

# The Witness

"Be Shall be Witnesses Unto Me." Acts 1:8  
FOR CHRIST AND THE CHURCH

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## AROUSE THE PEOPLE AND TAKE THE LEAD

Bishop Lawrence of Massachusetts, Speaks Earnestly to His Diocesan Convention

Bishop Lawrence of Massachusetts, in his diocesan convention address, said in part:

"At the present moment our eye is on the battle front. Our boys and men are at this moment taking their place on the front line and in the trenches. The people of this country are only partially awake to the tremendous conflict in which we are engaged. Our first duty, therefore, would seem to be to arouse the people, and to show them that this is a war for justice and humanity, hence a war in which the Church should take the lead. \* \* \*

"These are days when no man, woman or child in the country has a right to be sitting still. Many a business man, after he has had his dinner, goes to the Red Cross or to the surgical dressing center and puts in an evening of work. If any one of us finds himself sitting down talking, perhaps smoking in a leisurely way, let him ask himself whether something may not be wrong in his attitude towards life. Of course, for every one of us there must be hours, and perhaps days, of relaxation. We must sustain a true perspective in our attitude of mind and action. These are days, however, when relaxation and pleasure are cut to the shortest limit consistent with real efficiency.

"Every one of us, or should be, like an athlete in training, who concentrates his thought, time and strength upon the purpose that he has in hand. We as patriots and as spiritual leaders have a great and imminent work on hand. We cannot let it drop out of our thoughts, but we must turn to it and work for it with all the strength that we have.

"This means that we shall give ourselves to our parish work with greater devotion, skill and force than ever before. It means that we must do our utmost to build up the morale of our people, to give support to the women who are doing heavy work and bearing heavy burdens. Mothers whose boys are at the front need a stimulating guide and a strong support. We

## Sudden Death of Mrs. Abbott

Mrs. Ada Downman Butler Abbott, wife of Archdeacon Abbott of Cleveland, Ohio, while visiting at the home of her friend, Mrs. A. G. Torian, at Evansville, Ind., was taken suddenly ill with pneumonia on Wednesday, April 24, and died the following Monday night, April 29. Her husband was called to Evansville at once, and was with Mrs. Abbott when she passed away. After a brief service at the home of Mrs. Torian, Tuesday afternoon, April 30, conducted by Archdeacon Plummer of Southern Indiana, and the Rev. Albert Leonard Murray, Rector of St. Paul's, Evansville, the body, attended by Archdeacon Abbott, was taken for interment to Shepherdstown, W. Va., and buried from Trinity Church, the Rector of the parish, Rev. Josiah W. Ware, and Rev. John S. Alfriend, Rector of Zion Church, Charlestown, officiating.

Mrs. Abbott, born and raised at Shepherdstown, was the eldest daughter of Vincent Moore Butler, M. D., captain in the Stonewall Brigade, and Mrs. Matilda Wickham Berry Butler. She and Archdeacon Abbott began their married life in Evansville in 1889, at the same time that the Archdeacon entered upon a six years' rectorship of Holy Innocents' Memorial Church, that city. Mrs. Abbott was a member of the Daughters of the Confederacy of Shepherdstown, and affiliated with the Cleveland branch. She is survived by two sisters, Mrs. Joseph S. Bragonier of Shepherdstown and Mrs. George W. Moore of Charlestown.

## A Litany of the Ascension

(Arranged by the Bishop of Vermont)  
Lord Jesu, who hast gone to prepare a place for us;

Lift up our hearts, we pray Thee, to high and heavenly desires.

Lord Jesu, who wilt come again to receive Thy people unto Thyself;

Prepare us, we pray Thee, to welcome Thee at Thy return.

Lord Jesu, who art the Way, the Truth and the Life;

Grant us to walk in the way of Thy commandments, to believe Thy Word, and diligently to seek Thy grace, that so we may come to the Father.

Lord Jesu, who hast bidden us pray to the Father in Thy name;

Teach us by Thy Holy Spirit the things Thou wouldest have us ask.

## DIOCESAN CONVENTIONS

Atlanta, Western Massachusetts, Massachusetts, Louisiana and Georgia

### DIocese OF ATLANTA

The eleventh Annual Council of the Diocese of Atlanta was held April 17 and 18, at Atlanta, in St. Philip's Cathedral, beginning with a celebration of the Holy Communion, at which Bishop Mikell officiated as the celebrant, assisted by Dean Johnston and the Rev. Thomas Duck.

The Bishop, in his address, called attention to the failure of diocesan papers to accomplish their purpose, and recommended that THE WITNESS be adopted as the diocesan or-

the work. The children answered all the questions of the catechism in the presence of the congregation without making a mistake.

The usual routine business of the Council was disposed of at the several sessions, including the election of diocesan officers. Few changes were made. The Rev. H. F. Saumenig of St. Peter's Church, Rome, Ga., was elected to take the place of Dean Johnston on the Standing Committee. A reception was tendered the members of the Council and the Woman's Auxiliary, at the close, by the Bishop and Mrs. Mikell.

### DIocese OF GEORGIA

The ninety-sixth Annual Convention of the Diocese of Georgia was held in St. John's Church, Savannah, beginning April 17 with a celebration of the Holy Communion, the Rt. Rev. Frederick Focke Reese, D. D., being the celebrant, assisted by the Rev. N. B. Groton and the Rev. J. J. Cornish, and the Bishop read his annual address. The afternoon session was devoted to the transaction of routine business, including the receiving of reports from the various diocesan officers, committees and institutions.

The report from the missionary work was especially encouraging, showing that in spite of the many demands made upon the people for war purposes, the contributions for missions had been larger during the past year than usual. For the first time, the diocese met its full apportionment for general missions.

A strong resolution was unanimously adopted pledging the hearty support of the Church to the government in its present crisis.

The meeting places for the Convention for the next ten years were appointed. The Convention in 1919 will be held in St. Paul's Church, Augusta, and the 100th Annual Convention will be held at Christ Church, Savannah.

The tenth anniversary of the consecration of Bishop Reese, who was consecrated May 20, 1908, will be celebrated at Christ Church, Savannah.

A missionary meeting was held in the evening, at which addresses were given by the Rev. William Johnson, R. G. Tatum and the Rev. N. B. Groton.

The services on the morning of the 18th included a celebration of the Holy Communion by Bishop Reese and Morning Prayer, said by the Rev. P. Johnson and the Rev. W. B. Sams.

The following were elected as delegates to the Provincial Synod: Clerical, the Rev. Messrs. F. W. B. Dorset, J. French, W. H. Higgins, William Johnson, P. T. Prentiss and J. W. Walker. Lay delegates, Messrs. J. R. Anderson, George T. Cann, M. M. Hopkins, W. K. Miller, A. B. Moore and R. Waller.

The following officers were elected: Secretary, S. H. Lynch, Brunswick; Assistant secretary, Rev. W. B. Sams, Bainbridge; Chancellor, W. K. Miller, Augusta; register, Rev. J. B. Lawrence, Americus; treasurer of the diocese, B. E. Russell, Jr., Augusta; Board of Missions, A. B. Moore, Savannah; Church Pension Fund, R. S. Mercer, Savannah; University of the South, B. B. Russell, Jr., Augusta.

(Continued on page eight)

## Bishop Tuttle's Largest Class

Bishop Tuttle, the Presiding Bishop of the American Church, confirmed a class of ninety-nine persons recently at St. Philip's Church, New York City, the largest class ever presented to him for the laying on of hands since he became a Bishop. He was consecrated fifty-one years ago.

## PASTORAL MESSAGE OF THE HOUSE OF BISHOPS

Adopted on Second Day of Special Meeting in  
New York, April 10-11, A. D. 1918

Brethern of the Clergy and Laity:

The House of Bishops, meeting in the City of New York while the great battle which may determine the course of Christian civilization is in progress, declares the unwavering loyalty of the Church, and urges all the clergy and laity to continue to render their entire and zealous obedience to the requests of the Government.

In this war which has been forced upon us, and in which we are contending for the defense of our liberties and faith, the support of those in authority is distinctly a religious duty. We are all called to fulfil that duty to the full extent of our power, and in so doing to manifest the highest sense of consecration, whether in the army or navy, or in some of the manifold forms of work for the support and comfort of those who are in active service.

The struggle is against the foes of righteousness and truth, of liberty and mercy, in the only way open to us, and we must neither falter nor lose patience. With high courage and faith the Church must set itself to the service of the country and of the world, bringing to the support of our cause the moral and spiritual resources of our people. The present conflict in the world makes a moral issue, and moral strength will determine it.

To our soldiers and sailors, and to all who are engaged in dangerous and difficult tasks in the nation's service, we send the assurance of our remembrance, and of our unceasing intercession in body and soul. We make an earnest plea with all their faces against those who, for gain, take advantages of the Government and of the nation's need of common good, and the support of those in authority under God all depends, must be the great consideration of minded men and women.

Wherefore, acknowledging the supreme sovereignty of God, praying that His will be done and recognizing spiritual issues which are involved in this conflict, we and laity everywhere to pray without ceasing for the armies and those of our Allies; and we further exhort all to their assistance and consecrate all their power to the accomplishment of that for which we pray, and a righteous and enduring peace throughout the world, to the glory of our Father, through Jesus Christ our Lord.

Lord Jesu, who hast promised to manifest Thyself unto Thine own;

Grant us a spiritual perception, that we may behold the things that are hidden from the fleshly mind.

Lord Jesus, who hast bidden us rejoice in Thine exaltation;

Grant us ever to worship Thee, our Leader and Representative, at the right hand of the Father.

Lord Jesus, who hast promised to send us another and an abiding Helper, even the Spirit of Truth;

Grant us ever to abide in the fellowship of the Holy Ghost, that by Him we may be guided into all truth.

The Church Pension Fund  
subscribed \$21,000,000 to the

# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

## The Ascension Day

### THE COLLECT

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

"Into the heavens", "in heart and mind thither ascend", "with Him continually dwell". These three phrases indicate that the Church is other-worldly, and that she expects her children to be other-worldly. "Unworldly" is the phrase generally used, but so many people have made "unworldly" synonymous with "impractical" and "unnatural", that bystanders have "shied" at the term, and generally begin to move about uneasily when asked to become unworldly people.

It is to Jesus' life on earth that we must look for a true interpretation of "other-worldly" or "unworldly". He is our representative, "the first fruits of our race". As He was, so should we be. His religious life was the most natural thing in the world,—nothing artificial, nothing arbitrary, nothing academic. This is what Mother Church wants us to be—natural and at home with God. To dwell in the heavens is but another way of expressing what St. Paul wrote when he urged his congregation to "seek those things which are above". To be natural does not mean to be undignified and slangy in our verbal approach to God—to be slouchy and lounging and noisy in our attitudes and actions in the house of God—but it does mean not to be uncomfortable where the religious side of life is approached in conversation; it does mean the ability to pray without the book, though the words might well be Prayer Book words; it does mean to think of and speak to and speak of our blessed Lord in ways that people will recognize are not hypocritical or canting, but are as natural as breathing, and just as real. Let us, as we pray this prayer, speak to the Almighty from the depths of our hearts, and beg Him to help us realize that the blessed Jesus is a real Jesus. Said a nurse to a clergyman, as they stood by the bedside of a dying man: "Jesus has never been real to me." There are many of us who are in the same plight. This Collect is a prayer to God to help us follow in our faith, hope and love those paths which will lead us to a conscious closer union with Him who is at the right hand of God, and yet is "closer to us than breathing, nearer than hands and feet". To be conscious of the presence of God is to make other-worldly people of us. To practice the presence of God is not only the duty of the dweller in the monastery, as was Brother Lawrence, but also and especially the duty of those who are commanded to live in the world, and yet not to be of it. Moses when he came down from talking with God, did not know that his face shone so he was unaffected and natural. His beholders were the unnatural people. So Moses veiled his face. You and I must in mind and heart aspire, if we are to be natural Christians. Is it possible that a great many of us lack inspiration, and have no shining eyes and faces because we have aspired only in tongue? They say that we formalists in religion lack heartiness in our services. If the charge is true of your congregation, study over the situation for evidence that the people who gather for worship do not let their thoughts wander and put their heart into their reading, singing, listening parts. And let lay readers and priests and preachers take this same advice to themselves as to their part in the service. If your heart is not in the service, if you are not "recollected", as the spiritual writers say, they be sure that even an eloquent sermon will not take the sterility out of the barren land of words and vain repetitions with which you have approached the Lord God of Hosts in your hour of worship.

### FOR THE EPISTLE

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he

through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts i:1.

How many of us realize that Mother Church is an interesting Church? that her children are to be witnesses unto Christ? If we realize it, how many of us are doing our share in the Church's business of witnessing? The Acts of the Apostles is a constant rebuke to those who say they do not believe in missions. It must be the one book which such people never read and ponder. It is the history of the early Church, and it was written by St. Luke to show how Christ expected His apostles to continue that which He began to do and teach. So today we read that after He started the apostles on their interesting work, He withdrew from this earth, in order that His Church should be an other-world Church. "Where the Head has gone, the body must follow. So the Acts of the Apostles is a Divinely prepared record of the will of Jesus concerning the sphere of His body's activities. The apostles did their witnessing so well that they were accused of turning the world upside down. When that is really done, then will this old world become other-worldly; then, as St. John puts it, "there shall be a new heaven and a new earth".

Ghost is outside, waiting, not inside, working.

In these days, we put "Service Flags" in church and home and public building. Fond parents wear little pins with a star enameled thereon for every member of the family in active service, or in preparation for active service at the front. These flags and pins bear mute witness to the fact that certain souls "loved not their lives even unto death". Why not inaugurate service flags for the greatest service under heaven? Instead of looking with our eyes up into heaven after a disappearing Christ, let us daily go up after Him in heart and mind, and, lo, we will find ourselves possessed of new energy, new vision, new hope, new cheer. We will see the Christ's idea of service, and our parishes will become enlistment centers for the best brains and brawn in our communities. Mothers will again dedicate their children, themselves, their time and money to making this world a highway for God, and that will be "the day of the Lord" in very truth. And then faith will be rewarded by a clearer vision, and hope will have the sweetness of a perfect fruition, and love will have come into her own.

