-one, one realizes the gravity of the situation. And when it is further remembered that the problem is not that of merely meeting the more or less negative condition resulting from freedom from customary restraints, which would be difficult enough, but also of counteracting the active, positive and purposeful evil seeking gain through their destruction, one realizes the tremendous responsibility resting upon those to whose city they come for recreation and companionship. These two things they must have, as all young life must, if it is to be strong, full normal. And, because it is in those two things that the forces of evil find their largest opportunity, it is upon these two things that the social, moral and religious forces of the city must concentrate their energies.

Fully awake to this responsibility and opportunity, the Clergy of St. Paul's Parish entered into this work. The Rector called a meeting of the Parish to formulate efficient plans. Two committees were appointed—one to confer with the men at the Fort and one to enlist the co-operation of other Churches and of any organization desiring to support the movement. Both committees began work immediately. The representatives from the Fort were obtained through courtesy of the commandant, and they were actively engaged every evening at St. Paul's Parish House. Four of them have joined the Choir. The other Churches responded splendidly to the call of the committee, meeting the following Monday evening.

At this conference a committee of seven was appointed to support the civil authorities in their efforts to minimize and control the evil influences of the human vampires seeking their prey among the soldiers. Experience has shown that a large number of the men in training are rendered unfit for military duty. This committee on vice is to study the problem and spur the Mayor and other city officials to take such action as shall save these young men to the army and rescue them from their own weaknesses. The Churches represented were urged to, and eagerly agreed to, use all their equipment to meet the social and religious needs of the men in the camps.

St. Paul's Parish took up their share of the work at once, the men and women responding splendidly to the appeal for furniture, magazines and money. The play room and the Girls' Friendly room were equipped as lounge rooms. Numerous easy chairs, a pool table, reading tables, with the latest magazines and daily papers from New York and Boston, writing tables, with attractive stationery, a piano, a victrola, and games, were installed. The Choir wash room was equipped with hot and cold showers, for which there is great demand, bathing facilities at the camps being quite inadequate.

These rooms, with their equipments, are thrown open to the soldiers as a

club. They have representatives upon the committee in charge, whose duty it is to see that the needs of the men are fully met, and that the special features of the room are most widely advertised. To this end, cards have been printed for distribution in the camps. As the following copy shows, they are worded to explain the spirit animating the movement:

"Deeply appreciating what you are preparing to do for your country, the men and women of St. Paul's Parish have fitted up the lower floor of their Parish House for your use whenever you are in Burlington. Here you will find shower baths, a large reading, writing and smoking room, with the latest magazines, daily papers, piano, victrola, etc. You are invited to make free use of it.

"The Parish House is on Bank Street, one block west of car line. All cars cross Bank Street."

"ST. PAUL'S PARISH."

A Committee on Hospitality stands at the Church door on Sunday mornings and takes the names of those soldiers attending the service who are willing to accept an invitation to dinner at the home of a parishioner. These names are apportioned to members of the Parish who have expressed a desire to entertain one or more soldiers at dinner. The hospitality of the people has, so far, been equal to the number attending Church, notwithstanding the increasing attendance Sunday by Sunday. The expressions of appreciation for this opportunity to sit at a real table, covered with clean linen, and to eat a real meal served upon china, are very gratifying. The great value of this hospitality is in the fact that it brings men into contact with home life and its helpful influences. It reminds a man that he is human, that he has family ties, and it makes him a unit in the city's life, not a mere drifter upon the surface. It restores his personality and identity. Once more he has a name to hold above reproach.

The Clergy of the Parish make almost daily visitations to the camps, in order to know the men in their tents and see them at their work. For such of them as are confirmed, the Holy Communion is celebrated in the Y. M. C. A. Building every Sunday at 7:30 a. m. What this phase of the work may develop into cannot be foreseen, but it is hoped that a Confirmation class may be started.

The officers of the Fort are most appreciative of what is being done for the comfort and happiness of their men.

This social result of St. Paul's Church has had three results:

1. It has stirred other religious bodies to a sense of responsibility.
2. It has changed the attitude of the city toward the soldiers. The best people are treating them as they would wish their own sons treated.
3. It is giving St. Paul's people a new conception of service.

THE CLERGY OF ST. PAUL'S PARISH.

The Call of the Grand Republic

[This may be sung to the tune of "Alford", Hymn 396, Church Hymnal.] Attention, all good peoples

Throughout this great wide world—A nation new is born to you,

Her flag has been unfurled.

It stands for equal justice,

For liberty and law;

She bids you come and make your home

Upon her boundless shore.

Our fathers fought for freedom

From tyranny and wrong.

They won the fight for private right.

Which kings denied so long;

And where Old Glory flutters,

Democracy holds sway.

Then come to us, abide with us,

Be one of us alway.

Oppression, lust and treason

Can find no footing here.

America! America!

Our country true and dear—

She is the grand Republic

That God ordained to be.

America! America!

The country of the free.

—Rev. Henry Howe Bogert.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mould us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to the Church, this is the one hope for the age.—Maurice.