

The Witness

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

PUBLISHED IN THE INTERESTS OF THE PROTESTANT EPISCOPAL CHURCH

VOL. I. NO. 29

HOBART, INDIANA, JULY 21, 1917

3 CENTS
PER COPY \$1.00 A YEAR

PRESENTS FAVORABLE REPORT OF GENERAL BOARD OF MISSIONS

The July report of Mr. George Gordon King, Treasurer of the General Board of Missions, shows that there has been received to date, on account of the apportionment, the sum of \$879,972.21, as compared with \$887,673.62 a year ago. The former figure includes \$60,932.38, and the latter figure includes \$44,231.42 from the "One Day's Income Plan". The difference, a decrease of \$7,700, is slight, and is not at the present time to be looked upon with apprehension. This decrease appears in Parish offerings and in the Woman's Auxiliary gifts. Mr. King says:

"While only nine Dioceses and Missionary Districts have completed their apportionments, many more are well to the fore with their gifts, and presently will have accomplished their quota. Also, 1,500 Parishes and Mission Stations, of a total of 7,000, have already paid their apportionment in full, or more. We wish to express our profoundest gratitude for the immense response already made.

"In these days of Pension Fund gifts of \$7,500,000, of Liberty Loan subscriptions of \$3,000,000,000, and of Red Cross War Fund contributions of \$100,000,000 and more in a single week, \$556,000 does not seem an unreasonable sum to ask, nor an impossible amount to secure. We have every belief that it will be paid in full before November 1st, and we base our belief on the condition of the world today, and on the Church's inevitable relation to it in this crisis.

"Mysterious and past understanding are the ways of God, and we know that He does not intend us to fathom them all at once. Yet we do see His compelling power penetrating the universe. Our men in France are battling with the greatest menace that has ever threatened the civilized world. With others, they are fighting for the freedom of the nations, and for that cause gladly sacrifice all they possess. Millions of souls, of all countries and races, are unhesitatingly offering their lives for an ideal—the ideal given us by the Master, that love, peace and justice shall prevail upon earth. The Church has ever striven to further this end. Now that the goal is in sight, shall she fail in her leadership? A thousand times, No"

Death of Rev. Dr. Harris

Rev. William James Harris, D. D., who died in Nashua, N. H., June 22, at the age of 83 years, had had a long and useful ministerial career. After graduating at Yale, in 1856, he was Principal of the Academy at St. Stephen, N. B., until 1859, and of Monson Academy, Monson, Mass., 1859-1861. He was then pastor of the Congregational Churches of Saxton's River and Brandon, Vt., for four years. In 1865 Mr. Harris entered the ministry of the Church, and held the following charges: Grace Church, Manchester, N. H.; Instructor in the Episcopal Theological School, Cambridge, with charge of Christ Church, Waltham, Mass.; Rector of Christ Church, Montpelier, Vt.; Trinity Church, Rutland, Vt.; Christ Church, Detroit; Christ Church, Yankton, S. D.; Dead of Calvary Cathedral, Sioux Falls, S. D.; Rector of the Church of the Ascension, Waltham, Mass.; Christ Church, Hyde Park, Mass.; in charge of St. Paul's Church, Boston; Diocesan Missionary in Vermont seven years; in charge of the Churches at Barre and White River Junction, Vt. Dr. Harris was publisher of the Mountain Echo, the Diocesan paper of Vermont, from 1894-1907;

Deputy to the General Conventions of 1880 and 1883 from the Diocese of Michigan, and from Vermont in 1901. He was a member of the Standing Committee of the Diocese of Michigan, 1876-1879; he was President of two Diocesan Councils when the Diocese of Michigan was without a Bishop.

Dr. Harris was a Knight Templar

In the Vanguard

We are proud to announce that the Diocese of Nebraska has invested liberally in the Liberty Bonds, and in this respect follows the example of the Church and Churchmen throughout the United States. The Church which furnished two-thirds of the signers of the Declaration of Independence, and still a greater number of the framers of the Constitution of the United States (and from whose Constitution the latter document was modeled) is again numbered among the leaders in the great world war for

The Church and the Flag

A beautiful gold embroidered silk flag was presented to Trinity Church, Pine Bluff, Ark., on Sunday morning, July 8th, by St. Martha's Guild. The service of Morning Prayer was made to fit the occasion. The Psalter consisted of the 35th and 72nd Psalms. The former of these was chosen because it was the one used by the Rev. Thomas Duche as a portion of the first religious service conducted by him as Chaplain of the First Continental Congress. The appropriateness of the latter Psalm is apparent. The

Cornerstone Laid

At Penns Grove, N. J.

Simultaneously with the meeting of the Convocation of Burlington and the Bi-Centenary observance at St. George's, Penns Neck, the cornerstone was laid of the proposed Church of the Merciful Savior at Carneys Point, Penns Grove, the home of the great munitions works of the Dupont company.

The Rev. Charles B. Dubell of Woodbury, who is also a Chaplain in the Third Regiment, New Jersey National Guard, is Priest-in-Charge of this newly organized and rapidly growing Mission.

The cornerstone was laid by the Bishop of the Diocese, assisted in the service by the Revs. Charles B. Dubell, Elliston J. Perot and Alban Richey, D. D., of Delaware. Addresses were made by Bishop Matthews, the Bishop of Delaware and Archdeacon Shepherd.

The music was rendered by massed choirs of the Mission, St. John's Church, Salem, and St. John's, Wilmington.

There is in hand a considerable building fund, and promises are made of many gifts and memorials. The architect is Mr. Robeson Lea Perot, of Philadelphia.

The building will be constructed of hollow tile with stucco finish and promises to be one of the most attractive Church buildings of the Diocese.

The present frame Parish House is to be removed to another part of the large lot owned by the Mission, and will continue in use.

Much is due to the generosity and consideration of the Dupont Company, and nowhere in the Diocese is there a better opportunity for aggressive and constructive missionary work of the Church.

The Rt. Rev. James R. Winchester is taking a personal interest in the religious work at the Officers' Training Camp, Fort Logan H. Roots, Little Rock, Ark. He has arranged for an early celebration of the Holy Communion on Sundays and is often the officiating minister. The Rev. Warner L. Forsyth, recently graduated from the Theological Seminary at Seawane, is assisting him.

cestry, was a member of Christ Parish, where the Ross pew is still preserved and is said to be marked by "the colors." After the emblem had been completed, Morris and Ross were the men who appeared before Congress and urged its adoption. Years later the two men who wrote those rhythmic eulogies to the flag which have been universally accepted among us, namely "Hail Columbia," and "The Star Spangled Banner," were both Episcopalians. So it is that when the flag comes into our Churches it may be said to be paying a visit to the house of its nativity.

The religious symbolism involved by placing the flag before the Altar is seen when one reflects that, as the flag is the chief symbol of our nation, the Altar is the chief symbol of our religion. (The Cross is an Altar changed from a horizontal to a vertical position because its Victim was crucified instead of burned.) The Altar is the earthly throne of God. Hence the flag in standing before the Altar can be rightly viewed as having come to plead its cause before God.

The offertory solo was one entitled: "Let Us Have Peace." For the final prayers the Rector took his place beside the flag facing the Altar and used those for our Country, President, Army, Navy, the Soldiers who have died, and for Peace, and in these prayers mention was made of the flag. The flag was carried in the Recessional when the hymn used was, "Our Fathers' God to Thee."

THE PRESIDING BISHOP'S MESSAGE ON THE WAR

[FOR THE WITNESS]

We of America are now involved in the gigantic European war.

We could not help going into it. For, on the one side the cry is,—**Might makes Right.** We are irresistibly constrained to join the rallying cry of the other side,—**Right makes Might.**

Now that we are in the fight we shall try to help faithfully to carry it through. It is really a world fight for justice, and righteousness, and liberty, and humanity, and civilization.

The Savior Himself said: "If my kingdom were of this world then would my servants fight." The implication is that in such case the Master Himself would think fighting to be right.

Our Republic is a "kingdom of this world." We may, therefore, reasonably conclude that we have the Master's sanction for our fighting.

He Himself plainly commanded, "Render unto Caesar the things that are Caesar's."

He was a friend to, and was befriended by, the Centurians, the captains of the garrison set to protect and promote Roman civil government.

Standing before Pilate's judgment seat He spake words that were an avowment that Pilate's authority—heathen though he was—came from above. Civil government, therefore, in the authority wielded by it, is a Divine institution. It is "from above." It is from God.

St. Paul urges the same truth in the thirteenth chapter of his Epistle to the Romans.

Therefore, American Christians, instead of holding back from the war in disapproval, amazement and horror, should stand by the President—the Minister of God, as St. Paul calls him—in the maintenance and prosecution of the right.

It is time, it seems to me, when we of the Protestant Episcopal Church in the United States should "gather to the colors" equally with our young men now pressing to the firing line; and, in our degree, and kind, and way, with thought, and act, and sympathy, and prayer, as God may appoint, should respond as they to registration and conscription that, under Him, Right may indeed prevail over Might for the safety of the nations and for the protection of the sons of men in ways and works of peace.

DANIEL S. TUTTLE.

Wequetonsing, Mich., June 30, 1917.

and a 32nd degree Mason, and a member of Alpha Delta Phi and Phi Beta Kappa. He received the degree of Doctor of Divinity from Trinity College in 1872.

In 1859 he married Mary Gale Hill of St. Stephen, N. B., who survives him. He is also survived by a daughter, Mrs. W. M. Hall of Montreal, and he lost one son, William Leavitt Harris, who died in 1908.

Prayers were said in Nashua by Rev. William Porter Niles. The body was taken to his birthplace, Brattleboro, Vt., where service was held by Bishop Bliss, Rev. Messrs. Reynolds, Randall, Waterman and others, in St. Michael's Church.

Memorial Service for a Colored Priest

On Sunday, June 24th, at St. Stephen's Church, Jamaica, L. I., a memorial service was conducted for the Rev. E. N. Hollings, late Priest-in-Charge. Tributes were paid by the Rev. N. P. Boyd of Brookline, the Rev. Wm. S. McKinney, now Priest-in-Charge at St. Stephens, and by Archdeacon Roy F. Duffield, who read a letter from Bishop Burgess. A framed tribute was presented from St. John's Church, Hempstead.

democracy and everlasting peace. The Church which gave America "The Star Spangled Banner" is present with money and men to insure the dignity and safety of our glorious emblem of liberty. The Church of Florence Nightingale will send hundreds of consecrated nurses to the far-flung battle lines, there to labor for the healing of the nations and the comfort of the sick and dying. The Church of Robert Morris will go deep into her treasury for the relief of the fatherless and widows, and the permanent establishment of Christian civilization. The Church from whose bosom emanated the Y. M. C. A. will be present in the camps to safeguard the morals of our youth under the fire of temptation. The spiritual mother of the English Bible will send and carry thousands of these precious books to thousands of boys and men who may never return to their homes and firesides. The Church of George Washington will be the staunch supporter of Woodrow Wilson in his noble efforts to guide the great Ship of State safely to a harbor of peaceful waters.

REV. C. EDWIN BROWN,
Vicar Grace Church, Tecumseh, Neb.

St. John's Parish, Helena, Ark., has presented its Rector, the Rev. Charles F. Blaisdell, with an automobile. The Parish looks after the upkeep of the machine.

lessons were those appointed for July 4th.

The President of St. Martha's made a short presentation address while a young man beside her held the veiled flag in an upright position. As the Rector expressed thanks for the gift one of the choir boys went forward to receive it. The flag was unveiled, unfurled, and carried to the front of the chancel, where its bearer stood with it while choir and congregation sang the National Anthem—the flag meantime literally waving to the breeze. During the last stanza of the hymn it was carried to its place before the sanctuary rail and on the Epistle side of the Altar.

The sermon texts were taken from the Psalms which had been used: "Plead thou my cause, O Lord, with them that strive with me," and "All nations shall do Him service." The preacher mentioned first the historic appropriateness of placing the flag in an Episcopal Church. He stated that every individual who had anything directly to do with the designing, manufacturing, and adoption of the flag was a member of this Church. George Washington, Robert Morris, and George Ross had been appointed to design the emblem. Having come to a decision they went to Mrs. John Ross, commonly known as Betsy Ross, and asked her to manufacture it. This Mrs. Ross, although of Quaker an-

THE STRENGTH OF GOD GIVEN TO MEN TO DEVELOP TRUE RELIGION

Comments On the Collect, Epistle and Gospel for the Seventh Sunday After Trinity

THE COLLECT

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

"Increase," "nourish," "keep," are three necessary steps in the process of developing "all good things." This is a fine Collect to put into the mouths of young children, thereby effectually grafting its phrases into their subconscious life. The Church sets much store by this prayer because she practically puts it again into the mouth of the Bishop when he prays to God the Holy Ghost for each congregation in his Diocese.

The Collect is a reminder that "every good gift and every perfect gift is from above." If you doubt the goodness of anything, trace it to its beginning. If you cannot find God in it, you will not find good in it. Nothing, no place, no company, is any good to you nor does you any good if God be not therein recognized as "Author and Giver of all." How persistently does Mother Church try to help us relate God to our daily life both in thought, and deed, as well as in word! And how anxious she is to have us realize what things in life are to be recognized as "good." "True religion," "all goodness," "final perseverance." These are the good results of the love of God's Holy Name—which, please notice, is an acquired and not a natural virtue. To the man or woman who believes only in a "natural religion," and has scant patience with "revealed religion," this phrase "graft in our hearts" would stir no answering echo. It is only revealed religion which shows man that "the God of all power and might" is the "Author and Giver of all good things." And only by careful pruning and constant watchful cultivation can this "love of God's Holy Name" be made to bear fruit in the daily lives of people. The Christian religion is not a hothouse product, neither is it the chance product of some sportive act of Nature. It is a cultivated and continuous life process, and its end is expected to be "perfection." Hence the necessity of "increase," and "nourish," and "keep." Hence the necessity of "God-parents," and "teachers," and "preachers," and "Confirmation," and "Penance," and "Unction," and "Holy Communion," as well as "Baptism," and "Holy Matrimony," and "Holy Orders." The Church's sacramental system is not a well arranged order of "priest-craft," but a wise and helpful and systematic series of helps to develop "a love of God's Holy Name," and to continue to increase and nourish that love from the cradle to the grave.