### THE GOSPEL

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.—St. Mark xvi:14.

It is a heart-breaking experience to have to face one whose love, trust and sacrifice for you have been outraged by your faithlessness. Upbraiding from such a source is enough not only to take the spirit out of a man, but to leave him with dumb and twisted lips. The remedy with which Jesus healed the broken hearts of those eleven who not only had forsaken Him and fled, but also had "believed not them which had seen Him after He was risen, was the only remedy that has ever been found worth while and full of restorative healing. "Go preach to every creature", said Jesus to those whom He had to upbraid. By word and deed go preach. Persuade others not only with your lips, but by your lives, and do it at once, because he that believeth not is a condemned soul, and his condemnation might be laid at your indifferent, procrastinating, self-indulgent door. Oh, what a terrible indictment people write against themselves when they say they do not believe in missions! It must be that they do not know whom they reject when they utter such a statement, which reveals unbelief and hardness of heart, and for whom there yet remains the upbraiding of the gentle Jesus, the wrath of the outraged Lamb of God.

"These signs shall follow them that believe." One is tempted on first reading this passage to say, as he looks about his little world, "When the Son of Man comes, shall He find faith on the earth"? Has the witnessing Church lost the power with which the Pentecostal age found her possessed of "devils, new tongues, serpents, deadly draughts", taken literally, have no terror for those who resolutely set their face to cross "no man's land" and take possession of it in the name of the Prince of Peace. The great war bears evidence to this truth, as evidenced in the attitudes and actions of those soldiers of democracy who believe in the gospel for which they are prepared to fight and, if needs be, to die. And that they are to lay hands of healing on the sick, both figurative and literally, is today a sign that he who runs can, if he desire, both observe and comprehend. If devils and serpents and deadly things still seem to flourish and abound; if the sick of soul and body, dying from preventable diseases, still smell to heaven if there are tongues not yet understood of men, it is because we are faithless both to Him who stands at the door of our day and generation and to the cause and the Gospel which

## COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

MORNING PRAYER			EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. aft. Ascension	Nehemiah 1 Baruch 3	Rev. 19:1-10	Joel 2:21-end	Heb. 8:1; 9:12
M.	Nehemiah 2	19:11-16	3:9-end	9:11-end
Tu.	4	19:17-end	Lam. 3:1-26	10:1-18
W.	5:1-13	20	Isa. 25:1-9	10:19-end
Th.	5:14-end	21:1-17	30:8-21	11:1-16
F.	6	21:18; 22:5	1 Sam. 2:26-35	Heb. 12:14-end
S.	7:1-6; 63-end	22:6-end	Wisdom 9	11:17; 12:2
Whitsunday	Ex. 19:1-14 16-end	John 15	Ezek. 47:1-12 Hab. 3	Acts 1:15-end

The completion and dedication of the Temple, amid both tears of sorrow and shouts of joy, was followed by about sixty years of silence—so far as our records go. After this, we have the expedition of Ezra (chapters 7 ff). Then, after another interval of about a decade came Nehemiah, neither a priest nor a prophet, but a hard-headed layman, pious, consecrated, full of courage, zeal and common sense. The sad news was brought to him at the Persian court, where he was cup-bearer to the king, that his people in far away Palestine were "in great affliction and reproach". The first lesson Sunday morning is his prayer to God that He would help those whom He had redeemed. Once again is brought before us the great truth that redemption is a glorious fact, but that it is not salvation. "We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood". This is an appropriate truth anywhere between Easter and Pentecost, a connecting link between redemption and salvation, perhaps nowhere more appropriate than on this unique Sunday of the year—Christ having gone away, the Holy Spirit not having come.

The use of Revelation in Easter-tide has already been explained. Its exclusive use in Advent leads to fanaticism, or at least to a one-sided interpretation of our Lord's Second Advent, ignoring His teaching that the coming of the Spirit was His Advent (John xiv:18 and Matt xxvi:64, Revised Version), which was to be continuous.

The particular selection for this morning, the marriage of the Lamb in heaven, is an Advent or judgment theme, and leads on to the Son of God (verse 11 ff) at war, leading the armies of the Living God. This fits the Epistle: "The end of all things is at

hand; be ye therefore sober (not excited and fanatical) and watch (the signs of the times) unto prayer."

In the evening, a passage from the New Testament, which treats of our great High Priest as set on the right hand of the Majesty on high, and of the Holy Ghost and His teachings, is accompanied by the Prophet Joel's prediction of the Spirit's outpouring upon all flesh.

Of the week day selections, special mention need be made only of those from the Old Testament for the evening, Joel on war and God as dwelling in Zion, lessons in waiting and fore-shadowings of the true Priest and true King.

The morning Old Testament lessons lead chronologically to the selection, for Whitsunday, of Nehemiah 8, the reading and expounding of the law of God and the inspiring message that "the joy of the Lord is your strength".

The New Testament lesson admits us to the true source of joy, not law, but love and union with the Divine-human personality of our Lord, together with the work of the Spirit as affecting that union and as testifying along with the Church to the Christ.

In the evening, the present Prayer Book selection (for morning), on the contrast between old and new covenants, is employed. If preferred, it might be used in the morning, together with the Old Testament alternate, the giving of the law, interchanging with John 15.

Ezekiel's river flowing in the restored land from the restored temple (which might very well be given in the morning, following the account of the completed temple) is the Old Testament evening lesson, and as an alternate is given Habakuk's wonderful joy in the God of his salvation.

## THE SANCTUARY OF PRAYER

"Prayer is not to bend God's will to ours, but to bend our will towards God's."

Petition is only one of the elements of prayer. True prayer includes confession, supplication for pardon, thanksgiving, worship, communion, intercession for ourselves and others. To make prayer only asking is like a selfish child wanting something, never grateful, never showing true love. To leave petition out of prayer is equally unnatural. Where there is friendship there is mutual sympathy, mutual help. It is childish to refuse the gifts of those who have the right to give. As we need the "proportion of faith", so we need the proportion of prayer.

Let us pray for our country, that it may be guided to loyalty with generosity, to sympathy with true Chris-

tian love, to earnestness with hope and faith, that the days after the war may bring with prosperity sincere co-operation and determination that none shall lack or seem to be neglected, that idle wealth and frivolous living may no more contradict our Christian calling, that America and all the world may have a new birth of freedom, larger and happier, more friendly than men have ever known.

Almighty God, give unto us the spirit of teachableness, that we may seek sincerely to know what we should do, and may set ourselves to do it, as those who have set their hands to the plow and who turn not back. Help us to learn the great and noble lessons of self-sacrifice which Thou are trying to teach us in these stirring times, and may Christ crucified be unto us our inspiration, our Saviour and our guide.

## Religious Educational Meetings Held in Third Province

A joint meeting of the Boards of Religious Education of the Third Province and Diocese of Washington and the Washington Sunday School Institute was held in the parish house of the Church of the Epiphany, Washington, D. C., on Tuesday, April 23. "The Program and Projects of the Provincial Board" was the topic of an address given by the Rev. Howard W. Diller, executive officer of the Board of Religious Education, and "Religious Education in War Time" was the topic of an address given by the Rev. E. P. Dandridge, recently elected a member of the Board. The Provincial Sunday School Commission held a conference at St. Alban's Guild Hall preceding the public meeting, and an all-day meeting of the Provincial Board was held at the guild hall on the following Wednesday. The province comprises the dioceses within the states of Pennsylvania, Delaware, Maryland, Virginia and West Virginia, and the District of Columbia.

## Confirmation Instructions

## XIX.

## Our Differences with Romanists and Protestants.

## Prop. 1. Definition of the Church.

What is the Christian Church?

- It is a society founded by Jesus Christ through the twelve Apostles.
- It began its existence on the Day of Pentecost, when it was endowed with the gift of the Holy Ghost and began to administer the sacraments and bear witness to the facts in Christ's life.
- It included from the first those who had been baptized, and who attested their Christian discipleship by the breaking of bread.
- It was governed by the Apostles, who set apart various officers by the laying on of hands. So were the deacons set apart and so were Timothy and Titus designated as bishops in the Church of God.
- The function of the Christian Church was to administer the sacrament of life to those who had received the word.

Note, that disciples of John the Baptist, who were of course Jews and not Christians, were baptized by St. Paul with water and the spirit (See Acts XIX) for men could not be baptized by the spirit until the spirit had been bestowed. Christian baptism began on the Day of Pentecost.

## Prop. 2. The Unity of the Primitive Church.

For at least four centuries the Christian Church bore undivided testimony as to its essential characteristics and its mission. All the writers of these times, and there are many of them, are unanimous in their testimony that the essential features of the Church are:

1st. A threefold ministry, preserving an unbroken testimony through the means of Episcopal ordination. The bishops passed on their power and also their message through an unbroken line of officers, all of whom were ordained by bishops.

2nd. The two sacraments which Christ ordained were zealously guarded, and universally administered.

3rd. The creed was accepted as a sufficient statement of the faith, either in the primitive form, known as the Apostles' Creed, or in the more elaborate form, known as the Nicene Creed, which latter was not regarded as different, but rather as more definitive.

4th. The Holy Scriptures were reverently kept and interpreted, but that part of the Bible known as the New Testament was written by those who were members of the Church and was approved, and then set forth by the authorized officers of the Church, so that there were not many New Testaments, but one New Testament.

This unity was not broken into until a question arose of tremendous importance, which, after much acrimonious discussion, finally separated the Church into two parts, each of which held with equal tenacity the things that were essential, but each stubbornly refusing to concede to the other, the authority that it claimed.

This bone of contention which arose was the peculiar power claimed by the Bishop of Rome, which it would have been disloyal to have denied, if it had been an apostolic essential, and which it would have been impossible for the Eastern Church to have accepted if it were not a primitive doctrine.

## Prop. 3. The Loss of Unity.

At a very early date the Church adopted the political divisions of the Roman Empire in the first century, as the ecclesiastical divisions of jurisdiction and authority. The provinces, dioceses, parishes, of the primitive Church were (as in our own Church in the U. S. A.) along the lines of Roman Provinces, states and municipalities as far as it was practicable or possible.

Hence, there arose five bishops in the early Church which were of the most conspicuous authority. These bishops were known as patriarchs, although none of them was really more than a bishop. They were, in the order in which they were esteemed in the primitive Church, as follows: Rome, Alexandria, Antioch, Jerusalem, Ephesus.

But with the rise of Constantinople and the peculiar relation of Constantine to the Christian Church, the five designated by the Council of Nicea as of patriarchal dignity, were Rome, Constantinople, Alexandria, Antioch, Jerusalem.

They were placed in this order by the Council of Nicea.

Thus the patriarchs or popes of Rome and Constantinople became the recognized leaders in the Church, and soon became very jealous of one another, after the manner of the Gentiles.

Each claimed universal jurisdiction, but neither of them was able to exercise it, and the result was, that out of a united trunk there grew two great branches, the Roman and the Greek Church.

The Church had lost its unity, but each branch of the Church was faithful in its witness to the facts; and moreover each branch was united in that it was a part of the same trunk.

## Prop. 4. The Roman Claims.

The Roman Church claims that our Lord made Peter the rock upon which the Church is founded; that Peter became Bishop of Rome, and therefore the successors of Peter in that See are entitled to the same powers as were bestowed upon Peter.

Of course such facts, if true, would be vital to the very existence of the Church. As against these claims it should be sufficient to urge:

1. That there is no evidence in the Acts of the Apostles; or in the various Epistles, including those of St. Peter himself, that he ever exercised or claimed such powers.

On the contrary, St. Paul, who was in no sense an anarchist, resisted St. Peter to the face because he was to be blamed, does not mention him in his Epistle to the Romans, nor fifteen years later does he mention him in his last Epistle (II. Timothy), written from Rome on the eve of his execution, although he mentions several other Romans in each. Nor do the fathers of the first three centuries mention any such powers as possessed by St. Peter, nor have the Greek fathers in any century ever so interpreted this text.

It is what Fuller rightly describes as "a conspiracy of silence" in the early Church about the power of Peter.

3. Moreover, none of the great general councils in the 4th and 5th centuries show that they were aware of any such power as claimed by the Roman See, nor did they so defer to the Pope in their legislation.

They did concede that the Roman See had the primacy of honor, but that is a very different thing from an infallible supremacy over all other bishops.

4. Whenever the Roman Church asserted such an interpretation of its claims, they were invariably resisted, by the protest against the Papal excommunication of the Quarto decimans in the 2nd century; by Cyprian's resistance to Pope Stephen's interference in the 3rd century; by the Apostasy of Pope Liberius in the 4th century; and by the repudiation of Pope Leo's claims to Petrine authority by the Council of Chalcedon in the 5th century.

For, in Canon XXVIII of that Council, Leo's suggestion that Rome had the primacy because it was the See of Peter, was definitely repudiated, and the Council asserted in Canon 28 that Rome had the Primacy because it was the imperial city.

I challenge anyone to show that the acceptance of the Pope's infallibility or universal jurisdiction was ever recognized by Catholic usage in the first five centuries.

But how then did this Papal claim receive the recognition of the whole of Western Europe?

You must note first of all that Western Europe, from after the Council of Ephesus (451) to the XIV. century, was as nearly as uneducated and immoral a barbarism as can be found in history.

There is not a single name from Gregory the Great (600) to Petrarca and Dante (1300) who has the slightest claim to high ability as a scholar, according to the standard of these days.

During this period the character of government changed from that of imperial Rome to the system of feudalism, in which each grade of society had the relation of vassals to that above it.

Instead of national character, society took on the nature of graduated caste

It was narrow, petty, barbaric, but in adapting itself to the new conditions the Church in the West took on the same pyramidal form. At the head of the loose and chaotic state was the Emperor; at the head of the Church was the Pope.

The papacy, as we know it today, was a mediaeval creation. It had its origin in the following causes:

1. Rome's own interpretation of its peculiar relation to St. Peter, not confirmed by the Catholic testimony of the first five centuries.

2. Rome's peculiar situation as the imperial city, and as the scene of Apostolic labors. It was one of the five patriarchal sees, and the only one located in the West.

3. Rome's peculiar obligation to the Emperor Gratian, who issued an imperial rescript, extending the Pope's authority over Gaul and Spain, as well as the whole of Italy.

4. The donation by Pepin and Charlemagne of the states of the Church to the Papacy, states which had been taken from the Lombards.

5. The two great forgeries, viz: The donation of Constantine, which set forth falsely that Constantine had deferred to the Pope's prerogatives, and the Forged Decretals, which claimed to be Papal utterances of Roman Bishops during the first three centuries.

Both of these documents were believed to be genuine during the whole period of the middle ages.

6. The persistence and ability of Roman Bishops in pushing their claim to supremacy as against powers unable to cope with Rome. For example, the suppression of the ancient form of the Archbishops, and the restraint of child emperors.

7. The need in the middle ages of a strong central ecclesiastical power to protect the Church in any given locality from the rapacity of plundering barons or grasping ecclesiastics.

The growth of the Papal power was rather a mediaeval necessity than a primitive practice.

But one needs to bear in mind constantly, the difference between the primacy conceded to Rome in the early Church and the infallible supremacy claimed by her now. They are miles apart.

And one also needs to remember that a need of the barbaric middle ages is not a matter of primitive faith and practice, nor a necessity today.

But if not the Pope, what then is the symbol of the Church's unity and the source of her wisdom? Surely such a symbol and such source are necessary. Exactly; and, if necessary, they would appear as essentials in the Acts and in the Epistles, but instead we find neither St. Peter nor the Roman Church ever referred to as the symbol of unity nor source of wisdom.

In the New Testament, the Body of Christ is the symbol of unity, and the gift of the Holy Spirit at Pentecost was to guide the Church into all truth.

In celebrating the Holy Eucharist, every priest, be he Greek, Roman, Anglican, says the same words, does the same thing.

As you participate in that Eucharist you share in the unity of Christ's Body, and the hand cannot say to the foot, "I have no need of thee." The parts of the body belong to the body, not by reason of vocal assertion, but by the fact of their vital connection.

The whole of Christendom is one body by virtue of its vital, not vocal, connection with the Body of Christ.

And for centuries the Holy Spirit guided the Church through its various working parts, in synods and in councils. He does still so guide us, not as though He were an oracle, but as an indwelling power guided us into all truth and so into the unity of the Spirit. Not superimposing this unity upon us through any incarnate infallibility, but moving us, through the inspiration that He imparts to us as we struggle toward the perfect unity that shall be hereafter.

Nor has the visible unity which Rome holds out so alluringly ever been a fact in history. The great Eastern Church has never been a part of Roman unity. Nor wherever Rome has succeeded in unifying Western Christendom has the result been edifying.

One may say with historic accuracy, that the more completely Rome has imposed her theory upon the Western World, the more disastrous has been the result.

The Roman Church has fallen down worst, where her opportunity for a successful demonstration of the value of her theory has been most complete. Italy, Spain, Mexico, South America, is where Rome has had the greatest opportunity and the most disastrous failure.

The primacy of the Bishop of Rome among the Bishops of Christendom, was recognized by the early Church; the supremacy of the Bishops of Rome over these Bishops was an usurped power, growing out of conditions and opportunities of the mediaeval world. The doctrine of Papal supremacy and infallibility was not primitive, has never been universally accepted, and has not justified its claim by its efficiency or righteousness where it has had the best opportunity to so demonstrate its truth.

(To be Continued)

## PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

## PRAYER

Prayer is the expression of your dependent life as God's child upon your Father, in whom you live and move and have your being. Therefore, any act or thought by which consciously you bring your life into God's presence is prayer. Your dependence is expressed in petition, in thanksgiving and in silent listening.

ABIDE IN ME AND I IN YOU, FOR WITHOUT ME YOU CAN DO NOTHING.

## Daily Bible Readings

A. M.—Ps. 66:7-end; Ps. 116; I Chron. 29:10-20; I St. John 5:13-16; Eph. 1:16-end; Phil. 4:6-8; Col. 1:1-14. P. M.—St. Mark 1:32-36; St. Matt. 6:5-16; St. Luke 11:1-14; St. Luke 22:39-47; St. Luke 9:23-29; St. Mark 7:24-31; Eph. 6:13-21.

## EVERY-DAY RELIGION

By Rev. James E. Freeman, D. D.

## WHITHER

"When the Son of Man cometh, will he find faith on the earth?"

In times of stress and storm, repeatedly in life, we ask the question of the text. It is a curious fact that, whenever a storm breaks or a difficulty arises or a sorrow overclouds our horizon, the first thing we think of is the break-up of our faith. When this war began even men who bore the office of the ministry were asking

with grave seriousness, "Has Christianity failed or broken down?" and in many instances the answers of these doubting Thomases were in the affirmative. Even today, with three and a half years with unbroken storm, notwithstanding the great messages that have come from men who have seen "the glory of the trenches," others are saying, "This war means the spread of Atheism and unbelief." It is a curious fact, worthy of wide recognition, that this

expression comes from men far, far behind the battle lines. Lieutenant Redier says in his splendid book, "There is no lack of faith on the lines. It is always behind them." The latter period of the war has produced a number of books dealing with the spiritual values the war has provoked, that are unmatched in our literature. It almost seems like a piece of arrogance and impertinence for one of us, safely at home, to contradict men who have been "purified, yet so as by fire." If distress, misfortune and disappointment drive men away from religion, then of what value is religion, "when every prospect pleases?" The mother bending over her dying child feels the stirrings of a new faith within her and from the new made grave she rises triumphant like a Phoenix, and fronts the world with a courage she had never known or experienced before. The soldier, rough or refined, feels the new stirrings of a seemingly forgotten spiritual nature clamoring for utterance and, without a creed with which to formulate his faith, he bows down beside the wayside cross to acknowledge the beauty and supremacy of Him who hung thereon.

We do not believe from our rather extensive contacts with life in its varied forms, that faith is waning or that once this war is over, we shall be the followers of the Ethics of Marcus Aurelius. Too often through the centuries has the experiment been tried and signally failed. Men have endeavored to set up their Republics or their Utopias or their Brook Farm communities, but sooner or later their schemes have failed, because they were founded almost solely upon confidence in humankind. The world does not grow strong by this process, nor do men become confident and courageous because of their faith in the enlarging goodness of humanity. God knows, we need this too, and we need it now as we have never needed it before, but, plus this, we demand the consciousness of a righteousness not of ourselves, that, working in and through us, brings us ultimately a peace that passeth human understanding. If this war, in the judgment of any, has killed the faith of the world, if it has slain forever Him who hung upon the tree, and if it has irrevocably sealed His open tomb, then surely we are plunging headlong on into the blackest night humanity has ever known. Our faith at its best may be poor and mean, and our lives may be miserable examples of what Christian people ought to be but, notwithstanding this, we are persuaded that the mighty war is provoking a deeper, finer, stronger faith, not only in the over-ruling Providence that guides the destinies of nations and ultimately decides the issues of peoples, but also a larger faith in that saving remnant of human goodness and kindness, that divine spark that illuminates the human heart and that can never be destroyed, even though the powers of darkness conspire against it. Stevenson had the right conception when he said: "I believe in an ultimate decency of things, yes, and if I awoke in hell I should still believe it." This is a time that tries men's souls and proves the stuff of which they are made, but it is not the time for whimpering about the failure of religion or the growing atheism because, forsooth, the Germans have destroyed the finest cathedral on the continent of Europe. No, when the Son of Man cometh, we believe He will find faith on the earth.—Courtesy of the Minneapolis Tribune.

## Trinity Church, Lawrenceburg, Ind.

The attendance and collection at the Easter service this year was the largest known in the history of the parish. A beautiful solid silver chalice and paten was blessed and used for the first time on Easter day. Nine persons were recently confirmed by the Bishop of Southern Ohio, who has been making Episcopal visitations in the Diocese of Indianapolis, during the absence of Bishop Francis. A Red Cross has been established in the parish hall, and meetings are held three afternoons a week. The attendance at the regular Sunday services is increasing and the affairs of the parish seem to be in a very prosperous condition.

All sound beliefs or convictions are based on truth or reality. Without love, all is selfishness, and selfishness is the essence of sin. Without truth, all is sham, and sham is the curse of the world.—Mormillist.

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

St. John's Parish, at Bedford City, Va., will begin the erection of a new church building at an early date.

By the will of the late Adele G. Thayer of Boston, St. Paul's Church, Brookline, will receive funds amounting in the aggregate to \$56,000.

The twenty-fifth anniversary of the consecration of Bishop Cheshire as the Bishop of North Carolina will be observed October 15 next.

"The growth of the Episcopal Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future."—Public Opinion.

"The gain of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time."—The News (Roman Catholic).

Over 700 persons attended the annual banquet of St. Mark's Church, Seattle, Wash. The Rev. Dr. Shaylor, Rector of the parish, introduced the speaker of the evening, Major General H. A. Green of Camp Lewis.

The period of May 20-27, inclusive, has been set aside as "Red Cross week". During this time the American people will be asked for a second hundred million dollars, in order that the great work may not falter.

About 200 acolytes were present at the annual service of the Acolyte Guild held at St. Bartholomew's Church, Chicago, of which the Rev. E. L. Roland is the Rector, on St. Mark's Day. The Rev. Charles Herbert Young preached the sermon.

The Rev. James Shérin, Vicar of St. Thomas' Chapel, New York, and a valued member of the Board of Editors of THE WITNESS, underwent a serious but successful operation for appendicitis at St. Luke's Hospital, that city, on April 26th.

Nine men of St. Anne's Parish, Lincoln, Mass., cut five cords of wood for the Church, and eleven men, including the two wardens and most of the vestry, chopped four cords of wood and delivered it to the rectory.

The Pennsylvania branch of the Woman's Auxiliary to the Board of Missions expect to make an offering of \$60,000 at the meeting of the General Convention in Detroit in 1919. The total amount presented by the women of the diocese towards the United Offering since November 1st, 1916, is \$24,800.

"The war has served to strengthen the practice of Christianity among many peoples," says Lincoln Steffens, in the Chicago Herald. "I see growing over Europe a disposition to put into effect the spirit of the Man of Galilee when the war is ended. War horrors have served to quicken appreciation of true Christianity."

By the will of the late Elizabeth Wyncoop, St. Paul's Church, Kinderhook, N. Y., receives \$20,000, the Board of Missions, Diocese of Albany, \$500, the Diocese of Albany Bible and Book of Common Prayer Society and the Aged and Infirm Clergy Fund each \$100, and the Corning Foundation \$200.

A Massachusetts subscriber writes to the editor expressing her appreciation of several articles and poems in our April 20th number, which she found intensely interesting and useful in the preparation of special papers and for readings before a Red Cross unit. "For all of these I am personally grateful, to say nothing of other valuable reading in THE WITNESS."

On the third Sunday after Easter Bishop Olmstead visited St. John's Church, Oneida, N. Y., and confirmed a class of 22, of whom 15 were adults, 8 of these being men, heads of families. Not a very discouraging result for the thirteenth year of the present rectorate of the Rev. W. R. McKim. A \$1,000 Liberty Bond was presented to the parish at Easter time for the parish house fund.

The Hankow News Letter of March 4, 1918, states that Drs. Liao and Tsao, who have been sent up from Shanghai by the Red Cross, are planning to make the Church General Hospital their headquarters for the

wounded as they come in from the front, and that the Wuchang government is already using it for such sick and wounded as cannot be accommodated in camp.

It is a source of gratification to receive many commendatory letters from our subscribers in different parts of the country. Here are two typical commendations: "Your paper is excellent in every respect, and is largely read by every member of the family," writes Laura S. Paddock of Cleveland, Ohio. "I want to commend you upon the very live and newsy paper which you are publishing," writes J. W. Lyder, cashier of the Northern National Bank, Duluth, Minn.

Mr. Stephane Luzanne, the editor of "Le Matin", one of the most prominent newspapers of Paris, France, gave an address on "France Fighting for Liberty and Justice" at St. Paul's Cathedral, Boston, Sunday, April 28. Mr. Luzanne is an official representative in this country of the French government, a man of the highest culture and distinction, who speaks English with great fluency and charm.

A box placed in the corner-stone of St. Luke's Church, Cedar Falls, Ia., Nov. 29, 1866, was accidentally uncovered the other day by workmen engaged in remodeling the building. Previous search for the box had been unsuccessful, and it was believed to have been lost. It contained a Bible, Prayer Book, the proceedings of the Diocesan Convention for three years prior to 1866, a list of the officers of the mission and a history of the Masonic lodge. The Rev. C. L. Kinney was in charge at the time.

"Our country as well as our God calls us to self-surrender, to faith in and work for the cause of righteousness and truth," says Bishop Babcock of Massachusetts. "In proportion as we make the Church stronger we build up in the world the Kingdom which our Lord has promised is destined to overcome the kingdoms of evil. The only hope of mankind in this hour is the Christian religion. Let us go forward to win the victory and to do our part in reconstructing a shaken and shattered world."

Bishop Hunting, writing to a friend April 24th says: "I start on my annual auto trip to the out-of-the-way places tomorrow—so out of the way some of them that I have never been to them, nor have any of my Episcopal predecessors. If you never hear of me again, you might send a miner to dig me out of the sand, or a diver to find me in some river I will try to cross. I will cover about 2,000 miles, and over Nevada roads that is "going some, believe me."

"Most people are enough advanced in religion to keep the commandment about not bearing false witness (telling the truth), but a great many jump over the little fourth one about remembering the Lord's Day and keeping it holy. You cannot choose which commandment you shall keep. It is as wrong to stay away from church as it is to tell a lie," says the Rev. Frank Victor Hoag, who has charge of three parishes at Batavia, Geneva and St. Charles, Ill., and is attempting the very unusual thing of conducting two morning services every Sunday in two of his fields, which have presented him with a Ford car.