"The love of Thy Name." The whole Church should be "a Holy Name Society." "The name of God means His revealed character," says Bishop Hall and, he continues, "we must love Him as He is, and for what He is, for the perfections which His Name declares. This will leave no room for idle sentimental love. True love is based upon esteem. Our love for God must be a deliberate and settled esteem, founded upon our sense of the excellence of His Character. There must be a worshipful appreciation of His attributes—the sterner as well as the milder features of His Character."

We Church people should be patterns of reverence in our use of God's Name, and of the things and the places and the people on whom He sets His Name. Reverence for life, reverence for law, reverence for character—these come naturally to one in whom has been cultivated a reverence and respect and admiration and love for the Author and Giver of all good things. If this foundation stone in character is not well laid, the superstructure is frail, and liable to fall under any sweep and gust of passion, or worldly wisdom, or self-centered seeking.

Dwell much and often on every phrase of this Collect. Each word has its own message, and some of the messages not dwelt on in this brief comment will contain just the spiritual tonic that you need to help you triumphantly meet your particular crisis this week, perhaps this day.

THE EPISTLE

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. vi:19.

"The infirmity of your flesh." Every generation has full knowledge of all that this term involves. Our generation is no exception to the rule that "the flesh is weak." Any hope we may have for it lies in the appreciation it shall have of the truth of St. Paul's statement that it is only when men realize that they are weak that they are in the way of then becoming strong. "His strength was as the strength of ten, because His heart was pure." Strength, physical, mental, moral and spiritual, is one of the good gifts of the "Lord of all power and might." Hence the foolishness of trying to keep strong without God. It just cannot be done. Realize again that strength is a result which involves "increase," and "nourish," and "persevere." If we do not serve God we simply run down from iniquity unto iniquity. What is a degenerate? One who is weak because he never persevered in trying to find "God" in "good." His idea of good things and good times had as its end death. A degenerate does not realize that the devil is a taskmaster. When a man makes a contract with the devil he will surely get his pay; but the pay is death, which means that one will simply be unable to respond to a good environment. If you are not able to enjoy yourself where your surroundings take it for granted that you be self-controlled, and persevering in true religion; if you are "half dead" when you return from participating in any form of "good times," it is a sure sign that you have forgotten to let the spiritual side of your life dominate the physical. Learn anew the great lesson of temperance or self-control, out of this day's Epistle. Realize that your sins will always show up the weak spots in your character; and that it is God alone who can keep you from becoming a type of mere physical force, or physical beauty, making you a manikin instead of a man.

The gift of God is life through Jesus Christ! Learn from this that what we call spiritual life comes to us by sacramental means: "through Jesus Christ." We who are still in the flesh, it seems to me, are expected to find eternal life through Him who came down from heaven and was made man. We who are baptized are members of Christ. We are to yield these members to righteousness unto holiness. Righteousness strengthens our moral backbone; holiness sweetens our thoughts and speech. Communion with Jesus Christ and contact with Him in sacrament and meditation furnishes a means of persevering in righteousness and nourishing holiness.

If your sacraments are not helps to you in your battle with the flesh it is not the fault of the sacrament, but your unwillingness to put away the sin which does so easily beset you and keeps you as a slave. Its wages are pleasant for awhile, but the end of them is remorse and death.

THE GOSPEL

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down

on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

"I have compassion on the multitude." If you do not love "folks" you cannot understand the sympathy of Jesus. Note too that that sympathy was largely, though not primarily, concerned with their physical condition. He wanted that all men should come to a knowledge of God, but He knew if they were famished in their bodies that His first duty was to nourish those bodies. And what He felt in the days of His earthly ministry, the Holy Ghost inspired the evangelist to make a permanent record of, so that every succeeding generation might know that that compassion for the multitude lasts as long as there is anyone who on his way to his earthly home might faint by the way. If living wages do not obtain; if people are permitted to exploit their weaker neighbors for their own pecuniary profit; if there are starving and fainting people and desert places "on the way," and we who call ourselves Christians permit such things to be, and perchance even and also profit from such conditions know now that such are the servants of sin and slaves of the devil, and by no possible means can be the children of God, until they become like Jesus Christ and have such a sincere sympathy for the people as will drive them to doing something to abolish all conditions that make for hunger and thirst, and weakness through lack of nourishment, physical, moral, mental, spiritual. Be one of Christ's servants to set before the people those good things of both earth and heaven—no! do not set them before them, SHARE them. Work and play with them as folks just like yourselves. This is the only kind of profit-sharing worth talking about. I wonder, dear reader, if you and I are brave enough to try that type of Gospel living? A few of us are brave enough to talk it, fewer still are brave enough to live it, but isn't it quite true that until we do live the Gospel for this day we shall not fully preach the truth as it is in Jesus? F. S. W.

The Pilgrimage of Prayer in Minnesota

On its way westward, the Pilgrimage of Prayer reached Minnesota June 24th. On that day, in practically every Parish, there was Corporate Communion for all women.

In the twin cities of Minneapolis and St. Paul, there was a daily service of intercession and meditation preceded by Holy Communion at 10 o'clock. The Churches in Minneapolis united for this service, holding it at St. Mark's. In St. Paul it was at St. John the Evangelist.

In addition, there were services at various hours of the day in the individual Churches.

Through the efforts of Mr. Francis E. Olney, President of the Brotherhood Assembly of the Diocese of Minnesota, the men were invited to unite in the Pilgrimage on Wednesday evening, June 27th, at a special service conducted by the Rev. William P. Remington at St. Paul's Church, Minneapolis. The Rt. Rev. Frank A. McElwain, D. D., the newly elected Bishop of Minnesota, and the Rt. Rev. Theodore P. Thurston, D. D., Bishop of Eastern Oklahoma and former Rector of St. Paul's, made the addresses.

On St. Peter's Day, Friday, June 29th, the hours from 10 to 3 were devoted throughout the Diocese to united prayer. In Minneapolis the order of the quiet day was as follows: Holy Communion at 10, followed by meditation by the Rev. Frederick D. Tyner and intercessions led by the Rev. Hanford L. Russell. There were three such periods during the day. In St. Paul, a similar service was conducted at St. John the Evangelist by the Rev. Edward M. Cross.

As the reports of services in other parts of the Diocese have not been received as yet, we cannot give details concerning them. We feel sure, however, that the same general plans were carried out all over the Diocese.

In preparing for this week of prayer, and in furthering the plans, Bishop McElwain has been of the greatest help and encouragement to the committee through his approbation and leadership.

The week has been a blessed privilege. It lifted us to a higher plane in our prayer life and awakened us to

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
7 S. aft. Trinity	I Sam. 3 Prov. 3:1-26	John 6:22-64	Num. 8:13-end	I Cor. 9:7-end
M.	I Sam. 4:1-18	Matt. 20:17-end	Jer. 14	10:1-17
Tu.	5	21:1-11	15	10:18-end
W.	6	21:12-22	16:1-13	11:1-16
Th.	7	21:23-32	16:16; 17:4	11:17-end
F.	8	21:33-end	17:5-18	12:1-11
S.	9:1-24	22:1-14	17:19-end	12:12-26
8 S. aft. Trinity	9:25; 10:16 Ezek. 13:1-16	John 7	Lev. 19:1-18	12:27;

It is earnestly hoped that the value of the New Lectionary treatment of Old Testament history will more and more appear from about this time on. The Prayer Book lessons from Trinity Sunday to end of year give but a fragmentary view of the Old Testament, and there is no proper correlation with the Church Year.

The first lesson Sunday morning (I. Samuel iii), is the beautiful story of the call of Samuel, with the prophecy of visitation upon Israel for their sins, the fulfillment of which is given in the following chapter. These two chapters are exceedingly important for a knowledge of Israel's history, and of that "true religion" which the Collect prays for, and which is expounded in the Epistle. If Jeremiah vii. be read in this connection (not a bad alternate, instead of Proverbs iii. and iv.), that the point was, the necessity of ethicizing religion; or, perhaps better, the necessity of getting the moral law into religion. It was all very well to carry the Ark into battle, with the Decalogue on the inside, as it is well for us to use the Sacraments, but what those people needed was the moral law of God in their hearts. In one word, "true religion" constantly requires the introduction of the prophetic into the priestly conception of religion. Eli needs Samuel. The Old Testament alternate (Proverbs iii.) was selected with reference to the point of proper child training, and is connected positively with the child Samuel, who was properly born and properly reared;

negatively with Eli's sons, whom he did not restrain.

The second lesson (John vi:22-64) is part of the course reading of St. John's Gospel, but is not a bad correlative of I. Samuel iii., with its insistence on spiritual religion. Note especially verse 63: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life", the prophetic truth so sadly needed to prevent sacramental truth from degenerating into mechanical religion, and so becoming the corruption of life instead of its inspiration. Another point of contact may be found in the pre-natal influence upon the character and career of Samuel, the supreme influence of which is found in the birth of our Lord, taken in connection with the faith of His mother (verse 42).

The second lesson, taken from the Epistle of St. Paul, which comes chronologically next in order (I. Cor.) happens to be on the ministry; and Numbers viii.-end was selected with that idea. There is a coincidence with the work of the ministry, as given in the Gospel, which latter, by the way, gives the miracle of feeding the multitude, on which was founded our Lord's discourse recorded in the second lesson of the morning.

The week day lessons are a continuation of the books being read—I. Samuel, St. Matthew, Jeremiah and I. Corinthians, interrupted on Tuesday evening and on Wednesday for proper lessons for St. James, Apostle, and eve thereof.

the realization of the wonderful privilege of prayer. As we come out of the days given to special devotion and return to our various activities refreshed and strengthened, we are reminded of the example of our Lord when he went apart from the multitude for just this same purpose. May it become a daily habit with those who before have not realized its value. We have reason to believe this will be for, since the close of the week specially assigned to us, there has come the call for more prayer cards showing that just because this week of "prayer, supplication, intercession, and giving of thanks for all men," is over, we shall not cease the intercessions but continue them throughout the year and will be more faithful in our prayers until the whole of our earthly pilgrimage is over.

MARY C. SMITH,
Educational Secretary.

Dr. Van Allen's Address At Nashotah

The address of the Rev. Dr. William H. Van Allen, made on the occasion of the 75th anniversary of the founding of Nashotah House, Nashotah, Wis., was full of good things. We are indebted to a student for the following notes on the address:

Dr. Van Allen had not visited Nashotah in twenty years, and he seemed as pleased to be there as Nashotah was to have him. Dr. Van Allen resembles Mr. L. K. Chesterton in more ways than one, and his address sparkled with the wit and paradox, the clever alternation of literary, scalpel and balm, at which he is so masterful. His subject was an old one—but there are no subjects worthy of consideration except old ones. The problem is how to treat them in a new way, and this Dr. Van Allen never fails to do. Considering the possessions and opportunities of our Church, why have we done so little in spreading the Kingdom of Christ throughout the land? After seriously reviewing the outside obstacles, Dr. Van Allen came to his main thought. The real trouble was inside—internal trouble. Among the internal drawbacks he placed our congregationalism—rural work in the hands of Lay Readers and the "Deacon-in-Charge" and the general neglect of efficient administration of the country Churches. Then our inclusiveness; our "loosely stuck on adherents who come to be married and are brought to be buried," our "Episcopal pious," who go to Church Sun-

days and have never been in jail, etc. Again, we were the Church of a class, a Church, as one preacher thankfully put it, "to preach the Gospel to the rich," "a Church of capital, long pedigrees, bank presidents and the society columns," with our clergy's vision obscured by finances and the dust of debates. Then he looked at some of our causes for faith and confidence in the future of our Church, and the remedy for these evils. He spoke of our confident faith, of the American historic appetite and patriotism and our connection with the fortunes of the nation, quoting Henry Clay's famous remark that the Supreme Court and the Episcopal Church were the two safeguards of our liberty; of the American tendency to hero-worship, and the lack of community leadership so often supplied by our clergy; of the need of a true modernism (not to be confounded with the school of that name) in our Church, as offsetting so much sterile antiquarianism; and he concluded with an eloquent plea for the Catholic teaching and preaching, for sermons not about current topics and secular interests, but with a ringing message of Christ and His teaching, a clear enunciation that there could be no salvation without shedding of blood, and no great sermon on service unless our Lord Jesus Christ was the center and reason and subject of it.

Death of Prominent Maryland Layman

The death of Mr. William B. Hurst at John Hopkins Hospital, Baltimore, June 20th, says the Maryland Record, removed one of the most earnest and useful Churchmen of the Diocese of Maryland. He was a member of the Standing Committee and of the Diocesan Board of Religious Education, a Vestryman of Grace and St. Peter's Church, and Superintendent of its Sunday School. Although heavily loaded with business cares, he found time for active service in the Church. Although he had been a generous giver to the Church and to charitable objects, he left substantial bequests to several of these: \$10,000 each to the Home of the Friendless and the Children's Fresh Air Society, \$5,000 each to St. Peter's Asylum and the Henry Watson Children's Aid Society, and \$5,000 to the Superannuated and Disabled Clergy Pension Fund.

WHAT IS THE EFFECT OF CHRISTIANITY UPON OUR LIFE?

By Bishop Anderson of Chicago

I. POWER

A year ago, during Holy Week, I spoke to you on some of the very elementary things in Christian living. My whole theme was, What Is a Christian? During this Holy Week I expect to speak upon a subject that is equally elementary in its character, and I hope it will be practical and helpful to those of you who come. My theme for this week is to be this, namely, What Is Christianity in its effects upon us? Not so much what it is in itself, but what it is in its effects.

Now, let me begin by some negatives in order to clear the ground. Christianity, primarily, is not the Church, although it is inseparable from the Church, and the Church is necessary to its propagation. Christianity is not the Bible, although it is the inspired and inspiring record of its birth and origin. Christianity is not the Creed, although the Creed formulates its objective facts and its fundamental propositions. Christianity is not worship, although worship admits one into its inner secrets and power. Christianity is not a system of ethics, although it enables a man to live ethically.

What, then is Christianity? In its essence, it is power. It is the power that comes from God. It is the power that comes from God to man. It is the power that comes from God to man through contact. What was it that lay back of the Bible and caused it to be written, except that holy men were moved by the Spirit of God? What was it that lay back of the Church, and gave it its birth? It was not born of spontaneous generation, but by the will of God. What was it that lay back of the Creed, for its writers didn't invent it or discover it? It was the wisdom of God.

THE CHURCH MEANS POWER

We say that God is almighty. That means that He is all-powerful. We say that He is love, but love is power. We say that He is light, but light is power. The only promise that was ever given to the Church that she should accomplish her purpose in this world was the promise that the Spirit of God, and not the wits of men, would convict the world of sin and of righteousness and of judgment. The only promise that was ever given to any man that he could attain his highest well being is the promise that came from God that He would give him life and give it more abundantly. When Christianity started out on her march of progress through the world, she started out with that one sole, Divine endowment, "Ye shall receive power after the Holy Ghost is come upon you."

SOCIAL POWER

I want you today to visualize the early start of the Christian Church. I shall come down to the twentieth century later this week. I shall come down to very practical, every-day living in your banks and factories and shops, but let us get a right foundation laid today. I want you to visualize the power that came to the Church when it started out on its work in this world. Those early Christians were unlearned and ignorant men. They were spoken of as the scorn of men and of angels, and the fifth and off-scourings of the earth. They had no wealth, although they had one or two wealthy men. They had very little learning, although they had one or two men of learning. They had no social prestige. They had no political pull. On the other hand, they had ostracism and scorn and ridicule, the spoliation of their goods and persecution. Yet those ignorant and unlearned men had a power which enabled them to march triumphantly through the world in which they lived and to turn the world ultimately upside down. Now, that power was, in the first place, a political power. Their principles gradually permeated society. They found a place in the law books of the lands. They originated institutions for mutual help and protection. They started into motion certain things which ultimately laid the corner-stones of the highest civilizations that you and I today enjoy. They originated ideas that gave woman hope, and men courage, and that gradually changed politically the color of the world with which they came in contact.

INTELLECTUAL POWER

There was also an intellectual side. You and I are apt to think of religion as something that deals only with the soul. We forget that the grace of God illuminates the mind as well as purifies the soul. Think of that ignorant fisherman, Peter, having learned, not from man, but from a Divine contact, a wisdom that brought him into contact with the wits of the Sadduceans and the controversialists of his day. Think of St. John, that unknown man, arriving at a truth, through his touch with Christ, that brought him into conflict with the philosophers of every age. He has outwitted and outdone them all. It was intellectual power.

SPIRITUAL POWER

It was spiritual power. One almost dislikes to think of the character of those early Christians before they had that power. St. Peter, a coward, a liar, a blasphemer; then converted by the grace of God, he sets out to convert his brethren. Matthew, a tax gatherer, guilty of all the meannesses and the petty thefts that belong to his office, but by the grace of God he becomes a saint. Saul might have lived a life of selfish, luxurious ease, but, coming in contact with God, he had a new power, a power that reached to the uttermost part of the earth. St. Francis of Assisi might never have been known to the world, but, having touched the Divine, he became the benefactor of his own age and of subsequent generations. St. Augustine might have died as he had lived for many years, a rouse, a drunkard, if he had not come in contact with God. That is the story of the millions of twice-born men that have been lifted out of the mire of their sins amongst the princes of God's people. The only way they undertake to account for it is this: "This I know, that whereas I was blind, now I see," because the Incarnate God hath touched me.

Now, this is to be my theme for this whole week, that Christianity is power, but it is a power that comes from God; it is a power that comes from God to man through contact. Tomorrow I am going to speak about contact with God; the next day I shall speak about contact with this world in which we live, and then I shall go on to speak about various points of contact.

CHRISTIANS NEED POWER TODAY

I ask you this morning, don't you think that this is just what our souls are hungering for? Isn't it what the world needs today? I am not going to say anything to you about the war. I am thankful for what has been said. I am thankful for the lessons that have been given from this platform, but just because they have been taught, they don't need to be taught again. If, during this week, I can help you to realize that the Lord God Omnipotent reigneth, and that He remains patient and imperturbable amid the storm and stress of human strife, you will get from that realization precisely that calm and poise, that courage and strength, that confidence and determination that will enable you all to do the heroic duties of the pregnant days through which we are likely to pass. Isn't it just what the Church needs in these days, a fresh vision of the possibilities of close contact with God? Say what you will, you men are relying upon yourselves more than God. I think one reason why God chose ignorant and unlettered men to start the Church in the world was to demonstrate once for all that it was the grace of God, and not the wits of men, that was to save mankind. Aren't you relying upon the eloquence of the pulpit, or the ability of the Choir to sing, or some such thing? You know I am not a dreamer. We are in a human world, and we have to have human organization, but I would to God that something would happen that would enable the Church to break through, yes, to smash through, the awful conventionalities, artificialities and superficialities of our religion, and get right down to the bedrock of living contact with the living God.

I want to conclude with a word to the young men who are here. The older I get, the more interested I am in young men. Let me put it on the lowest ground to you. You want success. You want to be efficient. Don't, then, be so foolish as to imagine that you can reach success by a one-sided de-

velopment. Don't be so stupid as to think that you can be at your best if you are living a lopsided and distorted life. Don't be so unwise as to imagine for a moment that you can reach the best that is in you if you are holding yourself aloof from those spiritual powers that have their source in God, and that result in that honesty and trustworthiness and integrity which alone make success in this world. Every man of you is a reservoir of undeveloped power. Much of your power can't be developed except you touch the Divine. Let us, during this week, establish contact with that Divine power and learn afresh what it means for a living man to come into personal touch with the living God.

The Lord's Prayer—A Series of Short Talks

BY REV. H. P. SCRATCHLEY

By all of us, Clergy and Laity, it is assumed that people pray, and that they know how to pray. I venture to say that praying, in its true sense, is not as common as we suppose, or that whatever praying is done is not true prayer. To most people, praying is the repetition of set prayers, or the asking God to supply needs. Better this than nothing; but prayer is vastly more than this. "Prayer is an expression of fellowship with God." True prayer, based upon this fellowship, gives assurance, confidence, and the trust of a child in his Father's love; this manifests itself in fearlessness, open, childlike speech. When this love and confidence is strong, the child comes to his Father to speak to Him of his troubles, to get His support, and to have Him supply his needs. When these needs are denied, there is trust, however, in the Father's wisdom; when they are granted, there are thanks.

The Lord's Prayer is the model of all prayer. From it, as a model, we can learn to pray. For this, it was given by the Lord. "After this manner pray ye." It is, therefore, the type of the Christian's prayer. For this reason it should be studied and meditated upon until not only its language, but its very sense, becomes part of our mind. But the Lord's Prayer is more than this illustration; it is to be used: "When ye pray, say." So we use it as a prayer, while making it the model of all prayers.

Set prayers were common among the Jews of our Lord's time. Every day, the devout Jew said eighteen prayers, or, if necessity compelled, a summary of them. The rabbis gave their disciples prayers to be used, as a kind of badge of discipleship. So, when the Apostles came to their Master with the request, "Teach us to pray," it was not that they did not know how to pray, but that they desired to have a special Christian prayer, a prayer that would embody for them His teaching. It was a perfectly natural request. They wished a prayer that would be a bond of union among them as His disciples. So it was, and so they used it. It has ever been the Christian prayer. The Teaching of the Twelve Apostles, a Church manual of the first century, enjoins that the Lord's Prayer be said three times a day. Today, no service is said in which the Lord's Prayer is not repeated. It is taught our children before they can be confirmed.

REPETITION AND FAMILIARITY ARE DANGERS

There is, however, a danger in this familiarity. It is universally said, but is it universally felt? Its very simplicity may make us think less of the depths of hidden meaning in its words. Also the danger of repetition is very great, which is a step towards mere formality. There is the ever present necessity of thought, the ever urgent need of making it a part, as it were, of ourselves. But this need should not deter us from using it daily, with the intention, at least, of praying it fully, of praying what it prays in its fullness. Our attitude in its use should be that of a child, willing to learn, ready to grow in knowledge, taking in more and more as the years pass the inner wisdom of this greatest of all prayers.

The Lord's Prayer begins with God. Before we can pray at all adequately, before our prayers can be more than the incantations of fetic worshippers, we must realize, however dimly, the presence of God. It is because men

lack this that they stop praying; because God is not vital in their lives, the habit of prayer, which they learn from their mothers, becomes a useless exercise—a mere form of words. God is practically non-existent for them. Theoretically, there may be a God, who made all things, but He is not their Father, and is in some far-off, remote place, careless of what is done on earth. Therefore, before men can pray with the heart and mind, there must come a sense of the nearness and the lovingkindness of the Lord. It is nonsense to talk of prayer to any but a believer in God the Father. Here is where so often mistakes are made by the Clergy. We talk of prayer to men who need to become conscious of God. All prayer begins with a belief in God, not merely God Almighty, Creator of all things, but God the loving Father, who sent His only begotten Son into the world, because He loved the world.

So here is where true prayer begins, where the Lord's Prayer begins: with our Father who is in heaven. Christ made the Fatherhood of God the first and chiefest thought in human life. God, from our Lord's teaching, is the close, intimate, personal Father of every man, woman and child born into the world. This became the basis of religion, not that it had not been known in the ancient religions, but Christ transforms the thought. To the ancient world, God was Father of all men, as the source of life; they, though fallen, had been made in His image, but with the Christians, God is Father, because He loved them, and they are His children by adoption and grace. The idea of the Divine Fatherhood, answering to that of human sonship and childship, is gradually unfolded in the Bible, the Apocrypha, and in the Wisdom books, but only in the New Testament, in our Lord's teaching, is there the supreme revelation of the Fatherhood of God in Christ Jesus. God is Father, as Provider, Nourisher, Protector, and Ruler,—all of these He is, but the Christian's sonship is more spiritual, more personal, since He is in Christ and Christ is in Him.

So the Lord's Prayer puts God first, and God as Father; then men, and last, ourselves. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." How often, in our prayers, we put ourselves first, our needs, spiritual they may be, but, nevertheless, our needs, and then wonder why God does not answer our prayer. The real truth, which men are slow to learn, is that the Christian's life should be God-centric, not ego-centric. We can not pray, "Give us," until we have prayed "Our Father", truly. This is the first lesson from the Lord's Prayer: God first, and God a loving Father.

A CORPORATE RELATIONSHIP

But we can claim sonship to God only as members of Christ, members, that is, of a universal brotherhood, and as individuals only as in that one body. Note the "our" and "us"; it is never "my" and "me". There is much to be learned by modern Christianity in this. The individual is not separated from the group; the Christian is not separate from the Church. We are born into a family, into a community, into a nation; we are incorporated into a spiritual organism. There are obligations and duties involved in this corporate relationship. So every prayer is, in one sense, a corporate prayer, by the whole for the whole, even when said alone. All true prayer is intercessory prayer, for the needs of all men. The very minute our prayers become self-centered, that very minute their power is lessened; the very minute we separate ourselves, even in thought, from our brethren, we pray defectively. We should pray as a family, for a family. Our thoughts should go out to all our brethren, "for all sorts and conditions of men". The "our" includes not merely those who are near and dear to us, but our enemies, persecutors, slanderers. "If ye love them which love you, what profit have ye?" "Love them which persecute you." The Lord's Prayer is the essence of democracy. It "cuts clean across all exclusiveness"; it is against the spirit which exploits others, which "lives in comfort while others want"; it breaks down all the barriers of caste and politics. The "our" and "us" is but to say in one word what St. Paul says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Selfishness and the Lord's Prayer do not agree. The end of prayer is the perfection of the whole Christian body, and only the individual perfection as a means for the accomplishment of that end.

(To be continued)

Bishop Parker's War Litany

The Rt. Rev. Dr. E. M. Parker, Bishop of New Hampshire, has drawn up a short War Litany, which we print below, and urges its frequent use at the celebrations of the Holy Communion, and other public services, and more especially its individual use in private:

In this time of distress, sorrow and anxiety, we humbly pray:

That it may please Thee to give us true repentance; to forgive us all our sins, negligencies and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy Holy Word, We beseech Thee to hear us, good Lord.

That it may please Thee to give to all the people of the United States the spirit of self-sacrifice and zeal, We beseech Thee to hear us, good Lord.

That it may please Thee to give to our Senators and Representatives in Congress assembled, to the President and his counsellors, and to all our rulers, wisdom, courage and power to plan and carry out such things as are right, We beseech Thee to hear us, good Lord.

That it may please Thee to protect our soldiers and sailors, our nurses and other workers, in all their dangers and temptations, We beseech Thee to hear us, good Lord.

That it may please Thee to relieve and comfort the wounded and the sick, and to forgive and accept those who die, We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all who travel by land or water, all women in the perils of child-birth, all sick persons and young children: and to show Thy pity upon all prisoners and captives, We beseech Thee to hear us, good Lord.

That it may please Thee to defend and provide for the fatherless children and widows, and all who are desolate and oppressed, we beseech Thee to hear us, good Lord.

That it may please Thee to bless the labors of those who till the land, and to multiply the harvests of the world, We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations unity, peace and concord, We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men, We beseech Thee to hear us, good Lord.

O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord. Amen.