The Daughters of the King held their annual meeting at the Cathedral House, Cleveland, Ohio, the past week, delegates from the various chapters in the diocese attending. At the morning session Bishop Leonard gave a very inspiring address. Luncheon was served at 12:30. Bishop DuMont spoke at the afternoon session, and made an earnest plea for workers in the parishes where the rectors had joined the service of the country as chaplains and in other war time activities, asking that men suited for the work should offer themselves for the service of lay readers.

The twenty-second Annual Council of the Daughters of the King, in the Diocese of Washington, was held at St. Stephen's Church, Washington, D. C., on Thursday, April 25th. There was a celebration of the Holy Communion at 10 a. m., the Rev. George F. Dudley, Rector, being the celebrant, and Bishop Harding conducted a quiet hour. Prayer for missions was said at noon, followed by the organization of the Council, luncheon and

a social hour. In the afternoon a business session was held. A missionary talk on Japan was made by Deaconess Newbold, and a question box was conducted by Rev. C. E. Buck. Evening Prayer was said at 8 p. m., and the Rev. James H. W. Blake, Rector of Christ Church, Georgetown, gave an address.

The 85th meeting of the Northern Deanery of the Diocese of Chicago was held at Dundee, Ill., on April 29 and 30. The clergy gathered on Monday night for a dinner in the parish house, and later heard the Rev. E. H. Merriman preach at the evening service. At the Tuesday morning session the following topics were taken up: The Rev. William H. Bond spoke on "Developing Lay Readers"; the Rev. Victor Hoag told of "Successful Classes in Psychotherapy", telling of the gratitude expressed by those in the classes, and the request that they be made a permanent thing; the Rev. Garth Sibbald gave some very interesting suggestions on the point, "When the Boys Come Home, What Shall We Do With Them?" He pointed out the great opportunity of writing letters to each one, and how it is well to present the cause for the ministry, since they were having all their best ideals of service and sacrifice brought to their attention. It was one of the best meetings the Deanery has held. Week day religious instruction is being rapidly introduced in the various towns in the Deanery.

The program of the twenty-third Annual Council of the Diocese of Lexington and its associated meeting of the Woman's Auxiliary, to be held in Calvary Church, Ashland, Ky., beginning on Tuesday, May 28, has been issued. The Bishop will deliver his annual address on the morning of the first day's session. A special service will be held in the evening, at which the Rev. J. Howard Gibbons, Rector of Trinity Church, Covington, will preside, and addresses will be given by the Rev. J. J. Gravatt, Jr., Rector of the Church of the Ascension, Frankfort, on "The Call of the Times for the Extension of the Kingdom", and by the Rev. G. H. Harris, Dean of Margaret College, Versailles, on "The Call of the Times for the Religious Education of Youth". On the following evening the Rev. H. P. Manning, Rector of Trinity Church, Danville, will act as chairman at a special service, and addresses will be given on the general subject, "Church Unity", by the Rev. T. L. Settle of St. Mary's Church, Middlesboro, and by the Rev. Allan D. Cole, Esq., of Maysville. At the meeting of the Woman's Auxiliary an annual letter will be read from Miss Grace Lindley, the general secretary, and communications from the diocesan president, the president of the Junior Auxiliary and the president of the Little Helpers. Reports will be presented by the other diocesan officers and from the branches, and provision is made for conferences and the discussion of vital points of interest to the Auxiliary.

### Personal Mention

The Rev. R. F. Lau has accepted a call to the Rectorship of St. John's Church, Bayonne, N. J., and will assume charge of the parish this month.

The Rev. Alexander M. Rich, formerly of Morris Plains, N. J., has entered upon his duties as Rector of Holy Trinity Church, Memphis, Tenn.

Rev. John R. Stalker has resigned the Rectorship of St. Luke's Church, Cleveland, Ohio, and on May 1st entered upon his duties as Rector of St. Timothy's Church, Massillon, Ohio.

The Rev. Charles M. Tubbs, for the past two years Curate of St. Peter's Church, Springfield, Mass., and in charge of All Saints' Church, West Springfield, has accepted a call and entered upon his duties as Rector of St. Philip's Church, Easthampton, Mass.

Miss Kate Cheshire, after fourteen years of faithful and enthusiastic service, has resigned the presidency of the North Carolina Branch of the Woman's Auxiliary to the Board of Missions, and Bishop Cheshire has appointed Mrs. William A. Hoke to fill the vacancy.

The Rev. James J. H. Reedy, Rector of Trinity Church, Tulsa, Oklahoma, observed his sixty-sixth birthday on Sunday, May 5th. The choir volunteered special music for the morning service, which was largely attended by the members of the congregation and friends of the Rector from several of the local fraternal organizations.

The Rev. A. G. Banks has resigned

the Rectorship of Christ Church, Eagle Lake, in the Diocese of Texas, and assumed charge the first of this month of Grace Church, Cuero, and the Church of the Holy Communion, Yoakum, in the Diocese of West Texas.

On May 1st the Rev. Stephen D. Palmer, formerly of Immanuel Church, Bay Minette, Ala., took charge of St. St. Stephen's Church, Etawah, and St. Mark's, Boligee, in the same diocese. St. Stephen's is an old historic parish, dating back to 1845. Within recent years it has built a very commodious rectory and also a most beautiful church to replace one lost by fire.

The Rev. James Craig Morris, Rector of Grace Church, Madison, Wis., has left for Fort Oglethorpe, Ga., where he will serve as a civilian chaplain under the General War Commission of the Church at Camp Greenleaf, in the Medical Officers' Training Corps. He has been granted a three months' leave of absence by the vestry of Grace Church. The Rev. F. B. Jackson of Providence, R. I., will have charge of the parish during the absence of Mr. Morris.

The Rev. E. Leslie Rolls, Deacon, formerly a chorister and a teacher in the Sunday school of the Church of the Holy Communion at Tacoma, Wash., was ordained to the priesthood in the Church of the Holy Communion, that city, on Sunday morning, April 28, the Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia, officiating. Mr. Rolls is a graduate of the seminary at San Francisco.

### Death of a Colorado Clergyman

The Rev. Charles Melvin Pullen, a retired priest of the Diocese of Colorado, died at his home in Denver, April 19, aged 75 years. He was a graduate of the Nashotah Theological Seminary, Nashotah, Wis., and was ordained a deacon by Bishop Welles of Wisconsin in 1875, and advanced to the priesthood by the same Bishop. He held rectorships in the Dioceses of Western New York and Wisconsin before going to Colorado, where he had been in charge of work at Golden, Arvada, Montclair and Denver prior to his retirement from active service. Surviving him are his widow, three sons, Drs. H. A. and L. L. Pullen of Buffalo, N. Y., and Dr. R. M. Pullen of Denver, and one daughter, Katharine, of Denver. The body was taken to Evansville, Wis., for burial.

### Indianapolis Notes

A most impressive Ordination to the Diaconate was held at St. Paul's Church, New Albany, upon the festival of SS. Philip and James, May 1st. The son of the Rector, Rev. F. J. Mallett, Ph. D., Mr. Reginald B. Mallett was ordered Deacon by the Bishop of North Carolina, the Rev. J. B. Cheshire, D. D. The preacher was the Rev. Dr. Lewis Brown of St. Paul's Church, Indianapolis. Rev. Edward McAllister acted as Chaplain to the Bishop. Dean R. L. McCready of Christ Church, Louisville, was the Epistoler. The new Deacon read the Gospel and Canon F. W. Hardy assisted in the service. Morning prayer was said at an early hour by the Rector and Rev. Dr. Brown. The Bishop was especially tender in his examination and ordination. The Church was beautifully decorated and a large congregation was present. Receptions in honor of Bishop Cheshire, Rev. Mr. Mallett and invited guests were held upon Tuesday and Wednesday evenings. The Rev. Reginald B. Mallett is an alumnus of the University of North Carolina, and is completing his theological studies at the General Theological Seminary, where he graduates this year. He has had much experience in work among the Cotton Mills of the South and will take up duty under the Bishop of North Carolina, at the close of his seminary career. He is an unusual man and will do consecrated work for the Master.

Rev. Dr. Mallett preached before New Albany Commandry, No. 5, Knights Templar, upon Easter Day, in St. Paul's Church at 3:00 p. m. He is doing very fine work at St. Luke's Church, Connelton, and has quite recovered from his recent very serious illness.

St. James Church, New Castle, has taken a forward step under the direction of its indefatigable vicar, Rev. Geo. E. Young. A Church building has been purchased in the center of the city from a decadent denomination and has been admirably remodelled. The service of dedication took

place Ascension night, Rev. James D. Stanley of Christ Church, Indianapolis, preaching the sermon, the vested choir of Grace Church, Muncie, assisting in the service. The clergy of the diocese nearby and from Indianapolis were present in the Chancel. The improvement means a most vigorous future from the congregation.

Bishop Vincent of Southern Ohio gladdened his many friends in the Diocese by visitations upon April 14th, 15th and 16th. He confirmed classes in Christ Church, St. Paul's and the Cathedral in Indianapolis; St. Paul's Church, Columbus, and Trinity, Lawrenceburg. His admirable sermons and beautiful addresses to the several classes made a profound impression. He was the guest of honor at the Indianapolis Clericus upon Monday, April 15th, where it met with the president, Rev. Geo. W. Burbanck. The latter, who was essayist as well as host, read a paper upon "Clerical Nonsense," which was most enjoyable. The Bishop was elected to honorary membership.

All of the arrangements for the Council have been made by the Standing Committee. Bishop Woodcock will preach before the Woman's Auxiliary upon May 14th and address the Council in the evening. The main business is the final ratification of the new Constitution and Canons.

The annual dinner will be given May 15th, after adjournment and will be held at Knickerbocker Hall.

The Rev. Lewis Brown, Ph. D., preached the annual sermon to St. John's Commandry, Knights Templar, Crawfordsville, upon Ascension night. The Vicar, Rev. N. W. Wood, who is Prelate of the organization had charge of the service. The attendance was large and representative. Crawfordsville is the center of a large Masonic community, and the Vicar is a most helpful member.

### Porto Rico Notes

#### ST. ANDREW'S MISSION MAYAGÜES

This mission will soon be rewarded for its years of endurance, of make-shifts and adversities. The leaky old building which has miraculously stood at an angle of much less than 48 degrees over the street is to be torn down June 1 to give place to the first of the new group of buildings to house temporarily the school, chapel and home of the staff of workers.

The industrial work has been given a splendid impetus under Miss Mildred Hayes. Orders enough come from the States to keep the girls busy with lace, embroidery and drawn-work. About 25 girls are working with Miss Hayes, and she, with Mrs. Garwood, wife of the Dean of the Agricultural College, are maintaining a weekly club for the girls, which provides social life and instruction. Eventually, special quarters will be provided in the new buildings for this growing industrial department.

Largely through the efforts of the Junior Auxiliary, there are now 15 subscribers to THE WITNESS in San Juan, and all readers of it welcome and enjoy it.

Not many Sunday school classes having the story of the ten lepers could have the lesson brought home to them as did the children in St. John's Sunday school in San Juan. After the lesson the children were taken up the hill overlooking the bay near El Morro, where they could plainly see the little island where the lepers of Porto Rico are isolated for the rest of their lives. Then, too, it was an easy step to suggest that their offerings of one Sunday a month since September be given to the lepers, through the Rev. Mr. Walter, who visits them twice a month, conducts services, cheers them up, and rarely goes without gifts for them, which his friends in San Juan and the States provide, or the visitors whom he frequently takes with him. Two children have lately been added to the colony, so there are three children among about thirty adults. They have nothing in this world to hope for, but they do not appear unhappy, nor do they suffer pain.

The children of St. John's School, known as the Bishop's School, have been active in Thrift Stamp investments. Mr. Henry Dooley, a prominent Churchman and San Juan citizen, started them on their campaign with a patriotic talk and a gift to each child of a Thrift Card and one stamp in each. On April 19 the total investments were summed up, amounting in all to \$306.73, not including the first stamp. Enthusiasm still reigns, and the good work goes on.

## The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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## EDITORIAL

### The Unity of the Spirit

This Church is tremendously interested in the question of church unity because church unity is an integral part of our faith. We believe in the oneness of the Church, just as we believe in the oneness of the family and of the nation.

It is a part of our constitution. But the need of attaining the unity of the Church is exceeded only by the difficulties that confront us in realizing that desire.

And the difficulties between ourselves and the Protestant bodies are not merely the superficial matters of taste and vested interests that keep us apart; but they are fundamental differences as to what the Church is and how far we have a right to go without being disloyal to that which we believe is an essential part of the faith once for all delivered to the saints.

To our minds the Church itself is a reality, the Body of Christ, which He purchased with His blood, which is the communion of the saints and which He will one day present to the Father, a glorious Church, without spot or wrinkle or any such thing.

We can no more be false to the fundamental integrity of the Church as a solidarity than we can be false to the unity of our family or of the nation.

This conception of the Church is basic to the whole fabric of the Christian religion as it has been handed down to us and as we have received it.

We really do believe in the Holy Catholic Church as one of the essential realities of our religion.

In order to explain clearly this fundamental difficulty, let me point out first the real difference between Churchman and Puritan, not in the superficial differences of conduct but in the basic differences of belief.

In order to do this we must define certain things.

What is the difference between law and grace? It is the difference between a reform school and a family. The reform school will show less external disorder than the family, but a very ordinary family is a better home for a child than a most exemplary reform school.

This is true because the relation of parent and child is very different from that between the warden and the inmates of a reform school.

In the first place the child is of the same flesh and blood as the parent. He owes his life to the parents and is in a very real sense of one body with them.

In the second place love is a stronger element in moulding the child than is example, and it operates not in an external uniformity of respectability but rather in an internal encouragement of individuality. In the one case you produce a uniform standard of excellence among the trustees; in the other each child develops in his own way and adds his own note to the family harmony.

It is true that some families seem more like a jass-band than an orchestra, but better a jass-band than the endless repetition of one note on an instrument. That is maddening.

It is the old difference between law and grace. "The law came by Moses, but grace and truth came by Jesus Christ."