Startling Food Conservation Figures

The Rev. William Way, Rector of Grace Church, Charleston, S. C., preached a very instructive sermon Sunday, July 1st, on the subject of food conservation, in which he asserted that there is at present no scarcity of food in this country and attributed the high cost of living largely to combinations, speculation, dishonesty in unduly advancing prices, the enormous amount of money in the country, the lack of transportation facilities, and the limited amount of food in the world. In suggesting possible ways to conserve and economize, he said:

"Two cents saved on each meal by each person in the United States will save the nation \$2,000,000,000 per year, the amount of the recent Liberty Bond issue. If each person in the United States will save one pound of bread each week, it will mean the saving each year of 100,000,000 bushels of wheat for our allies. The waste of one ounce of food each day in each home in the United States means an annual waste of 500,000,000 pounds of food.

"The waste of a single slice of bread each day in each home in the United States means the daily waste of 1,000,000 loaves of bread. It is estimated that there is wasted each year in the homes of our people \$1,000,000,000 worth of food. One billion dollars—think of it! It costs 40 cents per day to feed and transport a soldier of our army or navy, which means that there is enough food wasted each year in this country to feed and transport an army of 6,847,315 men for one year.

"The food consumed in this country after 9 o'clock at night, mostly at hotels and restaurants, is sufficient to feed 2,500,000 people for the entire year.

"Let us not forget that the United States must fight two enemies—the enemy of democracy in Europe and the enemy at home—the food pirate and the looter."

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

St. John's Church, Detroit, Mich., made an offering of \$702.05 to the Red Cross Fund, and a special donation of \$1,000.

Every member of St. Andrew's Brotherhood Chapter, in Christ Church, Kent, Ohio, is a member of the Vestry.

A scroll has been placed in St. John's Church, Troy, N. Y., containing the names of the members of the Parish who have enlisted in the U. S. Army and Navy.

The services of St. James' Church, Brooklyn, N. Y., are being held in the old Parish House, which was the Church edifice for nearly forty years before the present handsome Church building was erected in 1901. The change was necessary, in order that extensive repairs might be made, and the interior of the church done over.

There are 305 Bishops and 45,500 other Clergy in the ministry of the Anglican Communion. There are over 30,000,000 communicants, and probably more than 90,000,000 baptized persons, and doubtless over 100,000,000 individuals who look to the Church of the English speaking race for ministrations.

Christ Church, Church Hill, Miss., was organized in 1820 by the Rev. Adam Cloud, a native of Virginia, who settled near there in 1816, and built a log house, which was used to worship in. The locality was known as "Population Ridge", owing to the fact that families of children numbering from ten to seventeen was the rule.

The Rev. Dr. Sheafe Chase, Rector of Christ Church, Brooklyn, N. Y., announced at the close of the morning service on Sunday, July 1st, that the \$5,000 necessary to pay the debt on the Parish House and to repair the new organ, was more than subscribed, the total amount raised being \$5,156.25. One week previously, \$3,400 had been promised, on condition that the balance was raised.

The new Parish House of Calvary Church, Rochester, Minn., erected in memory of Margaret Breckenridge, was dedicated on Sunday afternoon, July 1st. The Rev. W. W. Fowler of Luverne, Minn., gave the principal address. He was formerly in charge of Calvary Church for twenty years, and a personal friend of the late Mrs. Margaret Breckenridge. An address was also made by the architect, Mr. Harold H. Crawford. The Rector, the Rev. Arthur H. Wurtele, was in charge of the service.

St. Andrew's Cross says that long years ago a young clerk went to the late J. L. Houghteling of Chicago, asking help to found a Mission. He said he did not have education enough for the work, but offered to furnish the place and people. Two young lawyers, Edsall and Keator, agreed to take up the work. That Mission is now the great St. Peter's Parish, with the largest communicant list west of Philadelphia. Edsall died as Bishop of Minnesota, and Keator is Bishop of Olympia. Both gave up legal work.

St. James' First African Church, Baltimore, Md., was duly consecrated by Bishop Murray, June 20th, the 93rd anniversary of the beginning of the Parish. The sermon was preached by the Rev. Dr. Henry L. Phillips, Archdeacon of Colored Work in Pennsylvania. Most of the cost of building the church has been met by the congregation themselves, but the consecration was hastened by the gift of \$2,000 from Mr. Charles O. Scull. The two sons of the Rector, the Rev. Dr. Bragg, are in the training camp for colored officers at Des Moines, Iowa. —Maryland Churchman.

A patriotic service was held in Trinity Church, Shelburne, Vt., on July 1st, when a new silk flag was carried in the procession and blessed. The congregation pledged allegiance to the Cross and to the flag, singing a verse of each of the hymns, "In the Cross of Christ I Glory" and "Our Fathers' God, to Thee". The Rector, the Rev. G. R. Bush, preached on "Holiness", asserting that fighting for a righteous cause is a hypocritical phrase unless the people who fight, and who help others to fight, strive

to lead lives of personal righteousness. On June 24th, the Bishop of the Diocese visited Trinity Church and confirmed eleven persons.

Miss Alice M. Radcliffe, a communicant of St. Luke's Church, Evanston, Ill., who is now serving "somewhere in France", in a letter to a girl friend, written in London, gives the following interesting bit of information: "It is dreadful to see so many people in mourning, and so many cripples. Every one seems very comfortable here. We are given just so much to eat, which is ample to get along on, but I think none of us will return very fleshy. Potatoes are served only twice a week, and sugar is very scarce. What I do not understand is why little Miss Deuel is allowed as much as we bigger ones; or, rather, why they don't give us more, according to our size. I've never felt satisfied at a meal since I reached here."

The consecration of Grace Church, and dedication of the handsome new Guild Hall, occurred recently at Charles City, Iowa. The consecration of the church was made possible through the generosity of Mrs. Helen Baldwin Olds, who paid the remaining debt of \$1,000. The Guild Hall and furnishings cost over \$9,000. It is complete in every detail. The main hall is equipped with a large stage, and on the same floor is a small Guild room, with an artistic fireplace, and a kitchen, with all the necessary appointments. The basement under the whole building will be used as a play room for the children of the Parish. A central steam heating plant will furnish heat for the Church, Guild Hall and Rectory. The Rt. Rev. Dr. Morrison, Bishop of Iowa, and the Rt. Rev. Dr. Longley, Bishop Coadjutor, were present and officiated at the services. They were assisted by the Rector, the Rev. W. C. Bimson, and the former Rector, the Rev. W. V. Whitten.

Personal Mention

The Rev. Thomas B. Clifford has begun his new work in Christ Church, Bay St. Louis, Miss.

The Rev. S. Moylan Bird is, on August first, returning to his old work at St. Peter's Church, Brenham, and St. Mary's Church, Belleville, in the Diocese of Texas. He should be addressed care of St. Peter's Rectory, Brenham, Texas.

The Rev. L. P. McDonald entered upon his new work as Rector of Trinity Church, Lisbon, Ohio, on the first Sunday in July, succeeding the Rev. Franklin D. Hauck, who on the same day took charge of St. Andrew's Church, Barberton, Ohio.

The Rt. Rev. Julius Atwood, D. D., has been appointed by the Governor of Arizona as Provisional Vice President of the Red Cross Society, to represent him in the organization of Chapters and Branches of the Red Cross in that State.

The Rt. Rev. Dr. Tyler has been invited to give an address on the importance of naturalization at the Loyalty Day exercises to be held in the Court House, Fargo, N. D., at the September term of Court, in connection with the hearing of applications for citizenship.

The Rev. Byron Holly, formerly Rector of St. George's Church, New Orleans, took charge of the Church of the Redeemer, Biloxi, Miss., on July 1st. He succeeds the Rev. Dr. C. B. Crawford, who had been the Rector for eleven years and six months, and after a ministry of forty-one years, has retired from active service.

The Rt. Rev. Dr. Charles Fiske, Bishop Coadjutor of Central New York, "has won country-wide recognition," says the Syracuse N. Y., Journal, "both in his official capacity and as an author and lecturer upon a wide range of subjects. Since accepting the honors offered him by the Convention in Utica, in 1915, the Bishop has won a high place in the regard of Syracusans, because of his zeal in carrying out the great work entrusted to him."

The Illinois Christian Endeavor Union adopted a war time decalogue at their State Convention, in which praying for the Kaiser, then fighting to destroy his power for evil, as a surgeon fights germs of disease, was advised.

Just a Moment Please

A Few Pungent Paragraphs and Comments, Serious, Humorous and Otherwise

"This war," Father Sherman is reported to have said, "is so bad that if my father was alive he would owe an apology to hell."

If the Bishops and the Clergy could adopt and put into effect Uncle Sam's system of selective draft, the Church army would soon conquer the world.

The Clergy might well lay to heart the witticism of the French critic who slept while a drama was being read to him, and, being taken to task by the author, yawned and said: "Sleep, my friend, is a criticism."

Miss Jeanette Ranking, the first woman representative in Congress, is using her influence to keep cantonment camps clean morally. She recently presented to President Wilson a large number of letters from women, pleading that their boys be kept free from surroundings that would undermine the careful teachings of their homes.

Simon Patten, professor of economics at the University of Pennsylvania, has tried his hand at rewriting many of the hymns of the ages, and the results, says the Minneapolis Journal, are not pleasant to contemplate. "The Son of God goes forth to war" has become "The Son of God goes forth to love." "Holy, Holy, Holy, Lord God Almighty" has become "Holy, Holy, Holy, Creative Energy." "Onward, Christian Soldiers" has become "Onward, Chosen People." "Jesus, Lover of My Soul," which has stirred the hearts of countless thousands, is sadly mutilated, and its spirit destroyed. There is something about an old building, an old piece of furniture, an old hymn, that will not bear reconstruction nor "improvement". It represents a certain era of thought, a certain state of mind. To those sensitive to these things, attempts to change, or improvement, always savor of dishonesty. At the least, it is a laying of profane hands on sacred things. The effort to improve on the past, well says the Journal, is every one's privilege, and even his duty, but to lay violent hands on the work of others, shows a sad lack of taste and a lack of understanding of the fitness of things. Professor Patten may write as many new hymns as he pleases, and none will complain, but let him keep his hands off the old hymns.

People who are anxious to be in the swim often get drowned in pleasure.—Temperance.

Judge John Rosney of the Court of Domestic Relations, Chicago, says: "I do not care what Church one attends, but I do think any man or woman might find time to spend an hour a week to pay reverence to the Omnipotent. Every day I have parents before me, neither of whom attends Church. How can they expect to have any influence on their children's moral training if they themselves do not set the example of attending Church?" Three-fourths of the cases that come before the Judge are of persons who do not attend Church.

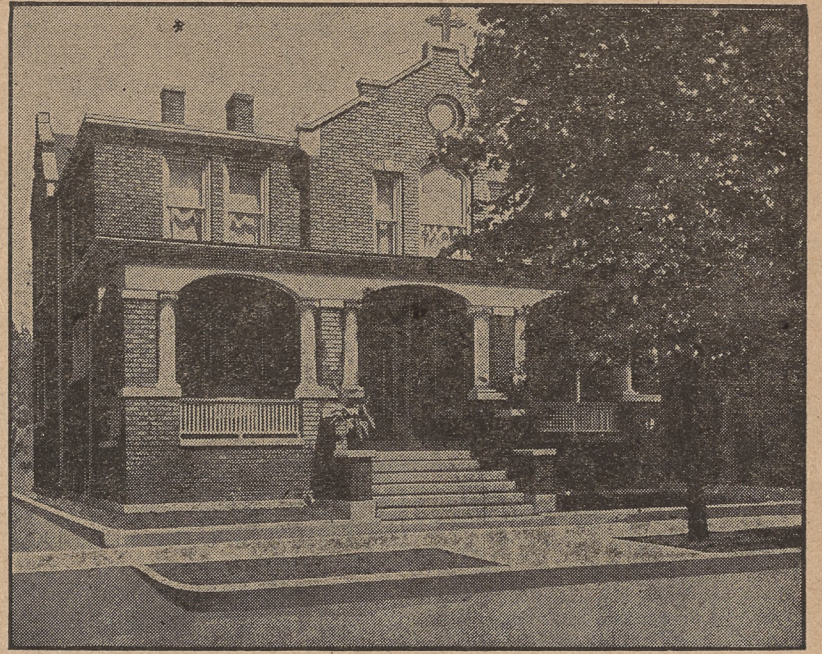
"If that boy don't register, I'll shoot him in the public square, and make a public holiday of it!" declared the father of John Calhoun Allen of Clay County, Kentucky, the other day, in securing his son's release from jail, where he had been sent for failing to register. Knowing the temper of the father, one is not surprised at the dereliction of his son. How true it is, and ever will be true, as asserted by Washington, "The perpetuity of this country depends upon the religious and moral training of the youth."

Out in South Dakota there is a woman who has written to the War Department to "Come and get my husband for your army. He'll probably claim exemption on account of a wife. But he is no good, and doesn't support me. In the army, they'll make a man or a corpse of him".

The following introduction to a communication from the Woman's Committee, Council of Defense, Illinois Division, appeared in the funny column of the Chicago Tribune: "Dear Madam: Mrs. Lynden Evans, Chairman of the Home Preparedness League, has suggested that you will be interested in the conversation movement which we have started. Mr. Hoover, as you know, is very anxious to enlist the cooks in his great con-

NEW MEMORIAL RECTORY

AN ARCHITECTURAL GEM



St. John's Church, Elkhart, Ind., (Rev. William Wesley Daup, Rector) is rejoicing over the gift of a new Rectory by Mr. and Mrs. W. H. Foster, as a memorial to their mothers. The architecture follows that of the Church close by, and is one of the most attractive buildings of its character in the Diocese of Michigan City.

versation campaign, and we feel strongly that this is one of the most practical ways of road saving."

A good story is going the rounds of the press, to the effect that a woman went to the Priest and asked him to speak to her husband, who was "carrying on with the drink".

A few days later, the Priest saw Pat coming out of a saloon. Before he could speak, Pat said: "I'd like to ask you something, Father. What is lumbago?"

Here was a chance to frighten Patrick. "Lumbago!" said the Priest. "It's a terrible disease, and it's brought on by drink, staying out late, and all kinds of riotous living." "May the Saints defend us!" replied Pat. "I was reading in the paper that his Holiness the Pope has the lumbago."

Do not vacate your sittings during the Summer, or give up your weekly pledge, urges the Rev. Dr. Stewart of St. Luke's Church, Evanston, Ill. The Church needs all her strength now as never before. Do not be a "slacker" to the Cross, any more than you would be to the flag. Do not shirk your obligations to the Church any more than you would shirk your obligations to the State!

Dr. Anna Howard Shaw of Washington, D. C., Chairman of the Woman's Committee of the Council of National Defense, says: "I find that women are eager to work, and most interested in finding out how they can best serve their country. There is a growing sentiment, however, against being scolded by every one in regard to saving. We women are much more economical than men. The soldiers have written back to us that they want tobacco. Well, I say, let the men economize on tobacco, and give the boys in the trenches a smoke, if it is going to make them happier and more comfortable. If each man would put aside one cigar a day, the soldiers could have a great time smoking."

The Church is one thousand men short. She has a thousand vacant places to fill, and cannot get the men. The Church would fare infinitely better, and would not be a thousand men short, if parents would follow the example of Hannah and lend their sons unto the Lord. Not only the Church would fare better, but the sons and the parents also. The blessing of being loaned to God for the Sacred Ministry could not do other than shine through the son with the light of blessed benediction on the parents.—Mississippi Church News.

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ARMY CHAPLAINS

The action of the Federation of Churches in recommending that because the Episcopal Church has more than its proportion of Chaplains in the regular army, that therefore, it should not be entitled to any Chaplains in the conscript army, is a gratuitous act of unfriendliness on the part of the Federation, and of unfairness to the Episcopal Church.

From information gathered at Plattsburgh and at Fort Riley the number of members of the Episcopal Church in both of these encampments was larger than that of any other single body, and the percentage of Episcopalians in the camps much greater than that of any other denomination.

It shows that the Episcopal Church is loyal to the nation's call. In return we are informed that our young men are to be deprived of the Sacraments during their life struggle at the front. For the Roman Catholics will not, and the other religious bodies cannot, administer the Sacraments to our men.

The position is most illogical, for the regular army is not the same thing as this national army. Moreover, many of our Chaplains in the regular army are old, for we have had no appointments for several years. Surely the United States should consider the applicants and select the best, as they do in other lines of service.

This is not a time for the passing around of plums to religious denominations, but for the selection of men as Chaplains who will be of real service to the men in time of need. To select twenty men because they are Baptists, or Methodists, or Episcopalians, is to make a travesty of the whole affair.

If the men at the front are going to sacrifice their lives, they ought to have Chaplains who are there, not because they are anxious to go or to draw the emoluments of their office, but because they are the best men to go.

Let us get away in our religion from the idea of political plums to the idea of finding the men who will best serve at the front.

Moreover, we desire to call the attention of those who favor official affiliation with the Federation of Churches, to this new evidence of that body's attitude toward the Episcopal Church.

Why is the Federation anxious to get the Episcopalians out of the army?

Why are there so many Episcopalian Chaplains in the regular army?

May it not be because the peculiar work of a Chaplain in the army is done and has been done by the clergy of our Church, because the discipline of the Church and the discipline of the army are so related that the one is helpful to the other?

At any rate we wish in the name of the young men going out to protest against this recommendation of the Federation of Churches.

A QUERY

The following question has been submitted to us by a prominent layman of the Church, with a request that it be answered in these columns:

"What would be required of one, either in faith or practice, to be an acceptable member of the Church of Rome, which is not allowed to be taught and practiced in the Protestant Episcopal Church of the United States or in the Church of England?"

The differences between the Roman Church and our own may be stated as follows:

(1) The infallibility and supremacy of the Bishop of Rome. This is the parting of the ways between the Roman Church and the Church of England. Of course, if the Bishop of Rome is supreme, every other Bishop is merely his suffragan, and if infallible, the authority of General Councils is nullified.

(2) The doctrine (as necessary to salvation) that the Blessed Virgin Mary was conceived without sin.

(3) The doctrine of transubstantiation, which is a definition of the manner of Christ's presence in the Holy Eucharist in the language of mediaeval scholasticism.

Besides these doctrines the Roman Church has many practices which are foreign to the faith and practice of the Anglican Communion:

(1) Enforced celibacy, established about the year 1000.
(2) Compulsory confession, established somewhat later, in place of voluntary.

(3) The use of indulgences, whereby a sinner, for a cash consideration, may escape the penalties of his sins hereafter.

(4) The adoration of the Saints, which is to be carefully distinguished from the more primitive practice of asking the Saints to pray for us. To address a Saint is a very different thing from asking God that a Saint may care for us.

(5) The use of relics, especially the necessity for a relic in order to have an Altar blessed.

(6) The use of a foreign tongue in which to worship.

(7) Various uses of the Mass, whereby it is made a mechanical instrument for certain objects rather than a sacramental meal in which we worship and are fed.

These differences arose for the most part in the Middle Ages at a time when both religion and learning were at a low ebb, and while not all of them are expressly forbidden in the Anglican Communion, they are foreign to the use of the Primitive Church, to which use the Anglican Communion attempted to return.

Some of them may be defended theoretically by the doctors of the Roman Church, where the theoretical defense has very little relation to the practical use of these practices in Roman Churches.

THE STORY OF THE CHRISTIAN CHURCH

A PROFITABLE EXCHANGE

If you had visited Europe about the year 750 A. D. you would have found religion and civilization at a very low ebb.

In Italy there was the Papacy, claiming much but possessing little, and that little threatened by the Lombards.

In France a king who was a mere puppet, and a mayor of the palace, Pepin, who was the son of Charles the Hammer, and who really governed the Franks.

It was not strange that the Pope should appeal to Pepin for aid against the Lombards, and that in return Pepin should appeal to the Pope for him to sanction Pepin's receiving the crown from the Holy Father.

This was what took place, and it was this exchange of temporal and spiritual gifts which laid the foundation for the temporal power of the Mediaeval Papacy.

So Pepin defeated the Lombards and gave the cities which he wrested from them to the Pope, so that for the first time the Pope was in possession of Papal States. Of course it made no difference that these cities really belonged to the Byzantine emperor, from whom the Lombards had taken them. Nor did it make any difference that the crown of the Franks did not really belong to the Holy See. Each gave to the other what was not his and they became most excellent friends.

A GREAT KING

The son of this Pepin was none less than Charlemagne. And when Charlemagne came into power he again defeated the Lombards, who had again become troublesome; and confirmed the gift of Pepin, adding to that gift other cities.

A GREAT FORGERY

This is known in history as the Donation of Constantine, and it further entrenched the Papacy in its temporal power.

But for fear it would seem as though Holy Church owed its temporal power to a Frankish king, there was invented and properly authenticated a document known as the Donation of Constantine, which forgery was not successfully exposed for six centuries, to the great advantage of the Papacy.

What was this document which was executed about this time? It was that Constantine was cured of leprosy by Pope Sylvester; that in gratitude and in consideration of the superiority of spiritual over temporal affairs, that Constantine had relinquished Rome to the Pope, had allowed the Pope to wear a golden crown, to ride on a white horse; had given the Lateran Palace to the Pope and endowed the Roman See with all the provinces of Italy and the western regions. Its purpose was to deprive the Franks of any power in granting temporal power to the Popes, Pepin had merely restored to the Pope that which was his own.

In an age destitute of scholarship, this forgery was successfully put over, and in future controversies between emperors and Popes became a useful document to discredit the power of emperors.

A GREAT CONTROVERSY

Charlemagne, however, was too great a man to be awed by any such document. It was laid up in the Roman Archives for a more propitious occasion. For Charlemagne never hesitated to govern Popes, and in the matter of the iconoclastic controversies he asserted his kingly power against the Papal will.

This controversy was over the use of images in public worship, and began in the Eastern Empire, when Leo the Isaurian forbade the use of images in the Churches. It created a tremendous upheaval in Byzantine and caused the setting up and putting down of emperors.

Charlemagne espoused the cause of the Iconoclasts and, although the Pope favored the use of images, he succeeded at the Council of Frankfort (794) in condemning the use of any kind of adoration toward images. But the Pope, Adrian, did not break with the emperor over this question, as Charlemagne was too useful an ally to the rising Papal cause.

CHARLEMAGNE

was a great emperor, and devoted his life to the cause of letters and of religion. He created a great empire and thoroughly established the supremacy of the Frank in Western Europe, and with it he extended the influence of the Roman See, which he greatly respected, but to which he never gave any such deference as was claimed later by Roman Pontiffs over the weaklings who succeeded him.

BONIFACE

There was another influence in the eighth century that tended to establish the Papal control of Europe, and that was Boniface, one of the greatest Missionaries of all time.

Boniface was an Englishman, the product of the Golden Era of English Christianity. Leaving England he worked as a Missionary the confines of modern Germany, and converted many of these tribes to Christianity. He became impressed with the order of the Roman See as contrasted with the disorder outside thereof, and became a devoted advocate of the Roman claims, and established several Bishoprics.

At this early day, a Bishop sent out by the Pope was required to take an oath that he would defer to the Roman Pontiff and resist all who opposed the See of Peter. In this way Rome added each missionary conquest to her domain, and so bound the Bishop that he was powerless to assert his independence.

It is needless to say that a power which depended upon forgery and oaths was not a well recognized tradition of the Primitive Church. The Roman See established its power by very worldly agencies, such as the Rescript of Gratian, the Donation of Charlemagne, the forged Donation of Constantine, the Suburban Oath required of each Bishop, and the worst is yet to come.

A Timely Warning

Editor THE WITNESS:

I have no doubt that the Church press and even the pulpit, as every other means of reaching the public ear, owes a duty of patriotic propaganda to the country. But there seems to be danger that some who represent the Church and religion may, in the rhapsodic expression of patriotic eloquence, put on record some fanciful statement which may in future be used against Christianity, as representing novel and, in some instances, heretical teachings. In an article on "The Three Flags," in the last WITNESS, is a phrase or two which seems to me to be open to this danger. The writer says:

"Blood poured out so (in defense of mankind from tyranny and bloodshed, and for the sake of others) is not the blood of Abel crying for vengeance, but the blood shed for humanity, washing away the sins of those who shed it, offering a life purified by the sacrifice of itself." And a line lower the apparent implications of these words are made more definite by the quotation: "Their sins are forgiven for they loved much."

If this line is, as I assume, simply one which escaped the close scrutiny of the writer, having his thought on a poetic representation of the symbolism of the flag, then it ought to be repudiated or amended. But if—which I cannot conceive—he meant what it would seem to "the man in the street" to plainly say, viz.: that after teaching for centuries that the blood of Christ crucified is the only blood which can wash away the sins of man (whether of those who shed it or of any other), the Church now holds that the most polluted and wicked soul of a man who is killed in the battle for liberty is thereby purified and goes into the presence of its Maker clean and justified, then the whole conscience of the Christian Church should protest against such teaching. It is precisely the same as the Mohammedan teaching that the soul of every man who is killed in battle for religion or country goes straight to the inner paradise of that religion. If this is to be told to our soldiers then they will say: "If we are saved by the fact of death in battle, why send us Chaplains? Why preach repentance? If we die we are saved anyhow, and if we live we will have time for repentance and reform after we return home." We have read much of the horrible moral conditions surrounding some of the training camps; of thousands of soldiers sent home without ever seeing a battlefield, ruined in health as well as character. Does "a life purified by the sacrifice of itself" mean that a man who has ruined the character and very likely the soul as well as the life, of some innocent girl, leaving her the mother of a fatherless child, and who goes unrepentant into the presence of God, has by that bloody death, left behind him the stain of that sin worse than murder? It is true the Word says: "Greater love hath no man than this, that a man will lay down his life for his friend," but it nowhere says that by so laying down his life for a friend, or for his country, or even for his enemy, his soul will be purified or his sins washed away in his own blood.

Many years ago John Hay wrote a ballad of a burning steamboat and the heroic death of its captain, ending with this strange theology: "He is not going to be too hard on a man who died for men," and a protest went up from all over the country. But the doctrine set forth in the above quotations is even more objectionable.

Very truly yours,

S. D. PALMER.

We are beset by two evils, opposite in character, but alike in result: one is frivolity, the other despair. The first tempts us to treat life as a jest, duty as a dream, and God as an intrusion; the second drives us to think life as a blunder, duty as a tyrant, and God as fate. Deliverance from both these evils is gained by a vision of the bare truth of life, that is, a vision of God.—J. Clifford.

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."

WHAT THE CHURCH TEACHES REGARDING THE REAL PRESENCE

No. XXIX

The Prayer Book teaches the real presence of Christ in the Holy Communion; the real reception of Him by the worthy receiver. There is a real and supernatural grace communicated by the sacrament, and it is defined by the office as "receiving," "eating," "feeding" upon the "Body and Blood" of Christ. Leaving aside for the present any consideration of the nature or manner of the Presence, whether in the elements or in the service as a whole, let us consider only the fact of the presence to the man who rightly receives. Hooker says that in his day (1590) there was "general agreement concerning that which alone is material, namely the real participation of Christ and of life in His Body and Blood by means of this sacrament." "It would be better to meditate with silence what we have by the sacrament, and less to dispute of the manner how." Today many Protestants deny the fact, and make the Lord's Supper merely a reminder to us of the fact of His death. This conception, although widely spread, is distinctly contrary to the official standards of the larger and older bodies in Protestantism. It marks a distinct relapse from the high position which they originally took, and even today is probably less generally taught than is commonly supposed. It is the conception of the average uninstructed man.

Prayer Book Teaching

The Prayer Book is very clear in its teaching, and its doctrine is the same as that of the Church Catholic, that Christ himself is present and is received in this sacrament. We pray that "our bodies may be made clean by His Body, and our souls washed by His most precious Blood." We pray that "we and all others who shall be partakers of this Holy Communion, may receive the most precious Body and Blood of Thy Son Jesus Christ." After partaking we thank God for having fed us with the Body and Blood of Christ. There is no room for doubt that the Prayer Book teaching is that we have more than a reminder of Christ's death: we receive in this sacrament the risen living Christ.