The Old Testament endeavored to lay down a set of rules and make everybody live up to them.

St. Paul, who had been a zealous disciple of this living under rules, saw this when he became a Christian, and says, "My brethren ye are become dead to the law by the body of Christ; that ye should be married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

That is, St. Paul had been held in prison; he had now emerged into the glorious unity of the children of God.

It was just this liberty which Puritanism would not allow. It is just this liberty which the fussy public conscience of a veneered Judaism will not permit today.

In order to attain a dull uniformity of respectability, that has very few marks of red-blooded humanity, we propose to legislate everybody into this dull prison-like heaven.

It was this human element that made the Samaritan (who worshipped he knew not what) a more likely son of God than a Jew who kept all the commandments rigorously.

It is this same lack of red corpuscles which so often makes the most exemplary deacon a far poorer companion on a camping trip than some sinful rascal, who is still human. No degree of cold blooded piety can be acceptable to Christ, if it passes by on the other side of human need.

It is just here where the family circle is superior to the reform school. It does not stamp out the human side of life in order to produce a wooden uniformity. It is the development of life, not the suppression of individuality.

Laughter, cheerful sacrifice, companionable endurance of hardships are at home in the family, but not in conventional convents, whether those of society or of religion. You may suppress family life in the interest of uniformity, but if you do, you will produce a replica of humanity as tiresome as a picket fence.

If you want to find winsomeness, the picturesque, human sympathy, forgiveness of faults, don't go to a reform school, a puritan meeting house or a function of society. They are not there. They have been squeezed. The Christian religion rejoices in another ideal, "There are diversities of gifts, but the same Spirit."

Now there are three great festivals in the Christian year. Christmas, Easter and Whitsun-day. The Puritan would have none of them. The world has adopted Christmas. The great bodies of Protestant Christians have found a joy in Eastertide, and are also seeing the sweetness of Holy Week. But the historic churches alone observe Whitsun-tide. Nor is this a mere accident. It is because the message of Pentecost means nothing to any but the 120 faithful ones, who refused to give up our Lord because they were unable to understand Him.

To these waiting ones the day of Pentecost was the greatest festival of them all, for it crowned all their faith and expectation. No one could observe Whitsun-day unless he believed and understood the mission of the Holy Ghost and so rejoiced in the unity of the Spirit.

There are three distinct phases of God's dealing with us.

In the Old Testament, it is God over His people, leading them, providing for them, setting forth the laws of moral action. But the law brought no one to righteousness. There was not one that was righteous. It produced the legal righteousness of the Scribes and Pharisees, of which our Lord said that "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven."

Then came the second stage of God's revelation. "The word was made flesh and dwelt among us." The word Emmanuel means, in the Hebrew, God with us.

The companionship of Jesus Christ was far better than the observances of laws, but it failed to strengthen St. Peter. After three years of such companionship, Peter denied our Lord with a curse. So that Christ Himself told the Apostles that it was a "good thing" for them that He was going away, for if He went not away, the Comforter would not come unto them, but if He went away He would send Him unto them.

And so God reveals Himself, not to the world but to His Church on Pentecost, no longer as God over us, as in the Old Testament; nor as God with us, as in the Gospels; but as God in us, so that our bodies are the temples of God's Holy Spirit, and He dwells in us and we in Him.

It is for this culmination of God's revelation that Whitsun-day stands. But no one will observe Whitsun-day excepting those who believe in the Church, not as a society of human convenience nor as a community of common opinions, but those who believe in the Church as that Divine family which Christ founded and which He endowed with His Holy Spirit, and to which we are privileged to join in the Sacraments of the Church. How can we unite the Church with its legacy of sacramental grace to organizations which do not believe in the divine origin of the Church and the life-giving power of her sacraments? It is not that we are unwilling to join, it is that we are unable without destroying one or the other. I may add one apple to one pear and make two things, but they remain one apple and one pear still.

There are two separate things:

1. The Church is divine in its origin and therefore compelling in its authority; or the Church is a human convenience and therefore of no authority.
2. The Sacraments are channels of grace or they are mere memorials.
3. The ministry is endowed with the Holy Spirit by the laying on of hands, or it is merely a matter of inward conviction.
4. Church membership is being grafted into the Body of Christ, or it is a temporary adhesion to a code of opinions.
5. The Church has an altar upon which the Eucharistic sacrifice is offered, or an altar is an abomination of the Lord.

It is easy to choose between these two courses. It is difficult to reconcile them under any known form of Christian unity.

### Impressive Patriotic Service in Gary, Ind.

An unusual and beautiful service was held in Christ Church, Gary, Ind., on the afternoon of Sunday, April 28, one which made a great impression upon the large congregation present. It was a service of intercession for the nation, the musical portions of the service being rendered by the combined choirs of Christ Church and Emerson School, and the address given by the pastor of the Methodist Church in Gary, Churchmen, Jews, Roman Catholics and members of every denomination made up the congregation, which crowded the church. Over a hundred people stood in the rear of the church and in the vestibule during the entire service, and large numbers were unable to get in at all.

Emerson School chorus recently won the Lake county contest, and its work has been declared remarkable by able musical critics. It is under the direction of Prof. M. E. Snyder of the music department of the school. Christ Church choir has also won praise for its excellent work under the direction of Mr. Thomas Webber. The two choirs combined did splendidly in the service.

The processional was "America the Beautiful," recently written to the tune of "O Mother, Dear Jerusalem," and the offertorium was North's "Song of the Marchers," the words

being sung to the tune of "The Battle Hymn of the Republic." Other musical numbers were "The Singers," by Gaul; "Oh, Captain, My Captain," by Kelly, and "Remember Thou Thy Creator," by Adams.

Rev. W. G. Seaman, pastor of the Methodist Church, made the address on "The Way to the Cross." He said in closing: "America has failed as yet to win the war spiritually, as France has done and as England is doing. We have failed to catch the spirit of sacrifice as these nations have done, but I feel, and I know that many others feel, that we shall accept the way of sacrifice, take up the cross and follow on to victory."

A special Litany was read by Rev. Wilbur Dean Elliott, Rector of the Church, and the prayers of the large congregation were offered for the wounded, the sick and dying, for victory, if it be God's will, for the enlightenment of the enemy, and for the strengthening of those who governed the nation.

### The Cross Will Lead the Allied Flags to Victory

"The opportunity before the Christian Churches in this country is almost startlingly plain," says Dean Rousmaniere in a message to his parishioners of the Cathedral Church of St. Paul, Boston. The allies are

rapidly subordinating their individual policies to the necessity of defeating the Teutonic powers. There is now a generalissimo on the front, a brilliant French general. All the armies are one army under his direction. We can no longer speak of the front as British, French or Italian. From the Adriatic to the Channel runs the front of the free nations, united as one nation. This is the greatest event of the year in the war. To recognize this and to interpret it is the duty of the Church today. We are called as Christians not simply to exhort our men to fight for their country, or their parents to give their sons willingly in the country's defense. We must make plain the unity of the nations in a spiritual purpose. We must rally our people to toil and give and sacrifice for the end for which all free peoples are struggling. We must let our allies speak from our pulpits of their own interpretation of the common purpose and their own contribution to the victory that must come.

"We must remember in our public prayers the soldiers of the nations with whom we are allied, as well as our own men, the sorrow of those at home in our sister nations as in our own land. If the Church will take this God-given opportunity to make evident the common purpose, to weld the nations into a spiritual unity behind and beneath the unity of military command, they will hasten the coming of a better world, not only after the war, but even now in the midst of war. The order of our ecclesiastical processions will then be a true symbol. The Cross will lead the allied flags to the victory of righteousness."

A little boy saw his father using a spirit-level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa, he asked. "It's pretty good, I guess. Looks so."

"Guessing won't do in carpenter work!" said his father, "sighting" along the edge of the board, and shaving it just the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are!" said his father earnestly. "You find them in the Bible. Try all your actions by that. Make 'em true and straight and no guess work about 'em!"—Selected.

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WAR IN HEAVEN  
VI.

Application: While there is evil in the world, three things are true of war:

1. It is the only way to good, for every man and for all men.
2. If the good fought for is common, and not merely a private good, then the opposing evil must be met on its own chosen ground and beaten down.
3. As God's good Will is always at war with evil, so God's good Spirit arms and supports His warriors in warfare, while they are true to their allegiance.

## IV.

Application: while there is evil in the world, three things are true of War. First: War, in its strict sense, is the only way to good, for every man and for all men.

So far, so good. We have finished our preliminary work. We have our definition. War is only and always a spiritual thing, however much it may employ material instruments. It is a conflict between wills, each struggling to the very limit of its power to overcome its enemy. Now to our real work, namely, to apply what we have learned to the present situation; to find our way to the meaning of this War, now that we have grasped more clearly the meaning of all war.

We shall find our way rather clearly marked along three lines of thought, which I may put as follows:

First: while there is evil in the world, there must be war. For war is the only way to good for any man and for all men. The will to good must utterly triumph over the will of evil or there is no hope for it. Good, like evil, which is its opposite, is only in the will. And good finds evil directly in its way: resolute, malignant, stopping at nothing. A good will is one that overcomes the evil, just as an evil will is one that overcomes the good. Conflict is the very essence of the situation. It is the very condition of our spiritual life. Our freedom is not given us to start with. Far from it, our minds are not given to us at birth furnished with knowledge. Our wills are not given us already victors and at liberty. All we have to start with is a liberty of choice; we have a chance to declare war on evil and to fight it through until we win our freedom; we have a chance to yield supinely, to surrender at discretion. And the conflict is desperate and determined warfare. It is no sport for idle hours. It is a battle to the death, that is, battle until death. It demands the sacrifice, if need be, of all material welfare and prosperity, even of bodily life itself.

Our Lord is very graphic and insistent on this point. He lays down an austere but eminently reasonable rule for wills fighting for the good. "If thy foot cause thee to stumble, cut it off and cast it from thee; it is better for thee to enter into life, than having two feet to be cast into hell. If thine eye cause thee to stumble, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell." You may say this is picture-language, not to be taken literally. But the point is clear enough and absolutely reasonable. If a good will is the great prize, the only prize worth winning, no sacrifice is too great to make the will good. And the whole instinctive conscience of the race welcomes and echoes to this teaching. "Thy man's perdition to be safe if for the truth he ought to die." Which famous saying is, after all only a weak and halting version of our Lord's own searching question: "What shall it profit a man if he gain the whole world and lose his own soul?"

Well, then, there is nothing wrong in our own dear boys giving their lives by hundreds and thousands in a good cause. There is nothing wrong in the torn and bleeding bodies of the martyrs. There is nothing in it to shake our faith in God. How blind we are to think so! What better proof could possibly be given that the spirit is still master of the flesh? that the will to good, created and sustained by God, is strong among us, even in the midst of our softness and materialism? Millions of the fairest and finest of our young men; yes, and caught up among them, many who heretofore had given no sign of spiritual faith or heroism, have the will to give up life itself if only evil may be laid low.

Mark you, I fully admit that this is an ideal picture. I am not forgetting the dreadful "back-wash" of the

War. Among the fighting ranks there are doubtless very many who are moved by no high faith, or generous devotion; very many selfish, lustful, brutal and brutalizing spirits. They may be fighting in a good cause, but they are really servants and agents of the devil. There is undoubtedly a real poison at work here and it does grievous harm. It is the deepest tragedy of war. But note this carefully: the horror of it is not in warfare; it is in the fact that these men are not worthy of their warfare. They are really traitors to their cause. Were they, with all the others, true warriors for good, there would be no spiritual tragedy. All would be Knights of God, Crusaders of the Cross, not counting their lives dear if by their deaths they may be proved men of good will. That first then: while there is evil in the world, there must be war; for war is the only way to good for any man and for all men.

## V.

Secondly: If the good fought for is a common, and not merely a private good, then the opposing evil must be met on its own chosen ground and beaten down.

Next comes the point at which perhaps there is most confusion in our thought. "Spiritual warfare," men say "is obviously right and martyrdom must not be shunned. But killing people: blowing them to atoms with great guns! Even if they are enemies to good; even if their victory means evil triumphant in the world; even so, how can it be right, how can it be Christian to take their lives deliberately? How can goodness be really secured by the shambles of a battlefield?" Well, let us see. Let us first and quite honestly recall those great words of Christ about loving enemies, and suffering patiently injury and wrong, and blessing them that curse. These commands of His are absolutely binding upon us. There can be no doubt of that. He never spoke in haste. He never ought to speak in vain. But is it not quite clear that whatever else He means, He does not and He cannot mean that we should compromise with evil, or submit our wills to it, or identify ourselves with it? However strange these counsels seem, they are still counsels of warfare; of opposition; of hostility to evil. Evil is to be beaten down and here are the weapons which He recommends. That is the point. But, do you say, is it not absurd to call such things weapons of warfare? Can meekness and forgiveness ever win a fight? Yes indeed, they can on one condition, namely, that I am fighting single-handed against evil in its attacks on me and on my soul. In this case these are the only weapons which I dare use, the only weapons which will surely accomplish my good-will. Railed at, not to answer back; misrepresented, not to complain; spitted on, not to cry out; crucified, not to blaspheme; injured, yet still ready to do good; neglected and forgotten, yet always eager to serve and bless: what is that but to show a perfect mastery, a complete victory? For the attack of evil is on my spiritual integrity; on my ability to hold fast to God and good. Waves beating vainly on a rock: fire trying gold and making it more pure: those will serve as illustrations. No evil can enter into me and harm me unless I myself give way. So we come to understand the true strategy and tactics of a perfectly victorious battle against evil, as it strikes at and threatens our own spiritual life. "By your endurance ye shall win your souls."

But that is not all the story of our warfare against evil. We are not only or merely individuals, each with a soul to save and a holy stronghold of the spirit to defend. We are members; we are social; we are bound each to each by infinitely strong and sacred bonds. Indeed, the social bond is primary. We must be members even before we can be individuals. We are born into a family before we have names. And this fundamental note of social life runs

through all God's dealings with us. If His gift of natural birth comes through the natural family, so does His gift of the new spiritual birth come through His own spiritual family on earth: the Church, which is Christ's Body.

And, like the family, the State or Nation is God's ordinance. It is a sacred thing. It is God's Will that we should safeguard and defend it and keep it at all costs and hazards true to His laws and purposes.

Here is quite a different situation which brings with it new and yet necessary obligations. If evil attacks my family, my nation, I am vitally concerned. To be unmoved, to hold aloof, not to give my own life in actual help, would be as grievous sin on my part as to let evil into my own soul by yielding to it. While I have no one but myself to think of, I must bare my breast and let evil do its worst, showing it that it can do nothing. But with society, sacred institutions, Christian civilization depending upon me, I must rush instantly to arms.

And what shall those arms be? Why, that depends upon the enemy. That is in his hands. Whatever he may choose, however he may attack, I must be prepared to meet him. If a thief breaks into my house, I bring the force of the law against him, not to save my gold or silver, but to vindicate the social order: to make society safe against robbers. If a murderer, bent upon killing, comes my way, I may shoot him down, not because there is anger or hatred in my heart; not because I am myself a murderer; but because I am set to save society from murderers, to save the murderers themselves from doing murder.

And so, on the largest scale imaginable: on the scale of this present War. Given a deliberate and unprovoked attack of evil (not that provocation ever condones sin, but it does include the provoker in the guilt of sin) given a definitely evil force set in array against a definitely good one: given the vital interests of society involved; if evil leads on to battle, good must take the field against it, in the name of God and Christ. And good can do it in the name of God and Christ because good in doing it can keep evil wholly from its own good will. It fights, it kills, not for love of killing; it hates them both; it bears no malice; it has room for infinite pity and compassion even for the enemies it slays. But deeper and stronger and more God-like than its shrinking from bloodshed and its hate of killing, is its unalterable, inflexible will to defend to the uttermost what has been intrusted to it of the common good.

One word about reprisals. The situation is confused, I think, by the word generally used, "Reprisal" seems to mean revenge, and revenge is always and absolutely wrong. Revenge means adding sin to sin. It means yielding to and not conquering the enemy. On the other hand, infamous methods of warfare are to be judged not only by their infamy, but also by their effectiveness. If German atrocities are not only wild outbursts of cruelty and lust, but are really dangerous weapons of offence, threatening disaster to our good cause which would otherwise be safe, then they must be met and baffled. And in meeting and baffling them in this spirit and for this end, we may still be keeping ourselves wholly clear from evil: we may still be fighting only for good, our enemies' good as well as our own. This, then, is the common guide for our thought: to war for good in a common, not a private cause, one must meet evil on its chosen ground and beat it down.

## VI.

Thirdly: as God's good Will is constantly at War with evil, so God's good Spirit arms and supports His warriors in Warfare if they are true to their allegiance.

It is a very lamentable thing that in these days we talk and talk freely about the Will of God, without having the shadow of an idea of its true meaning. Will, of course, is personal: it is the very essence of personality; it is the very opposite and contradiction of blind force moving mechanically in a fixed orbit, to an incalculable goal. To ascribe will to God means that there is no iron fate at all: that power which moves and rules the world and all things in it is the force of a free will. "My Father worketh hitherto and I work." There is Christ's summary of the process of creation in its beginning and continuance. That is the very alphabet of faith in God. But we have lost our grasp on it. Take that great prayer of our Lord's: the greatest of all the petitions in His Prayer of Prayers: "Thy Will be done." The sound of the words, as we pronounce them, is in our ears a note of fatalism. The prayer seems a prayer simply of

## ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

## ARE "DIVINES" HUMAN?

The old-fashioned and pompous title of "divine", when applied to a minister or a priest, is but an evidence of a certain estrangement and lack of understanding between the clergy and laity. This misunderstanding has led to conclusions which are as absurd as they are harmful. In a day when politicians, or rather, of course, statesmen, are no longer picturesque dignitaries, uttering sonorous platitudes, but keen and effective men, with the capacity for getting things done; when young physicians are no longer compelled to wear beards to add "the weighty years" to their countenance; when the lawyer is no longer the reserved and mystic counsellor, but the astute and skillful pleader, keeping close to the people—in such a day the world of men has removed the ministry and what the ministry represents one step further from themselves, and have thereby stamped him with ineffectiveness.

The ministers often indulge in a sly laugh at their critics. Ministers are human enough to have their weaknesses, but they have not all the weaknesses attributed to them. They may not be very good business men, in the narrow sense of that word. Few men are, even those engaged in business, for the ordinary business man gets about as little for his effort and his money as any class on earth. Of course, my readers are all extraordinary business men, and they are getting full value for all their efforts. But, even as business men, ministers are not so bad. They often manage to build a church and to provide an income for it from a community that can scarcely provide a living for a grocer with four children.

Ministers may be called "divines", and set apart on that account, but when it comes to getting a pretty good return on their efforts to live, they show some human common sense. They are not, as a rule, addicted to a lot of habits that may cheer life for a moment, but in the end exacts

their toll of woe and inefficiency. The insurance companies will tell you that ministers have learned the "knack of living". Not because they are different from other men in the stuff of which life is made, but because of some developed strength against the habits that destroy.

Ministers succeed in tasks in which the world would fail. Take Sunday schools, for example. They are often compared with public schools, to the disadvantage of the Sunday school. But note the difference. Suppose the public schools were equipped with voluntary teachers, and that there was no "truancy law", and children might go or not as they pleased, subject only to parental discipline! Our public schools would be chaos. But in spite of more or less irregular teachers and somewhat indifferent or indulgent parents, there are many Sunday schools in our land that are a credit to those who conduct them.

Our "divines", too, show many human qualities in their epicurean taste for the good things of this world. They want the very best as a rule, not the inferior things. I do not mean in such imitation excellencies as food and raiment. Any one with a little money can have such satisfactions. Complacency over such things, as if they denoted superior intelligence or station, or taste for life's good things, is rather a cheap way of seeking distinction. Any assumption of superiority because one has the legal right to buy things, as if such a privilege conferred some unusual degree of control over the affairs of other mortals, or must exact some admiration, reminds me of the remark of the only millionaire of a small town to a group of awed friends: "This is certainly beautiful weather, if I do say it myself."

Our "divines" have learned the secret of being more human, not less so. For the exalted human side of our nature is the part of it which is engaged with everything that is pure, everything that is lovely, everything that is of good report.

resignation, of passive submission to a fixed, arbitrary and mechanical decree. But in reality the petition is a war cry with which the Christian army takes the field. The Will of God is not done. That is the whole trouble. It is God's own children who are not doing it. By His own free Will He gave them will and, with the gift, the freedom to use it freely. And they have used their will for evil and against God and good. Hence all the misery and sin and bitter suffering and sorrow: hence all the wars and crimes: hence the very necessity of conflict. To set this right: to crush out all rebellion: to bring first my own will into complete obedience, and by my own obedience to set forward the doing of God's Will by every one in all the world: that is the great purpose of the Christian, as of Christ Himself: that is the meaning of the prayer which He has taught us: "Thy will be done as in Heaven so on earth."

I tried to make this clear in my last lecture. I tried to show that God, the All-Sovereign, for His own good purposes, allows evil for a season, none the less He never for an instant steps from His Throne or declines a hair's-breadth from His pure righteousness and perfect goodness. While He allows evil, He still circumvents and conquers it, making the very wrath of man to turn to His praise: beating down evil to the ground at the very moment that it nails Him to the Cross.

Verily, then, there is no War-God. We are in no danger of believing it. We have seen the blasphemy and folly of that creed. But God, the Lord of Hosts, is ceaselessly at war. He is, in very truth a Warrior. He fights evil. He pours out the whole volume of His hatred on it. And His hatred of the evil is the precise counterpart and measure of His love for those who are its victims. He loves the sinner while and as He hates the sinner's sin. He will not take from His children the possibility of sinning; for that would be to make them no more children but mere automata. But the whole resistless power of His Godhead is ready for the rescue of His children from the evil if they will freely give Him entrance.

So God is present and actively engaged in every battle for the good and against the evil. He is not a sepa-

rated, isolated figure leading on His armies. Nor does He send His fire down from Heaven to consume the enemy. But He is present, really present, in the Person of His Holy Spirit in His soldiers' hearts. By His Spirit He arms, upholds and re-enforces them in their holy warfare for the doing of His Will. That, I think, is the meaning of St. John's vision of the War in Heaven. True, we fight on earth, but Heavenly power reaches down and touches and sustains us: God fights in us as we fight for Him.

As we fight for Him: of course, that is the crucial point. God in His love forgives us; but not anyhow, not just because we ask Him; but as we ourselves forgive. Just so in warfare, whether it be our single combats against evil in our own souls, or the bloody war in France and Flanders for the vindication of social and political righteousness and truth, God fights in us, as we fight for Him. The Germans volubly and confidently call upon their War-God. It is his business to back up and see them through. They claim him as utterly committed to them and their cause. They fill the air with blasphemous assertions treacheries have Divine sanction. But not so we, God helping us. As Lincoln said in our last war, our real anxiety is, not that God shall be on our side, but that we shall be on His.

And that is our chief responsibility. For if we falter in our task, if we give place to base ideals, if we shrink from necessary sacrifice, then He will leave us, because we shall have driven Him away. He will work out His own victory in His own time, but we shall not be sharers in it.

On the other hand, if we hold fast and are true to our allegiance; spurning all evil in ourselves, while we are fighting it in others; if we let our high cause purify and mould us to its own ends; then neither fire nor smoke nor battlefields reeking with carnage, nor rivers of pain and woe can separate us from Him! Nay, more than that, these very horrors, which are indeed the work of Satan, shall be changed and transmuted by God's touch and in His presence; caught up into the majesty of Heaven's own warfare; made part of God's own Personal campaign for the salvation of His children and the building of His Kingdom.

(To be continued)

## THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The Dominican Republic, which occupies the eastern half of the island of Haiti, or Espanola, is at once the oldest settlement on the western hemisphere and the newest mission field of our Church. The Rev. William Wyllie has established his headquarters in Santo Domingo, whose cathedral shelters the tomb of Christopher Columbus, and is holding regular services in Fort Ozama. The republic covers an area of nearly 20,000 square miles, with an estimated population of 700,000. So far as our Church is concerned, the territory is untouched, although there are quite a number of our own people at the capital and in and around the sugar plantations.

Good magazines are needed in St. Matthew's Mission, Fairbanks, Alaska, for distribution among the miners and trappers in that part of Alaska. The supply has fallen off, and it is desired during the coming summer to secure copies to have in reserve for the winter. Also, if there are any individuals or Church schools having juvenile books—especially books for boys and younger children—which they can spare, they would be put to excellent use by the children of St. Matthew's. Books and magazines should be sent by mail, addressed to the Rev. H. H. Lumpkins.

Have you read the Leaflet W. A. 25 (4), issued by the Woman's Auxiliary at the Church Missions House in New York, on "The United Offering"? It says: "Like many of the greatest things, the United Offering had a very small beginning. A missionary offering was taken at the Triennial of 1889, amounting to \$2,188.64, and ever since, at each Triennial, such an offering has been made, until now the United Offering has grown to such proportions that it supports nearly two-thirds of the women workers sent by the Church to the mission field. If you could accept the call of Christ and go to spread the Gospel, what would you do? You would prepare yourself for whatever work you were to undertake, and would probably train as a nurse, a teacher or an evangelist. You have not been able to do this, but somewhere some woman is doing that work—doing your work for you—and she is a United Offering worker. Now you see why we should feel the appeal of the little blue boxes as a personal one. It represents our share in the work. When we drop money into it, we are helping to support some woman who is our substitute in the great army at the front that is fighting to win the world for Christ.

All these women are working for their Master. They serve Him in the Far West and in our Eastern mountains, and in the Southern mill districts, in the snows of Alaska, under the burning sun of the Philippines, in China, in Japan, and in Africa. Towards this support will go the voluntary offerings gathered during the three years from one Triennial to the next. If the love that inspires these gifts should wax cold and the thousands of blue boxes—or indeed any number of them—be neglected, what would happen? Work which should go triumphantly forward might have to be curtailed; faithful women might be withdrawn from the work, leaving the sick and poor who look to them for help and guidance; souls would hunger for the spoken word, and the absent teacher or the faithful nurse would be sadly missed.

We are grateful that we can say that as yet this has never happened. The United Offering has steadily grown from year to year, and at each Triennial we have realized with thankfulness that the gift has made possible a very real advance in the Church's work.

But though much has been accomplished, we might do more. There are in the Church about 500,000 women communicants. If each one gave to the United Offering even as little as one penny a day, that would mean a yearly gift of \$1,825,000, and for the three years \$5,475,000. Think of what that would mean to the mission of the Church! At the Triennial of 1916 the United Offering was \$353,619.76. That seems like a large sum, but would it not be wonderful if, by a really united effort, we could make an offering in which every woman in the Church would have a share!

Will you not ask for a box and help toward this great end?

Here is a cheery letter from the front:

"March 18—Still in the line and have been through the first gas attack. It lasted from 6 p. m., March 16, to 6 p. m., March 17, and was a heavy bombardment of gas shells, small caliber. As far as is known here, our regiment suffered no casualties, although one or two minor cases are rumored. It was extremely annoying, because the gas guards were over-zealous and we were up half a dozen times to get our masks on. Early in the morning I got up and took a ration party out to the front line. It was a wonderful morning and a great sunrise, all pink, red and gold. Returning, I could hear birds singing away in the fields, where no two feet of earth remained unturned. During moments such as these, when no firing is heard, it is hard to realize that there is a war."

A few days later:  
"Out of the trenches! It's a great feeling to know you are a veteran. The ones higher up have decreed that we should spend several days on a hike. The relief of the regiment was made on a drizzly, wet night. The clay slopes leading down into No Man's Land were slippery as ice. Under the heavy load of full pack, overcoat and an 88-pound tripod or gun, the men slid into shell holes and slipped down steep grades in an exasperating way. We reached our dug-outs in the rear about midnight and were well enough ready for a good sleep. The next morning was likewise cloudy and rainy, which kept the boche planes at home, hence he did not see the columns of soldiers going along the roads—good targets for bombs. We hiked to a rail head and became sardines for the night in these toy freight cars for '40 hommes or 8 chevaux'. The chevaux had occupied them previously.