Comfortable Doctrine

It is this conception which gives to the sacrament its great value. It becomes food for the hungry, nourishment for the faint, strength for the weak, cleansing for the unworthy. The test for worthy participation is not consistent and pure living, but the desire so to live.

The invitation is, "ye who do truly and earnestly repent—and intend to lead a new life." Such an exhortation could not be given unless the Church did teach the Real Presence. What value in steadfastly purposing to lead a new life, when the strength to do so is not in us? Our purposes do not remain steadfast; our own strength has proved inadequate. But the Prayer Book makes that utter need of Christ, and our own desire for Him; our justification in coming to Him in this sacrament, in which He offers to come into our hearts to give us just the strength we need.

"He That Eateth Me Shall Live By Me"

The only food our bodies can use is organic food; the seeds of plants or flesh of animals. No man can live on inorganic food; he must have as food that which some living thing has prepared. So we cannot live spiritually on inorganic elements, on theories, or doctrines, or ideals. The Law could not save, Christ alone saves. Eating Christ is partaking of Him, of His Divine-human Nature. The "flesh" of Jesus Christ is the human nature which He took of the Virgin Mary, and it is the point of absolute union between God and man. That "flesh" is our supreme need, because our own nature has failed us, and God gives it to us in this sacrament. This is a mystical conception if one chooses so to call it; but mystical only because too big and too vital a truth to be adequately expressed in human terms. But the fact of such participation in the Incarnation is abundantly experienced by every faithful receiver who comes desiring it. J. H. Y.

What of the Future?

No perplexity is more haunting than that of uncertainty. Our hope and confidence must be based on a more solid ground than conjecture. What of the future? This question is troubling every department of life, every

prospect is rolled as we try to look beneath the disturbed and turbid things of our day. The rapidly shifting events of the times leave behind a world disorder and confusion. Men are asking, with hope deferred and almost sickened despair, when will this deadly strife, which has drawn countless millions into the harrowing maelstrom of suffering, sorrow and death, come to an end? All our troubles, however, will not cease with the war. There are economic, moral and religious problems which loom large and press hard for solution. When the war comes to an end, shall we have peace, or will it mean only a transfer of conflict to bloodless fields, where strife and competition mean continued struggle, extended hate and relentless aggression? The restlessness and uncertainty which fill the world today rob us of our peace. What will the future disclose?

This same spirit penetrates the religious world, and men are letting it permeate them. They are forgetting the old landmarks and the ancient, accredited standards, and all life seems either a transition or a revolution, as we wait for the fog to lift and the clouds to clear, so as to get our bearings. We are sailing too far by dead reckoning. In that case, we do well to ask, what of the future?

All are not swept away or carried off their feet by the inrush of new conditions, by the unadjusted prosperity in the land, which threatens old standards and long established ideals. To them, God is still their Guide and their reward. There is no peace in the world in the sense of no danger, no struggle, no concern. Peace may be as searching a test of character and manhood as war. Individuals and nations which are able to battle with conditions of peace become as strong as nations which engage and emerge from war. It takes as much character to face prosperity as to meet adversity. It is a new battle to meet the allurements of peace and prosperity, and not to yield to what is not wrong in itself, but wrong only as an end—the purely secular and material side of life. In time of war or in time of peace, there are those who are not ashamed to trust in Providence, who, in quietness and confidence, heed the words, "Be still, and know that I am God." For them, as for others, the future may have its problems, but it is not filled with alarm, and they are not crossing all their bridges before they come to them.

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, now 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 nor outworn. It is our ideals which are changing with our conditions. If this 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 lost 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. They are neither assets nor encouragements; they share no work, support no cause, engage in no struggle, and add no strength. They would be offended to be called Christian "slackers." In the countries now at war, if a man counted for no more and contributed as little to the needs of his country as these people count for or strengthen Christianity, he would be called a "slacker," 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, telephones, 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 human 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 shall hardly need to think of it,' and he buried himself in the Sunday newspaper."

What of the future? Continued hopefulness to all who keep their 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 ask, "If I am confirmed, why?" No one can answer these questions for another; he must answer them in and for and to himself.

Let us not think that enquiries such as these are unusual or unnecessary. Can we answer these questions for ourselves? May it not be that example and influence have somewhat suffered the cold and careless to drift because we ourselves are uncertain, or else our enthusiasm was not aflame? Are we enough different to make the difference either an attraction or worth while? The future will be bright with hopefulness when to Christians themselves Christianity is the first thing in the world, and when they realize that there is only one limitation in its effect, and that is to only half live it. "When ye are converted, strengthen the brethren." This is true: "To be a Christian makes more Christians than to preach the Gospel." We need deeper personal interest in one another, and closer fellowship, to make all Christians kin. Something is wanting among us when in some parts of the world Social Democracy seeks a substitute for Christian fellowship, and ends in enmity to the Church.

If, all together and whole-heartedly, in lasting faith and whole-souled enthusiasm, Clergy and people live up and live out their Christianity, then the problems will fade into opportunities and the promises of God become sure in an era of Jesus Christ, where, though difficulties exist, "as our day, so shall our strength be." That is the answer to the future.

Sin

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the stench of an open sewer with a flask of eau de ce cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanness of the sin is only daintily concealed. Well, now, if the Holy Lord is to forgive our sin, it must be in some way that will not make light of it. However He may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the Holy Lord made sin less awful by the manner of His forgiveness, what an awful world would this become! It is at the Cross of Christ that we see what Divine forgiveness has cost. At the Cross the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. Jowett.

Duty to man is imperative. This duty is both individual and social. It begins with the individual and reacts with the social. The whole may be summed up in a few Scriptural principles: (1) As far as in you lies live peacefully with all men, and as you have opportunity do good to all men. (2) Love your neighbor—Jew or Gentile—as yourself, not more than yourself. (3) Love your fellow-Christian, those of the household of faith, as Christ loved you.—Exchange.

"He Is a Christian"

The wife of a Japanese judge, in Kioto, visited a hospital there to see a young man, a friend of her husband's, whose university career had been cut short by a sudden illness requiring a severe operation. She found him in great pain and despairing as to his education and his future. She could give him no comfort; but in the next bed lay a man, in much greater pain, after a much worse operation, which had not been successful. This second patient was sure to die; his days were numbered and he knew it. Yet not a moan escaped his lips, and every now and then, weak and in agony as he was, he spoke such words of cheer and love to the young student that he was able to comfort him as no one else could.

"He is a Christian," said the nurses, in explanation.

Farther down the ward, on another visit, the judge's wife came across a patient who was in delirium most of the time, and would talk about his most private affairs. The other patients and even some of the nurses wanted to listen; but the nurse in charge quietly kept her hand moving up and down gently on his lips, so that only incoherent snatches could be heard.

"She is a Christian nurse," explained the others.

The judge's wife had read many Buddhist books, but found no help in them for the desire of her soul to be purified. Now, with the thought of these two Christians in her mind, she went out and bought their sacred book, and began to read it half an hour every morning, getting up early so as to have a quiet time. It was not long before she herself became a Christian, and now she is witnessing for Christ as bravely and lovingly as she knows how.

"Ye are our epistle . . . known and read of all men." Was it not so in the hospital wards of Kioto? Is it not so everywhere, if one stops to think?—Forward.

This Life and the Next

It has become almost a habit, and a very cheap one, to disparage any reference to the life to come. Such references are regarded as weak, other-worldly, effeminate, unpractical. It is regarded as belonging to a certain type of men and women who spend their lives at spiritual conventions, but as altogether unfitting or unnecessary for men and women who are rubbing against the stirring life of this rough-and-tumble world. To me the effeminacy is all on the other side. To shut out tomorrow and to refuse to take it into one's thoughts and plans is about as wise as it would be if a man should build boats up the river and pay no thought to the great ocean beyond, where on the morrow his boats must founder or ride triumphant. The wise builder of sea boats studies the larger waters for which the boats are intended.—Jowett.

The Creature's Debt

Do I owe God anything? I do. First, I owe Him a little of my LOVE, in return for His love of me. "Thou shalt love the Lord thy God with thy whole heart," He says (Deut. vi:5). If I lavish all my affection on creatures and none on the Creator I am mortally stingy with my love.

Second, I owe Him a little of my time, in return for the time and eternity He gives me. Foreseeing that I should be tempted to squander all my time on self, my Savior complained: "Could you not watch one hour with me?" (Matt. xxvi:40). If, in spite of His command, "Remember that thou keep holy the Sabbath day," I spend all my time on self, and refuse my Lord one hour a week or so of public worship, I am mortally stingy with my time.

Full Measure

Neither should I give my Lord short measure at this service, by entering late or leaving early. In one of His warnings He orders me to give "good measure, and pressed down, and shaken together, and running over. For, with the same measure that you shall mete withal, it shall be measured to you again" (Luke vi:38). Can I expect a full bushel of reward in the next life if I cut off a peck at the beginning and a peck at the end of a Divine service? No. The measure I used toward God was a half-bushel; and thus my deserts should be. Therefore I will offer my Lord a complete service, an undivided heart. If I refuse to do this, I am mortally stingy with my worship.

At the Gate

REV. LOUIS TUCKER

"Master, will they come soon?"
The eager spirits stand
Within the great white gate,
At entrance to that land;

And as the King returns
From earth they ask one boon
Of knowledge of their friends,
"Dear Lord, will they come soon?"

"Yea, soon," He says to some;
To some, "A little while";
To others, "Very soon";
And then to some, with smile,

Which joys in their great joy:
"Stand but a breath and wait;
One cometh even now."
So watch they at the gate.

There is a little sentence in one of St. Paul's letters which seems to me to convey an exceedingly grateful appreciation of the friendship of one of his fellow-believers. Paul had been arrested and thrown into prison, and it is evident that the prison walls had thrown a cloud over his character, and even many of his friends kept away. They did not like to be seen going to the prison, or having anything to do with the men and women who were held captive within. But there was one man who dared anything and everything that he might minister to his imprisoned friend. They might say what they pleased, or think as they liked. His purpose was bigger than his peril, and his love was stronger than his fear. He was determined to go to the prison and see his friend. And this is what the Apostle says about him: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain." That is a most loving eulogy; indeed, one of the loveliest tributes I know, even in the sacred Word—"He was not ashamed of my chain." "I was in prison, and ye came unto Me."—Jowett.

The one Divine work, the one ordered sacrifice, is to do justice, and it is the last we are ever inclined to do. Anything rather than that. As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice; it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice for this main reason: that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not), and you will come to love him. It is all very fine to think you can build upon charity to begin with, but you will find all you have to begin with begins at home and is essentially love of yourself.—Ruskin.

The mantle of Divine Providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite watch-care God is so vigilant of these least things, will He be unmindful of man, whom He has made the crown and glory of His creation? If He clothes with the beauty of the lily the vegetation of the field which today blooms and tomorrow burns, shall He not much more clothe us who are made in His likeness?—Biblical Recorder.

Truth is, we need some more of that good old-fashioned belief—the kind that told Columbus a wonderful land awaited him—the kind that showed Galileo the stars before he saw them. The courage of their convictions was always there; the rest followed as a matter of course.

We don't arrive because we never start. Then we choose to justify our lack of belief with what we term our super-intelligence. The Universe smiles—Eternity chuckles—and Time speeds the day when belief shall have set our feet on the ground; and when knowledge, born of belief, shall make clear the Chart that maps the Way.

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

The poets set to music what other people feel but cannot express.

THE CHILDREN'S HOUR

THE DEATH OF PAN

By EVA LEE MATTHEWS

In the old days, when all the world was young, the fairies were just as big as we are, and they used to play with human beings quite freely. Often they were seen at play—all kinds of fairies there were. Those who lived in the tree were called dryads, or hamadryads; those who lived in water, the fountains and rivers and sea, were called nymphs. A good many mortals, from time to time, slipped away from ordinary human responsibilities into fairyland, and, according to their motives or their former life, they became satyrs, or centaurs, or mermaids, or undines. In all cases, they had to relinquish their souls—they bartered future immortality for the present, and rather earthly, immortality of fairy life. And how hard it was to win back their souls you may find out from reading the story of Undine, by Fouque, and of the Mermaid, by Anderson. But very few ever cared to get their souls back. They led merry, irresponsible and immortal lives in fairyland, untroubled by conscience or any remembrance of God. The King of Fairyland was named Pan, and a jolly king he was, piping sweet music for the gay dances of his fairy folk, and ordaining that none of his subjects should shed tears.

In case of terror and pursuit of a nymph by a satyr, he would good-naturedly turn the nymph into a waterfall, or a rose bush, and laugh at the surprised face of the satyr, till he had to hold his sides to keep from bursting. Oh, he was a merry king, and all the fairy folk did whatever he bade them, and fairyland was a beautiful place, full of music, and dancing, and play. If there were lessons, and it was whispered sometimes that King Pan was the great teacher of the magicians, and witches, and astrologers, those were all behind locked doors, and no one but the pupils themselves, mostly humans, though sometimes fairies would learn magic, too, were admitted, and they only one by one, and sworn to secrecy. If Pan taught magic, as I have been told he did, he never seemed to care what his pupils would do with it, or how they would use it. He himself did not use his powers of magic to hurt human people, but he did not seem to mind if the people to whom he taught it did. That was their look out, he thought—and if humans made war on humans, however they might do it, was no business of his, and he went on, whistling and merry, while Circe, the wicked witch, turned men into pigs, and sirens sang men to their death. Pan sometimes dressed very gorgeously, in robes made of exquisitely dyed and embroidered fabrics, sometimes very simply, with only a tunic of green leaves and a wreath of flowers on his head. He had mines of silver and gold and gems, with a race of slave fairies—or perhaps humans who had come to fairyland and been used as slaves by King Pan, who was autocratic and capricious. These diggers under the ground were called gnomes, and Pan, to keep them contented, used to let them decorate the caves they excavated, and where they dwelt, never coming up to the light, with the precious metals and stones they were forever mining for, and would laugh in scorn at those who bartered sunshine for the hidden gold.

Many centuries passed away, but centuries do not count for much in the life of a fairy, and there had been but little change in fairyland. Pan was growing perhaps more of a tyrant with the long exercise of undisputed power, but his rule was not questioned, and the fairies obeyed him gladly, and felt, indeed, that their happy existence was due to his power and his will. Then came strange premonitions of change. A little bird flew to Pan one day and told him that he had seen a bright and glorious angel, far more beautiful than any of the fairy tribe, one, doubtless, who had come from heaven, in talk with a young virgin drawing water at the fountain, and he had heard the angel tell her she should be mother of the Universal King.

"So, Pan, you will be king no longer. You, too, will have to do homage to this Anointed One of heaven," trilled the little bird. Pan heard with a glowering brow. His kingship had been undisputed so long, he did not want to give it up to another—however great, or wonderful, or holy. But what could he do? The

Child was to be born in a land which for ages had excluded the fairies. Neither Pan himself, nor any of his nymphs, nor dryads, nor underground workers, could go into the land, which had an invisible barrier around it; but any fairy attempting to pass through heard the words, "Holy to the Lord", and unseen hands pushed him back.

In such a land, the Child would be quite safe from Pan and his crew. But no such barrier existed for the birds, and so he sent them as his messengers to bring him word of what happened in the Holy Land he could not enter.

By and by news came to him. An owl, flying by night, had seen shepherds hurrying away from their flocks to find a wonderful Child they were talking about, that angels had told them of. Then a hawk flew in and said three wise men had come from the East country, asking for the wonderful King of the Star. Then a little robin flew in, with his breast all splashed with the blood of babies, slain by the wicked tyrant, Herod. The bird was almost sobbing as he stammered out the dreadful tidings.

"Has the King Child perished?" then asked Pan. But the robin could not tell.

Then an eagle flew to Pan, and said:

"I have seen the Child. His mother fled with him by night, and they have crossed the borders of the land and are entering Egypt."

"What was done to the King Herod, who tried to kill the Child?" asked Pan, in a strained voice.

"Nothing," said the bat. "I was hanging to the eaves when King Herod gave his orders to his soldiers to spare no man-child, but to make sure of killing every one in Bethlehem. And I was there when the soldiers came back and reported every man-child in Bethlehem was dead. And Herod only looked pleased, and gave them gold. And no harm came to him at all."

Pan looked meditative—

"Nothing was done to Herod, though he tried to kill the Child. Why should I fear, then, since I only plan to steal him, and bring him here to fairyland, and keep him a child always? I do not mean to hurt him. Indeed, in fairyland he will be quite safe from the wicked King Herod, and all the others that want to hurt him. Indeed, I believe he will be glad to have me steal him, and keep him in a beautiful and happy childhood." Such was the tenor of his thoughts, but he did not say anything to the birds. He noted, however, that the doves had brought him no word.

"I will exile them from the trees," he said. "Let them find their homes among men, or in the rocks. They shall have no place in my fairyland."

He whistled to his great wild swan, and, mounting on its back, "To Egypt," he said.

Over the blue sea, dotted with green islands, he flew very swiftly, and it was not long before he found himself looking down upon the yellow plains of Egypt. Going more slowly now, his keen eye, searching carefully, at last lighted upon the object he was seeking—a little party of three, going slowly in the rapidly failing light, a woman, carrying a baby clasped to her bosom, riding on a donkey, led by a grave-looking man. Pan knew it was the party he was seeking by the involuntary homage his heart was paying to the Child. Never had he felt so before any human being hitherto, and he tossed his head angrily at the thought that if he brought him to Fairyland he might lose his kingship after all. The swan, obedient to the undesigned touch, flew fast, and he lost his little party for a time, but circling back again, and descending slowly, he found the little group encamped for the night. In the shelter of the huge stone Sphinx, in the desert, they were camping, right between its huge forepaws, resting on the sand. A small fire blazed in front of them, its flickering light playing upon their weary yet singularly peaceful faces. Pan watched them as they completed their preparations for the night in that most singular of resting places, and in the protection of the Great Asker of Questions quietly slept the Answer to all the Riddles of the Universe.

The sleeping Child was laid upon a shawl, the mother slept beside him, and Joseph watched in anxious care beside the fire. But Pan stepped lightly in the dark, just outside the circle of light thrown by the fire, weaving a magic spell of sleep, so that gradually the man by the fire nodded, and then slept profoundly. Then the fairy king, still treading lightly, entered within the charmed circle, and lifted the Child in his arms. But as he looked into the face of the Child involuntarily, he saw, to his amazement, that his spell of sleep had no effect upon the Child. With wide-open, questioning eyes, he was looking at him, and Pan felt that he read the purpose of his heart. Abashed, he stood a while with the Child in his arms, then shaking his head resolutely, he turned toward where his swan was waiting for him, resting from its rapid flight. But ere he reached the outer boundary of the circle of fire-light, a star shot down from the blue vault of heaven, and a being of terrible brightness stood before him.

"Child of earth," said the star-bright being, dost thou come near to the Holy One only to steal, and to refuse the homage of thy pervert and careless heart? Into that rebellious heart I plunge the spear of light. Thy reign is over. Thou must die, because thou hast dared to measure thy strength with the King of Heaven and Earth. No more may thy race mingle with the sons of men. Smaller and smaller shall they grow, as they gradually vanish from the earth, which has so long been their playground."

He took the Child from Pan's nerveless grasp, and at the same moment a sharp pain stung Pan to the heart.

"It is Ithuriel's spear!" he cried, and staggered over to his swan, which rose with him into the air and carried him back to his beloved gardens of Greece. But it was a dead Pan he brought back to the waiting fairy world.

* * * * *

It is said that a ship was sailing close under the cliffs of Tarentum that night, and those on board were astonished and filled with fear to hear a great wailing and sobbing, and through the noise of lamentation these words were clearly heard:

"Great Pan is dead! Great Pan is dead! Great Pan is dead!" and so the sound of sorrowful lament swept by, and all was still once more.

But from that day, the fairy folk became invisible to man—a barrier had come between—and gradually they grew less of stature. In the middle ages, the records show, they had dwindled to but two feet in size, and in these modern days they have shrunk to scarce an inch in height. Only the tiny flower fairies are seen, and they rarely, for the fairy race is rapidly vanishing from the earth. Great Pan is dead! and fairy folk are but a dying race.

Tennessee Notes

The Convocation of Middle Tennessee met in St. Barnabas' Church, Tullahoma, the Rev. D. I. Hobbs, Rector.

The sermon was preached by the Rev. A. C. Killeffer. The instructions were given by the Dean (the Rev. Dr. H. J. Mikell) and by the Rev. Charles T. Wright. The topics—"Church Finance," and "The Open Forum"—were discussed by the Rev. P. A. Pugh and the Rev. G. I. Hiller.

Missionary addresses were made by the Archdeacon of East Tennessee (Mr. Claiborne) and the Rev. George O. Watts.

A resolution was passed congratulating the Diocese of Atlanta on its selection of the Rev. Dr. Mikell as Bishop, the news of the election arriving while the Convention was in session.

The Rev. J. C. Kichner has assumed his duties as minister in charge of Holy Cross Church, Mt. Pleasant.

The Rev. H. F. Keller has assumed the charge of St. Mary's Church, Fayetteville.

The Rev. E. M. Bearden will continue his studies at Sewanee. He was ordered Deacon on June 5th by the Bishop of Tennessee.

On St. Peter's Day the Woman's Auxiliary of St. Peter's Parish held their annual missionary service, at which time the Rev. A. C. Killeffer was the preacher. After the service all gathered socially in the Parish House. The clergy and congregations of the city united in congratulating the congregation of St. Peter's on their new Parish rooms.

WAYS TO HELP THE KINGDOM GROW

THE WAR AND THE LAD

Someone in the Church Herald of Florida writes as follows:

"The war is now here and for how long no one is rash enough to venture to predict. Our country is in it and as far as we can see she will be in it for some time. Our young men have been called to register, and they have responded by the millions. It is not improbable that a million and a half of these will be called out. They must go to the front and before going they must be gathered in great training camps. How many will return to us God only knows.

"Now the great question before us is, What will be the moral and spiritual condition of these young men going into the struggle that may end their lives? Or, What will be the condition of those who come out? The Church must to some extent answer this. Wherever these men are encamped in a community the Church must make every effort to care for them; not in a cold perfunctory way but with real genuine sympathy. These men away from home will of necessity be lonesome and homesick and they will long for companionship, and if they cannot get the right kind of companions, they are going to have some even if it is the worst."

Something like the above has been said and written many times since the war began. Here in America, since America entered the war, we are all standing for the general sentiment and principle involved. Each man and woman, it is safe enough to say, is ready and desirous to make things as clean, as comfortable and as salutary as possible for the young men upon whom our national existence and our personal well-being depend. It is bad business for all concerned when some one of our young men comes back with a shattered body. It would be even worse business for all concerned should any of them come back with a shattered or degraded soul. Supplies in enormous quantities have been sent by us across the water to the soldiers of other armies. Supplies in still larger quantities will go across to our own men. These supplies all have and doubtless will have reference principally to the body. The soul matters are largely left to the Chaplains and the Y. M. C. A. The former make but a drop in the bucket—there are too few to too many. The Y. M. C. A. headquarters is a well swept and garnished place for the men who care to resort thither. But the weakness of the Y. M. C. A. is two-fold. It has no power to compel men to come in and it has nothing of particular help for their souls after they do come in. The Young Men's Christian Association is really the Young Men's Fraternal Association. It is a splendid institution, well worthy of the support of us all. Odd Fellowship is a splendid institution. But the point is that in neither the one nor the other does a man get anything but clean and wholesome surroundings with good fellowship and some imported speeches occasionally upon religious subjects from one angle or another. The men who don't attend do not get even this much of benefit. To place a Y. M. C. A. tent in the middle of a camp for the sake of salvation is to place a soup kitchen in the midst of the sea for the sake of navigation.

To attempt discrediting the Y. M. C. A. is far from our intention. Thank God there is such an institution and thank Him also that its directors have had the initiative, the push and the means to do what they are doing. But let no one suppose that the camp movement of the Y. M. C. A. is competent to take care of the spiritual needs of the camps. The Y. M. C. A. itself would probably be the last to make any such claim or to entertain any such hope.

As to the Chaplains, as said before, they are too few in number and besides that, many things are expected of them by the military authorities other than attention to the Father's business. They used to serve as regimental postmasters and it is likely that they do yet. If there were ever a situation where thoughtful, prayerful, resourceful, earnest and continuous effort on the part of those at home for those away were needed, that situation is now and here. There is much that is needed that we cannot possibly do but when the inevitable war wreckage begins to litter our own shores, may it be that in our mournful contemplation we shall have, at least, this support—the consciousness that we have done what we could.

WESTERN MASSACHUSETTS

The Rev. Marshall E. Mott, Rector of St. John's Parish, North Adams, has placed at the disposal of the general Missionary of that Diocese the services for a month of his Parish Visitor, Miss Harriet E. Lines. Miss Lines began her work in this field on July 4th and with the other women helpers will call from house to house in town after town upon the people previously attached to the Church through several years of this kind of work. Not only upon such do these visitors call but also upon every family in those districts remote from the Church in order that they may carry to them the Christian message, give them the Christian call and attach them to the Christian body. One result of this kind of work is to bring each year to Baptism some 125 or more persons together with very much that Baptism does and should mean.

There are a good many families in many Dioceses that nobody knows anything about that are fit for and worthy of the Church's solicitude. It is not always easy to reach them for they are largely unknown, distances are great, going is frequently bad and above all, the laborers are few. To receive gratis the services for a month in this field of a trained worker is no small advantage and St. John's Parish may have this for its pay—the consciousness that it is doing one of the most practical and helpful things ever done in this Diocese for the solution of the home, rural missionary problem.

TO GROW OR NOT TO GROW

Bishop Johnson of Los Angeles in his recent convention address felt constrained to speak as follows:

"The Church cannot escape the legitimate consequence of growth. She, too, in every city and town and hamlet, has had to provide for this expansion, and she has been doing so. I know what this means as well, if not better, than any man in this assembly, and when at a recent meeting of one of the Convocations, a well known man asserted upon its floor that the Church was asked to spend a tremendous amount for Church development, I said,—'Yes, * * * but, if we fail to meet the demands of the Missionary Committee made known in its budget, we have but one alternative, and that is either to stop work in some of the fields already occupied, or to reduce stipends of our Missionaries.'"

This passage was intended for his own Diocese but it is a clear statement of a general truth. There can be no costless growth of anything. There can be no costless growth of the Church. Individuals can evade payment but the organization cannot. The evasion of A means a double charge for B. If B will accept it A may still glory in the statistics of victory. If B declines to pay more than his own share the victory shrinks to the drawn battle of self-preservation. Should B default altogether as A did there would presently be no statistics of any sort except those appearing on the monument to our memory. The question is not shall we pay? but shall we grow?

NO REGRETS

Somewhat along the same lines is the following from the South Dakota Churchman and attributed to Senator Hoar. It is nothing more or less than a simple statement of the decent truth that a man should pay his just bills whether or not they can be collected by law. Senator Hoar seems to think that there is a law in the case for he refers negatively to a penalty. There are few of us who have not looked upon "regrets" here and there which the bearers thereof would not gladly exchange for a fine or a term in confinement. The Senator says:

"The men who need public and social worship will never as a rule seek it unless the men who think they do not need it set the example, and join in it. There is, in my judgment, no more commanding public duty than attendance at Church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended Church constantly through life or who brought his children to Church in their youth, or who was taken by his parents to Church in his own youth, who regretted it as he looked back."