"The night was cold and we stayed awake almost all night. We detrained in good weather about noon the next day and began a hike of 23 kilometers, or about 15 miles. That was some stunt to begin on, with the loads the men had to carry, and all the strenuous times of the last few days and nights. Also, it is some job to move a division of men and all the baggage they carry with the transportation available.

"We pulled into the nicest, cleanest little village I have yet seen in France. Although it was 10 p. m., the men trudged in singing. They have an indomitable spirit in this regiment. It was midnight before I got around to my billet, but when I was shown to a real bed, believe me, I wasted no time in crawling in. We spent the next day in a much-needed clean-up. The men and myself were plastered with mud, uniforms torn and ragged, leggings missing, shoes out. It was a bright, sunny day, and seemed like Sunday.

"We left the next day for the second lap. The country we are now in has seen neither the ravages of war nor the passage of other American troops. It is rolling country, full of brooks, old trees and quaint little villages, which are more prosperous looking than any we have so far been through.

"We reached here about noon, and after billeting, everybody turned out on one of two missions. The first thing which tempted me was a pretty little ice cold brook. There we washed and bathed our feet. Some had the nerve for a plunge. We will have a real feed tonight. It does not take an American battalion long to clean out a town of eggs, milk and meat. This American hegira will be long remembered, I believe.

"Here we stay over Palm Sunday. It hardly seem possible that Good Friday and Easter are so near! I have not been to a service since Christmas except for one Catholic meeting behind the lines the first Sunday at the front. There may be a chance tomorrow. Of course the mail has been tied up awaiting our arrival at a permanent destination.

"We commenced the second six months in France on the day we detrained for this hike. April first marks the beginning of the second six months for this regiment in the zone of advance and means we have won a service strap. I, of course did not reach the zone of advance until two weeks after the Regiment, so mine may come on my birthday. We should also be about due—at that time—for our first permission. This Regiment has surely had a fine record. We

## Col. Watterson on Christianity

Some men have a policy in what they say and they are bound by the limitation which they place upon themselves. Others have a vision and prophecy, and their perspective extends with the ever widening horizon. To the latter class belongs the editor of the Louisville Courier-Journal. In the courage of his convictions Mr. Watterson stands for the truth as he sees it; no narrow policy, no partisanship, no self-interest have power to curb or modify his outspoken convictions. His fame is not based on popularity which caters to party or policy or class or sect. Free and independent he would rather be right, where it hurts or where it helps, than to be popular by catching the passing fancy of the crowd.

As a layman—though not a Churchman—Mr. Watterson has given us a message to hearten the Christian world and bid us hold fast to the hand of God. This clarion call, not from the pulpit but out of the seething struggle of humanity, is not only timely; it is of inestimable value from one who knows the world of men and their present need of the only Saviour and Helper. This message should brace up the drooping faith of those who languish through fear and misgiving. We cannot keep on if we do not keep up. God, and God only, is our hope and our Defender.

The above is an introduction by Bishop Woodcock of Kentucky, to the following excerpt from an editorial by Col. Watterson in the Louisville Courier-Journal, which has been published in a tract by the American Society of Church Literature, the Rev. John S. Littell, D. D. secretary, Keene, N. H. Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified; the bed-rock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

The Kaiser boldly threw down the gage of battle—Infidel Germany against the believing world—Kultur against Christianity—the Gospel of Hate against the Gospel of Love. Thus is he Satan personified—"Myself and God," merely his way of proclaiming it—for his "God" is Beelzebub, the Angel of Destruction, his creed the devil's own, his aim and end a hell on earth. Never did Crusader lift battle-axe in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with Kultur, the genius of Infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming "Myself and God," the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have crushed it—nought will have been gained unless the glorious Banner of the Cross is hoisted—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it and beneath it as sadly they collect the debris of their ruin for the reconstruction of the Fatherland.

Let every American soldier swear today—\* \* \* —that he will link him and his with the Christ-child—the Light of Love—that suffered under Pontius Pilate, was crucified, dead, and buried, that descended into Hell, that the third day rose from the dead and ascended into Heaven, and sitteth on the right hand of God the Father Almighty!

pulled off one successful raid out of one attempt and repelled three, also went through a heavy gas attack without a casualty worth mentioning.

"Two officers and several men have feigned croix de guerre and we have had a long siege of it. Remembrances to everybody. I can spread it around today—being in such high spirits."

G. W. J.

## BROTHERHOOD WORK IN THE TRAINING CAMPS

### St. Andrew Men Reach Thousands of Soldiers Through Personal Contact of Leaders

Extending its activities so as to place its representatives in every army and navy camp, the Brotherhood of St. Andrew, an Episcopal organization, has undertaken for our forces a work in which it has for years stood pre-eminent—personal religious endeavor. The strides that the work has made since the entry of the United States into the war represents the growth of one of the most spiritual organizations in all the vast network of social endeavor carried on in the camps.

The work of the Brotherhood has been recognized as one of great importance. A search for leaders is made by a Brotherhood secretary when he goes to the field. When a suitable man is found, the principle of "prayer and service" is explained to him as the keynote of all Brotherhood work.

When these men are found strong enough to carry on the work, they are made "keymen". It is through these "keymen" that the work of the Brotherhood is able to grow, and the secretary's efforts are multiplied.

#### Keymen Reach Thousands

Several hundred active "keymen" are now at work. One "keyman", it is said, has reached as many as 40,000 soldiers. The records of the Brotherhood of St. Andrew show that twenty secretaries have developed several hundred "keymen". In a different way

from the work of the Brotherhood secretary and the Y. M. C. A. worker, the influence of the "keyman" is felt wherever he goes. It is usually found that a firm foundation has been laid and that the "keyman" is able to hold his group of men together and enlarge it.

The aim of the Brotherhood of St. Andrew is primarily to teach a man Christianity. In its work in the camps, denominational lines are not recognized. A large number of its workers are Churchmen, but many other religious bodies are represented. The Brotherhood of St. Andrew has received a hearty welcome from the Y. M. C. A. Dr. John R. Mott and various Y. M. C. A. secretaries have praised its work.

Church identification is urged by the Brotherhood. To men who have no Church connection, the Brotherhood suggests baptism. It has brought about many baptisms and confirmations, and helps in communion services wherever the clergy are at work. Various Church bodies have received additions through its work of unostentatious personal evangelism.

The number of Brotherhood secretaries has been doubled in a very short time. By the extension of this work, now being planned at the Philadelphia headquarters, "keymen" pledged to clean speech, clean living and Christian devotion will be placed wherever there are American troops.—New York Sun.

## Poems Worth Preserving

Selected by Pastor Suburbanus

### THE ASCENSION OF OUR LORD

From The Christ of Cynewulf, an English Epic of the Eighth Century. From the translation by Israel Gollancz.

The Lord of Splendour, Helm of bliss revealed full many a sign to them in mystic words, ere He ascended, only begotten Son, the Child with His own Father co-eternal; then forty numbered days had run their course, since He had risen first from earth, from death. Then had He fulfilled the prophets' words, as they had sung before throughout the world, yea, by His passion. His servants lauded Him, they praised all lovingly the Source of life, the Father of creation! Wherefore in aftertime He nobly recompensed His comrades dear; and these words spake the angels' mighty Lord, while hastening onward to His Father's realm:—"Rejoice ye in spirit; ne'er will I turn away, but I will show my love toward you still, and grant you might, and will abide with you to all eternity, and through my grace ne'er shall ye know the want of sustenance.

Go now o'er all the spacious tract of earth, o'er the wide ways, announce it unto men, preach and proclaim the glorious belief, and baptize folk between the firmament; turn them to heaven; shatter heathen idols, cast them down and spurn them; extinguish enmity, and sow ye peace within the minds of men, by virtue of your gifts. I will abide with you in solace, and keep you aye in peace, with sure unfailing strength in every place."

Then suddenly a sound was heard

on high, loud in the air; a band of heavenly angels, a beauteous host, the messengers of glory, in legion came; our King departed thence, e'en through the temple's roof, where they beheld, who were watching still the Dear One's track. His chosen thanes, there in that meeting place; they saw their Lord, the Child divine, ascend from earth onto the heights; sad were their souls; their spirit's grief burned hot within their hearts, for now they might no longer see 'neath heaven One so beloved as He. Then raised a song the messengers celestial; praised they the Prince; they lauded life's Creator; joyed they in the light that gleamed so brightly from the Saviour's head; saw they angels twain, resplendent, fair, shining in splendour 'round that first born Child, the Glory of all Kings; they cried out from on high, in wondrous words, o'er all the hosts of men, with voices resonant:—"Why bide ye here, and stand about, ye Galilean men? Now surely do you see the Sovran true wending triumphant to the empyreal sphere. The chief of princes with these angels-hosts, the Lord of all mankind, ascendeth hence unto His native home, His fatherland. Fain would we o'er the vaulted roof of heaven conduct the Lord with all His company, this joyous throng, unto the shining burgh. He whom ye gaze on here so rapt, the best and noblest of the sons of victory, He whom ye see in solace shine so fair, will surely yet again with ample host revisit all the races of the earth, and then will he adjudge their every deed, that mortals have achieved beneath the skies."

Then the Glory's Guardian, the archangels' King, the Helm of holy men, bewrapt in clouds, high o'er the roofs. Joy was renewed and bliss in heaven's cities at the Prince's coming; on His own Father's right-hand sat he down triumphant, the eternal Source of good.

## Easier to Die Than to Live For One's Country

Fannie R. Green, correspondent for Christ Church, Milbank, S. D., in the South Dakota Churchman, makes the following practical comment on the war:

"The war is on us in dead earnest now, and we are all doing our bit to help along. I wonder how many of us realize what we may be called to sacrifice before the finish. It seems so much easier to us, who have to stay at home, to go to the front, where bravery counts, and there is a thrill in driving the enemy out of the trenches; but when the final count is made, perhaps the pastor who stays and keeps his little flock together, the doctor who, instead of going 'over there' and learning surgery never

dreamed of before, toils among his home patients steadfastly, the housewife who, instead of being a nurse at the front, plans her wheatless, sweetless meals, keeps the home bright and cheerful, letting her tears of loneliness fall "where only God can see", the farmer plodding in the mud, planting seed to feed the nations, all of these will be found unsung heroes and heroines, but useful all. I think sometimes it is easier to die for one's country than to live for it.

## DIOCESAN CONVENTIONS

(Continued from page one)

### DIocese of Western Massachusetts

The Annual Convention of the Diocese of Western Massachusetts was held April 23 and 24, at Pittsfield, in St. Stephen's Church.

The Rt. Rev. Dr. Thomas F. Davies, Bishop of the Diocese, made his annual address at the service on the first evening of the Convention, in which he paid a tribute to a number of the laity who had died since the meeting of the last Convention, and to the memory of the late Archdeacon Sniffen, who was greatly beloved throughout the diocese, and whose work on THE WITNESS endeared him to the members of the editorial staff and its readers.

In referring to the closing of the churches, owing to the shortage of coal, the Bishop expressed the hope that the parishes and missions would never again be asked to close. If the whole civilization should go down to destruction, and every dwelling be deserted and abandoned, "let the house of God," said the Bishop, "stand open and in use so long as there are faith and reverence on the earth."

At the business sessions, a War Commission was elected to unite and supervise the various war activities of the diocese in co-operation with the General War Commission of the American Church. The following are the members of the Diocesan Commission: Bishop Davies, the Rev. J. M. McGann, the Rev. L. Griswold, Judge Estey and Mr. John P. Merrill. The Bishop appointed the Rev. E. R. Lane editor of The Pastoral Staff, the official organ of the diocese. The following deputies to the Provincial Synod were elected: The Rev. Messrs. J. M. McGann, R. K. Smith, S. E. Keeler, D. N. Alexander. Lay deputies: Messrs. B. Crocker, C. B. Root, W. E. Hoyt and J. W. Mawbey.

The next Convention will be held at Worcester, in All Saints' Church.

### MASSACHUSETTS

The 133rd Annual Convention of the Diocese of Massachusetts was held at Trinity Church, Boston, April 17. The special services were held in the church and the business sessions in the parish house and Huntington Hall. The organization of the Convention took place in the parish house, followed by a celebration of the Holy Communion in the church, at which Bishop Lawrence officiated as celebrant, assisted by Bishop Babcock.

The business of the Convention was speedily disposed of under a new rule, which provided that the printed reports be presented by title only, with the option on the part of the person presenting the report of giving a summary of it, not requiring more than five minutes in delivery. The proposition to assess the parishes and missions for the support of the General Board of Religious Education drew out an interesting debate, in which a large number of the clergy and laity participated for and against, resulting in the loss of the motion by a decisive majority vote.

The matter of giving women representation in the Convention, and with the right of suffrage, was debated over an hour. Among those who opposed it were Mr. George Selfridge, the Rev. David B. Matthews of Brocton and the Rev. S. B. Blunt, D. D., of Ashmont. The Rev. Frederick Allen, who introduced the resolution, Dean Roussimaniere, Prof. Joseph H. Beale and Mr. W. H. Lincoln strongly favored the motion. The Rev. Mr. Allen, in his report, suggested that women should be given recognition for their full share in the work of the Church; that such action would secure a more adequate representation in some small parishes; that women would be more willing to spare time for the whole Convention than men; that it is in harmony with the general movement to permit women to share in the responsibilities of public activity; that it had already been practically adopted by the Conventions of a number of dioceses, and that it was desired by a number of the women of the Diocese of Massachusetts. Among those who have been

S. Marks, Emily Morgan, Vida D. Scudder and Mrs. Francis Peabody Magoun. The amendment was lost by a decisive vote.

In his report for the Archdeaconry of Boston, Rev. Prescott Everts said that a serious condition faced some parishes because of the change in the character of the population. A word of encouraging approval was given Church people for the way parish work has been kept up, despite the heavy demand made upon them by the war.