BEST THING OUR AUXILIARY HAS DONE

The subject assigned for this article cannot be followed for the best thing in our Diocese is not yet finished. It is the uniting of the Churchwomen of the fifty-four Parishes that are scattered about in thirty-four counties into the Church Woman's Federation, which is the Woman's Auxiliary. The women of twelve Parishes have federated. These twelve groups are taking for their motto a "Branch of the Auxiliary in every Parish." Then will be developed a real Diocesan consciousness. In fact this will be realized before all Parishes are represented, for the united effort will bring all the women closer, will produce interest in each Parish for each other Parish. Then the spiritual life of the Diocese will be felt and Churches will be organized in the twenty-six counties in the Diocese that now have not the privileges of the Church.

Auxiliary to the Board of Missions. That is what the Woman's Auxiliary is. Every member is a Missionary. The special field for the women of the Diocese of Springfield is their own Diocese. It is their work to make the Diocese strong, for the Church is no stronger than the weakest Diocese. In proportion as new Parish Branches are organized is the Diocesan Auxiliary better able to contribute to General Missions, to the United Offering, and to special calls of the Board.

The big thing the Auxiliary is doing for the Diocese of Springfield is federating the Churchwomen.

EDITH W. DORSEY,
President W. A. Diocese of Springfield.

The best thing our Auxiliary has done is to elect a most efficient President—and she has done the rest. But being a good President and working very hard herself she has been able to make the rest of us work too.

The President has traveled this year hundreds of miles visiting the smaller Branches, calling the women together, and explaining the ideals and

methods of the Auxiliary. In localities where a fully organized Auxiliary was not feasible, she gave out United Offering boxes that the women might, in this way, take part in the work—joining with us in offerings and prayer.

A new plan, tried successfully this year, was a United Offering Service—not for the presentation of the offering, but for giving information about it. The different Parishes in the city followed the same plan. The Rectors preached on this important work, explaining its methods and results. In the pews were slips and pencils; all who wished to receive a United Offering box signed these slips, which were taken at the door by Auxiliary women. In this way we increased our enrollment, in one Parish alone, by a hundred new members, some being strangers whom we had been unable to reach in any other way.

One of the most helpful undertakings of the year has been Study Classes in different Parishes, given by a leader having normal training along this line, and with the idea of demonstrating the most approved methods so that the local members could continue the work. If a Parish was inaccessible the Leader remained for a week conducting meetings every day—but if possible, she went once a week for a class until the course was completed; or, what perhaps proved the most helpful way, she went for two meetings, and after having explained and demonstrated the method, she left the class to be continued under the guidance of a local Leader.

Most of our classes were on prayer, and the discussions brought out how our women hunger for guidance and instruction, and a chance for self-expression on this vital subject which is taken in ordinary conversation. It seemed particularly helpful to band together to think and pray on this subject, and all felt conscious of the Holy Spirit's guidance, and we seemed to understand as never before the vital and practical power of prayer.

ALICE I. MASSEY,
Secretary West Texas Auxiliary.

Churchwomen Promote Temperance

Mrs. Joseph M. Gazzam, in the last number of "Temperance", gives the following account of the movement among society women in Philadelphia for temperance, and the conservation of the youth of America:

"This movement, which is progressing rapidly, started by a few society women (mostly Episcopalians), a year ago last February, has now become a 'war measure', and is endorsed on all sides by everybody interested in the young, the hope of the future! It was considered of so much importance in this war time that we were asked to present it before the 'Mothers' Congress' Convention in Washington. We were also asked to meet in conference the National Temperance Committee, before the Federal Council of the Churches of Christ in America. This temperance movement among the society women of Philadelphia was endorsed by the several organizations, also by the Militia of Mercy, Mrs. John Hay Hammond, President; Mrs. John Henry Hammond, President of the 'Parents' League'; Miss Georgiana Harriman Owen, of the 'Junior Patriots', and many other prominent New Yorkers.

Our claim is, sobriety should be the first step in preparedness; the conservation of the young people of America is the best patriotism! The women of America are glad to give their sons for the protection of the country, but in return demand that the country, the Government, take immediate steps to protect by nationwide prohibition, these sons, who are in camp and will be fighting in the ranks."

Not Having Money She Gave Jewelry

A touching incident occurred at a recent meeting of the Woman's Auxiliary of St. Paul's Parish, New Orleans. The work of the Church General Hospital, Wuchang, China, was presented by Mrs. Terriberry, the Educational Secretary, and, at the suggestion of the President of the Branch, pledges were taken for the work. Mrs. Terriberry read a letter which had been left at her home with a box containing a piece of jewelry. The letter explains itself, and is as follows:

The very same Spirit whose fiery flame sat upon the twelve Apostles, and whose indwelling filled their hearts, is still our only strength, our only holiness, and our only hope

Indianapolis

Special Services — Anniversary — Ordination — Resignation

Bishop Francis is holding regular services at Fort Harrison every Sunday, at 10 o'clock. General Glenn has placed a room at his disposal in the Administration Building, so that he can meet the officers of the training camp. Open-air services are being held in Indianapolis, upon the north side of the Federal Building, at 7 p. m. The Bishop preached there Sunday, July 1, to a large crowd, being assisted by the Rev. Dr. Brown and the Very Rev. Dean White, the vested Choirs of St. Paul's Church and All Saints' Cathedral, and the News Boys' Band. The service was most inspiring and helpful.

THE INDIANAPOLIS CLERICUS

The Indianapolis Clericus met at the guests of the Rev. George E. Young, in Indianapolis, upon the third Sunday in June. A most thoughtful paper was read by the Rev. George E. Burbanck, upon "Some Phases of Social Service". The Clericus will hold its annual picnic at Garfield Park, July 16th.

SOCIETY OF COLONIAL WARS

Rev. Dr. Lewis Brown preached before the Society of Colonial Wars, Colonial Dames and the May Flower Society upon the Sunday before Decoration Day. Doctor Brown was elected Governor of the Colonial Wars at their annual meeting. He also preached the baccalaureate sermon to the graduating class of the Indianapolis Conservatory of Music, and presided at the St. John's Day ceremonies of the Ancient Accepted Scottish Rite. At this latter service, the Rev. James D. Stanley of Christ Church made a noteworthy address upon "John the Baptist".

FIFTIETH ANNIVERSARY

St. Paul's Church, Indianapolis, kept the fiftieth anniversary of the laying of the corner stone upon Trinity Sunday. The Church is entirely out of debt, and begins its second half of the century in admirable condition, throughout.

THE PILGRIMAGE OF PRAYER

The Pilgrimage of Prayer, from June 10 to 16, inclusive, was a conspicuous success. The hour, at 10 o'clock, was most happily chosen, and the celebrations of the Holy Communion were largely attended. The addresses by the Bishop and Clergy followed a carefully selected plan, and touched the high water mark of such discourses. Throughout the Diocese, the week was well observed.

ORDINATION TO DEACONATE

Mr. Albert Ellistor Cole was ordered a Deacon upon St. Barnabas' Day, June 11, at St. John's Church, Lafayette, by Bishop Francis. The Rev. Dr. D. E. S. Perry, Rector of the Church, preached the sermon; Rev. William Burrows presented the candidate; Dean White and the Rev. Horace W. Wood assisted in the service. Rev. Mr. Cole has been placed upon the Cathedral staff, and will do work under the Bishop's direction.

REV. MR. OTTE RESIGNS

The Rev. William C. Otte, Vicar of St. John's Church, Bedford, resigned his charge July 1, and expects to make his future home in Cincinnati, his native city. Mr. Otte has been a devoted and efficient member of the Diocese for sixteen years. He has won golden opinions from every one for his sterling Churchmanship and widespread interest in all matters of public good. He will leave many sorrowing hearts behind, who know his worth and appreciate his loss to the Diocese and themselves personally. His brother Clergy wish him every blessing in his days of retirement.

St. Paul's Episcopal Church, New Albany, Ind., was filled at the observance of Patriotic Sunday. Sanderson Post and the Woman's Relief Corps, G. A. R., the Masons and Red Men fraternities, and the Calumet Club, were represented. An appropriate sermon was delivered by the Rev. F. J. Mallett, with special music by the Choir. A feature of the services was the first using in the processional of a handsome silk flag, donated to the Church by Miss Sue Green and her brother, J. A. Green. Instead of the usual gold cord and tassels, a broad white ribbon, on which was embroidered in gold, "Peace on Earth, Good Will Toward Men", is placed. On the same day, Dr. Mallett participated in a "Flag Raising" by the Red Men of New Albany.

Interesting Items From New Mexico

DEDICATION AT SAN JUAN INDIAN HOSPITAL

The Bishop was in Farmington and at the San Juan Indian Hospital from June 29th to July 2nd. Sunday morning he administered Confirmation at St. John's Church, and in the afternoon officiated at the dedication service in connection with the opening of two new wards at the hospital. There was a good delegation from Farmington, across the San Juan River, besides a goodly number of Indians at the dedication, which was held for the first part in the wards, but mainly outside on the spacious verandas. An Indian girl was baptized. This seemed a kind of "first-fruits" at the Mission. In his address the Bishop laid emphasis on the purpose and spirit of the Mission Hospital for the Navajos. The Rev. Thomas B. McClement, to whose services and efforts the District is largely indebted for the success of the enterprise, also spoke on behalf of the Navajos.

The new buildings have been erected by the generous gifts of two Washington Churchwomen and are to be known as the Freeman and Buckingham Wards. The hospital now has a staff of three resident workers, Miss Mattie Peters, Mrs. W. Gray and Miss Carrie Kin Lee Ki Ni. Besides the wards a well equipped dispensary has just been completed, and the Rector's annex is under construction. The Rev. Thomas B. McClement is Chaplain.

DEATH OF PROMINENT CHURCHMAN

The Church and the State of New Mexico have sustained a great loss in the death of the Hon. William H. Newcomb of Silver City, June 25th. He was one of the founders of the Mission and the Parish of the Good Shepherd, of which he had served as Warden since early days.

Coming to New Mexico as a young man forty-five years ago, Judge Newcomb was one of the pioneers in the Southwest and passed through the various experiences of those early and stirring days—the Apache raids, gold and silver mining "booms," outlawry, wide-open gambling, etc.—but the rock of his faith and devotion was proof against all these conditions, and he ever remained loyal to the Church.

A man of strong determination in the upholding of the law, he exerted a decided influence in ridding Silver City and its vicinity of the vicious elements of lawlessness. Judge Newcomb leaves us a stirring example of steadfastness to duty. Religion with him was real, not perfunctory, and he carried it into all of his many activities,—business, social and Church. He was not the kind of man so often met with in the West, who drops his loyalty to the Church when he comes face to face with the more rugged social conditions of a newer civilization. He was not one of the "has been" sort of Episcopalians, for probably in no part of the Church could there be found a more consistent and loyal communicant and consecrated worshiper than this highly respected and much beloved man.

A warm personal friend of the present Bishop, as he had been to Bishops Dunlop and Kendrick in the days gone by, Judge Newcomb was ever ready for service in the Church and in the District. To his relatives and the Parish of the Good Shepherd our earnest sympathy is extended in a loss which we all know to be great. God give him eternal rest and raise up for His Church other men who will give a similar manifestation of devotion and Christian zeal.

ARCHDEACON APPOINTED

The Very Rev. Walter S. Trowbridge, Dean of Trinity Cathedral, Michigan City, Ind., has accepted the Bishop's appointment to be Archdeacon of New Mexico with special oversight in the central part of the state. He takes charge September 1st.

TWO NEW MISSIONS

The Rev. D. A. Sanford has opened Missions at Thoreau and Grants in addition to his duties at Gallup and Gibson.

CONFIRMED AT 80

Mr. Richard Vickers, eighty years old, one of the pioneers of the Southwest, was confirmed by the Bishop July 4th at the Church of the Holy Faith, Santa Fe.

The address of the Rt. Rev. Frederick B. Howden, D. D., from July 15th to September 1st, will be Saybrook, Conn.

Patriotic addresses were delivered during June by Bishop Howden at Clovis, Las Vegas and Albuquerque in connection with the Red Cross campaign.

Mission At Havre, Mont., Becomes Parish

St. Mark's Church, Havre, Mont., has grown in ten years from a small Mission into a well organized Parish. Ten years ago there were only six Church people in the town, and services were being held in a rented hall. The Parish now owns property valued at \$42,000. The Convention of the Diocese was held at Havre a few weeks ago. The vote of the Convention admitting and incorporating St. Mark's Mission as a Parish was received with warm applause. "As a result of ten years of heroic work," said Bishop Faber, "this small Mission now stands a monument to indomitable pluck and consecrated zeal. To get such a beautiful temple of worship ready for the Convention, then open it with the impressive service of an ordination to the Priesthood, receive and entertain delegates so handsomely, and finally meet all the requirements of the incorporation of a Parish, determined by law, in a single season is remarkable achievement."

A Delightful Picnic

The patients and ex-patients of the Church Convalescent Home, Denver, were pleasantly entertained at a picnic supper on the lawn of the Sisterhood House of St. John the Evangelist, of the Diocese of Colorado, Thursday, June 28th, the occasion being the birthday of one of the Sisters, who has been identified with the Home from the beginning, four years ago. The Superintendent, patients, friends and Sisters spent a very enjoyable afternoon and evening.

A Sack of Worries

A wayfarer carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?" The man answered surlily, "My worries."

The angel smiled pityingly upon him and said: "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for naught. But he who carries only the worries of today has no need of a sack for his sorrows. If thou wilt cast this black thing aside, and give all thy strength and cheer and courage to the things of today, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens, and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun, it was with smiles and a song.—The Christian Herald.

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.

All external circumstances, whether direct from God or indirect through man, whether from open enemies or dearest friends, whether intended or simply casual, through wilful sin or unavoidable infirmity, are component parts of that furnace through which our nature is passing, and in which, if at all, our sanctification is to be attained.—Rev. T. T. Carter.

O God, our Father, who bearest with us though we bitterly offend; grant to us patience with one another, that we may cast away all fretfulness and complaining, and whatsoever hinders the course of brotherly kindness; through Jesus Christ, our Lord. Amen.