Reference was made to the death of Charles G. Saunders, a member of the Standing Committee, and in the course of a minute adopted this was said of him:

"His sound judgment, his clarity of mind, his ripe learning in the canon law of the Church, attained through a life-long devotion to her interests, made him our guide and counsellor; his Christlike simplicity of character won our love."

The Convention re-elected all the officers, including Secretary Francis E. Webster and Treasurer George J. Prescott, and also elected the following:

Standing Committee—The Revs. John McG. Foster, Charles E. Jackson, Frederick W. Fitts and Arthur W. Moulton; Messrs. Joseph H. Beale, Joseph Grafton Minot, Philip S. Parker and William V. Kellen.

Members of the Diocesan Board of Missions—The Rev. Reginald Howe and H. V. Hayes.

Members of the Cathedral Chapter—The Rev. Philo W. Sprague and Huntington Saville.

Deputies to the Synod for the First Province—The Revs. Ernest J. Dennen, Alexander Mann, Edward T. Sullivan and William L. Clark; Messrs. Charles H. Baldwin, Huntington Saville, William H. Bent and Charles E. Mason.

Members of the Church in the Diocese Incorporated—The Rev. Daniel D. Addison and Philip S. Parker.

Finance Committee—The Rev. Ernest J. Dennen; Messrs. Joseph Grafton Minot and C. T. Rogers.

### DIocese of Louisiana

The Diocese of Louisiana met in annual Council at New Orleans in Christ Church Cathedral, beginning on April 17th with a Celebration of the Holy Communion, Bishop Sessums officiating assisted by Dean Barr and the Ven. Herman C. Duncan, D. D. Following the service the Council was organized for business and Dr. Duncan was reelected secretary. He has been in continuous service as secretary for the past forty-eight years. The Bishop in his annual address reviewed diocesan and general events of interest and set forth in strong patriotic language the cause for which our nation is fighting in the war and urged the hearty support of the government.

A technical flaw in a resolution to admit women as delegates to the Council spoiled their chances for at least another year according to the report of the committee on the constitution and canons. The resolution did not provide for an enabling canon. It was reported back without action.

To remedy a deficit in the Widows and Orphans' fund it was decided to merge this fund with that for the aged and infirm clergy, which has a surplus of \$1283.09. This reduces the deficit in the monies used to pay dependents of deceased clergy to \$799.

The financial system of the diocese was changed by a resolution to separate the functions of the treasurer and give the finance committee power to appoint a custodian of funds who shall handle the trust and endowment monies of the diocese and devote full time to the work. Mr. R. P. Mead was elected treasurer. The finance committee announced it would name Mr. Edwin Belknap, treasurer retiring after twenty-six years of service, custodian.

The Board of Religious Education reported it probable no gulf coast conference of Sunday schools would be held this year on account of failure to find a suitable locality.

The date of Council meeting was changed from the third Wednesday after Easter to the third Wednesday after the Feast of Epiphany.

Announcement was made at the request of the Board of Religious Education the University of the South (Sewanee) will give a course in Christian service next season for undergraduates who do not intend to be ministers, but who wish training for layman's work in churches.

The Board of Missions asked \$6600 for work in the state this year. Dele-

gates present pledged \$481. A new missionary district will be established including Natchitoches, Mansfield and a new group of North Louisiana towns.

The schedule of appropriations adopted for missions in the state this year follows: For whites in New Orleans \$300, for negroes in New Orleans \$200, Thibodaux and Morgan City \$250, Plaquemines parish \$300, Gibson \$100, Iberville parish \$400, Boyce and Cheneyville \$750, Covington and Bogalusa \$400, West Feliciana \$200, Bastrop \$600, Crowley, Eunice and Opelousas \$600, Abbeville and Lafayette \$200, Lake Providence \$300, Natchitoches, Mansfield and a new North Louisiana group \$800, Amite and Illinois Central railroad \$200, Innis and Lakeland \$200, work among deaf mutes \$200, work in new fields or for general missionary if secured \$600.

That war's call has left a "mere handful" of theological students at the University of the South (Sewanee) was put before the afternoon session by the Rev. G. L. Tucker and the Rev. Rowland Hale trustees of the university. Rev. Dr. Hale added increases in other departments, especially the military academy, had made the total enrollment of Sewanee this year higher than ever before.

The Rev. Dr. Tucker said seventy or eighty students were taken from the Episcopal university this year by war. The university service flag has 624 stars, three of which are gold, representing men who died in war service.

The bulk of diocesan officers were elected. A surprise was the refusal of Mr. Edwin Belknap to run for reelection as treasurer. He has been elected consecutively for the last 26 years. The Rev. C. W. Bispham was named registrar.

Other elections resulted as follows: Board of directors of the Protestant Episcopal Association: The Right Rev. Davis Sessums, D. D., president; the Rev. A. G. Bakewell, the Rev. E. W. Hunter, the Rev. Matthew Brewster, the Rev. J. O. Miller, the Rev. R. S. Coupland, the Rev. A. R. Berkeley, A. Le Blanc, G. W. Bancker, H. J. Carter, Walter Guion, William A. Bell, G. G. Westfeldt.

Deputies to the General Convention: The Rev. R. S. Coupland, the Rev. G. L. Tucker, the Rev. A. R. Price, the Rev. J. G. Buskie, Warren Kearny, F. H. G. Fry, J. A. Caillouet.

Deputies of the Provincial Synod: The Rev. G. L. Tucker, the Rev. W. E. Vann, the Rev. A. R. Berkeley, the Rev. W. A. Barr, the Rev. C. W. Bispham, the Rev. Matthew Brewster, Reginald P. Mead, Warren Kearny, George W. Law, F. H. G. Fry, W. S. Cudlipp, S. M. Cate.

To fill four vacancies of members of the Board of Religious Education whose terms expired in 1918: The Rev. Menard Doswell, the Rev. A. R. Berkeley, Henry J. Charter, G. W. Leland.

Board of Missions: The Right Rev. Davis Sessums, D. D., president; the Rev. H. C. Duncan, the Rev. W. A. Barr, the Rev. C. B. K. Weed, S. L. McC. Lawason, Warren Kearny, George W. Law, R. P. Mead, secretary and treasurer.

The last day of the sessions held by the Diocesan branch of the Woman's Auxiliary was marked by a meeting in the morning and a general conference in the afternoon. Friday morning Bishop Sessums paid his annual visit and commended the women upon the work they had accomplished. The election of new officers was confirmed by the Bishop. It was decided that plans for organized war work would depend on the system adopted by the Woman's Auxiliary in New York.

The afternoon session was marked by an address of unusual interest by Deaconess Affleck, who is engaged in work in Utah. Noonday prayer was conducted by Rev. James M. Owen. The invitation of Trinity Church for the next Convention was voted to unanimous acceptance.

### Sammy and Religion

In more than seven months among United States troops of almost every class, I think I have found but one man who was really afraid he was going to be killed," says an American Y. M. C. A. secretary in England. "They realize, however that they are coming face to face with a possibility that before has been only more remote. They are talking not of a religion that will save them from hell, but one that will fit them to face the biggest job ever put up to men, and make them ready for the great adventure if it comes to them. I think the average American soldier would be perfectly willing to adopt the following reconstruction of his childhood prayer:

"Now I stand me up to fight, I pray Thee, Lord, I do it right, If I must die while in the trench, I pray Thee, Lord, I may not flinch."

### South Dakota Notes

The new Church and Rectory at Brookings, South Dakota, are completed and were used for the first time on Easter Day. For a good many years the Church has been keeping a priest in this town, which is the site of the South Dakota State College, with a small wooden building resembling a country schoolhouse, one mile from the college building as its equipment. Naturally the Church has not grown during the past 25 years, and its influence upon the students of the college has been pitifully small. It could not have been anything else. Seldom was the Episcopal Church mentioned among the boys and girls, and many did not even know of its existence. Unfortunately, Brookings is not the only college town that has suffered a similar neglect from the Church.

But now a new day has begun in the work at the State College. In place of the old and unattractive church and Rectory a mile from the college, there is now a beautiful brick church and a splendid brick rectory nearer the college than any other church building. Both of the buildings were planned by Cras and Ferguson, and surely nothing more than that need be said about their architectural beauty. They are constructed of red brick, sand mold, laid up in Flemish Bond which makes a beautiful wall. The nave of the final church has been completed and the chancel has been built of wood so that when the growth demands it the chancel can be easily and cheaply torn down to make way for the rest of the building. As it stands the church is about 60 feet long and 27 feet wide. It will seat comfortably about 125 persons. Besides the chancel is a small chapel with a small stove which will be used for services with but a few present, such as the early morning Communion service, and thus save heating the larger building on winter days. A curtain may be drawn across this sanctuary also leaving the rest of the room for a choir or Guild room. Beneath the church is a full sized basement with a kitchen for the social side of the Church life.

The finest piece of furniture in the building is the lectern, which was a gift from D. R. L. Slagle, president of the University of South Dakota and was given in memory of his late wife, Anna Reimann Slagle. Dr. Slagle was for many years the president of the State College at Brookings, and his wife was a most faithful member of St. Paul's Guild. The lectern is of oak, beautifully carved by Kirchmayer of the firm of Wm. F. Ross and Co. On the upper part are the three figures of Christ, the Virgin Mary, and St. Anna, and on the base are St. Peter and St. Paul. It is undoubtedly the finest piece of wood carving in this part of South Dakota. The lectern, also a gift from Dr. Slagle, is of carved oak from the same firm.

The altar and riddell posts were given by Mrs. Natwick of Sioux Falls, and the dossal and riddell curtains of gold brocade satin and red velvet were given by Bishop and Mrs. Remington. The candle sticks on the altar are an old Swedish type given a few days before her death by Mrs. M. E. Wimsey, for many years a faithful attendant and supporter of the Church in Brookings. The frontal and super-frontal were gifts from the architects and Mr. A. E. Hoyle, and were made by Miss Barton of Cambridge. They are of brocade silk and are of an exquisite texture. In fact the eye is at once drawn to the beautiful altar on entering the church and the hangings give that note of rich coloring so many churches lack. A beautiful set of altar linen was given by the Altar Guild of Trinity Church, Lennox, Massachusetts.

The rectory is also a brick building on the same lot with the Church and was built to harmonize with the church. It is a substantial house of eleven rooms besides the basement and attic. It is 40x24 feet with a small porch on the front and a good sized piazza. The two buildings represent an expenditure of about \$10,000, and while there will be no debt on the church there will be a mortgage on the rectory of \$2,500, held by the American Church Building Fund Commission.

It is hoped to have the church consecrated on Wednesday, June 19th by Bishop Burleson, with Dean Woodruff, of Calvary Cathedral in Sioux Falls, the preacher.

The Convocation of the Missionary District of South Dakota has been called by the Bishop to meet in Sioux Falls on Saturday, Sunday, and Monday, June 15th, 16th and 17th.

### Convocation Meeting

#### DIocese of Southern Virginia

The spring meeting of the Central Convocation was held in St. James' Church, Boydtown, April 23-25. There was a notable increase in attendance, owing to the good work of a committee appointed at the last meeting, charged with the duty of arousing interest. The Rev. J. Lewis Gibbs gave a review of recent books relating to the war. He showed a remarkable familiarity with current publications, and fine discrimination. Many joined in comment and discussion. The Rev. G. W. Ribble read a paper on "War and Missions", which was of such distinct merit that it was ordered printed. Bishop Thompson and others entered into the discussion of the paper, dwelling on the possible ways of securing fit men for the ministry. Dr. Jesse M. Jones of the Virginia Polytechnic Institute gave an address on "The Church, the Clergy and the War", showing the rare opportunity of the clergy as leaders in activities to help win the war.

The last session was held at Christ Chapel, Kimono, where Bishop Tucker preached and confirmed a class prepared and presented by his son, Rev. H. N. Tucker, Rector of the parish.

A loving memorial was adopted by the congregation in testimony of their esteem and gratitude for the life and work of the late Bishop Randolph, and assurances of devotion and loyalty to the present Diocesan, who so wisely and ably has been serving as Coadjutor.

### Rector Who Ordered Flag Taken From Church Resigns

The Rev. Leigh Roy Urban, who recently refused to allow the Stars and Stripes or a Service Flag to be displayed in the Church of the Redeemer, Astoria, N. Y., has resigned. His resignation came as a climax to an unhappy situation, which had been growing more acute for several days past. It is reported that Mr. Urban had refused to have anything approaching a patriotic flavor introduced into the services, apart from a prayer for the safety of the men in the army and navy. Members of the congregation brought a large flag into the church on a Saturday evening, and after the early service on the following Sunday it was ordered removed by Mr. Urban. In a statement made to the congregation, before placing his resignation in the hands of the vestry, Mr. Urban said:

"I do not like to be called a pacifist, because that includes me in a large class of men with some of whose opinions I do not agree. I love my country, as every citizen should, and I desire to be of whatever service I can for its highest and truest welfare. But in this tremendous world crisis, which involves issues far beyond the comprehension of any man, I have, through careful study of the life and teachings of our Lord, and through earnest prayer have been driven to the conclusion that war is not the way in which our Lord would have us overcome evil.

"Much as I regret to be compelled to differ from the majority of my brethren and fellow countrymen, personal loyalty to Jesus Christ prevents me from participating in any way in the prosecution of the war, and from committing my parish in any way to the war policy, in so far as I am responsible for the parish.

"I am whole-hearted in this faith and not ashamed, although I greatly regret the necessity to which I was forced last Sunday through the lawlessness of others."

A member of the vestry stated that it would be necessary for the vestry to accept the resignation of Mr. Urban, because of the general disapproval of the members with his beliefs. "Although all the members of the parish respect him as a man," said the vestryman, "they are so opposed to his beliefs that his usefulness as our Rector is over."

A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you; you see, we live on the fourth floor of this tenement and there is no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see that the coal hod is never empty. I lug the coal up four flights of stairs all by myself; and it is a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"—Sunday School Times.