

# The Witness

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

VOL. II. NO. 72

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## THE GENERAL BOARD OF MISSIONS

### Monthly Meeting of the Executive Committee

The meeting of the Board of Missions on May 8, 1918, was attended by the consideration of many exceedingly important matters. All were highly gratified to welcome Bishop Lloyd on his return from his trip to Liberia. His report was given most careful consideration. The Bishop of New York presented a resolution, which was carried unanimously, expressing the hope that the President would present the call and claim of the Church in Liberia to the Church at large with a view of securing action with reference to the needs as soon as possible.

To the great surprise of all the members of the Board, Mr. E. Walter Roberts, who for forty-two years has been a most valuable member of the official staff, offered his resignation. A special committee, of which the Bishop of New York was chairman, was appointed to draw up a suitable expression of appreciation and regret on the part of the Board. In view of Mr. Roberts' long service and with the many valuable contributions he has made to the missionary work of the Church it seems fitting that this resolution of appreciation should be known to all:

"In accepting the resignation of Mr. E. Walter Roberts as assistant treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful and intelligent service which he has rendered during the forty-two years of his official connection with the missionary work of the Church. Mr. Roberts came into the service of the Society in December, 1876, as cashier of the Foreign Committee and assistant to the treasurer, and was shortly thereafter elected Assistant Treasurer of the Foreign Committee. When the Domestic and Foreign Committees were merged in 1885, Mr. Roberts was elected Assistant Treasurer of the Society, which position he has since held covering a period of thirty-three years. During this time Mr. Roberts has been associated with six treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of improved methods, in furtherance of the missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and keystone Lenten Offering boxes and also introduced the present Letter of Credit System of the Society, instead of Bankers' Letters of Credit by which "Dollar Exchange" was first established wherever we have mission work, and the credit of the Society thus proved to be good on both sides of the Globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom.

The board appointed Mr. Charles A. Thompson as assistant treasurer in place of Mr. Roberts.

The Board in place of Mr. Saunders. The president asked for the appointment of the Rev. F. S. White, D. D. as domestic secretary, was made unanimously.

Among the important matters recommended by the Executive Committee to the Board, was the distribution of the Undesignated Legacy Fund accumulated during the year 1916-17. This fund amounted to over \$268,000, \$100,000 of which was set aside as a permanent fund from the principal of which loans may be made to the various mission fields. \$50,000 was held for the present to be added to the Undesignated Legacies received during the present fiscal year for disbursement in whole or in part in January, 1919. The balance was distributed in various sums both to the foreign and domestic field—about \$65,000 in the domestic field and about \$40,000 in the foreign. The appropriations for the fiscal year beginning January 1, 1919, were made at this meeting amounting in all to \$1,873,673; a decrease of about \$6,000 over the present appropriation. Owing to the large number of students in St. Augustine's school, Raleigh, N. C., and the greatly increased cost of running the school, an appropriation of \$5,000 was added to that already made towards its running expenses. An important proposition from the Bishop in charge of Haiti to extend our work there and to secure additional property was presented and cordially approved.

The salaries of missionary Bishops have remained static for a long time. This matter was taken into consideration at the last General Convention, and has been the subject of considerable thought by the Board. A resolution was adopted making an increase of \$600 per annum in the salary of each of the Continental Domestic Missionary Bishops, beginning July 1, 1918. The question of making an increase in the salaries of those in Latin-America, the Philippines, Honolulu and Alaska was taken under consideration.

A very important communication from the Woman's Auxiliary concerning their plan for war work was considered and accepted with the following resolution:

"Resolved: That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the Bishops and clergy to co-operate in every way in their power to make it effective in their respective dioceses and parishes."

The plan will appear in full in a later edition.

At the Executive Committee meeting, May 7, the following were appointed to missionary work:

Mrs. Edward H. Rafter to St. Luke's Hospital, Ponce, P. R., the Rev. L. W. Heaton to the Diocese of West Texas, Miss Nina Ledbetter, as a teacher in St. Andrew's Priory, District of Honolulu. In the District of Alaska, Mr. Richard C. Jenkins was employed at Ketchikan and as a physician in St. Luke's Hospital, Tokyo, Dr. Peer M. Lund.

An appropriation was made for the training in the New York Training School for Deaconesses for Miss Pauline A. Flint.

### A Correction

By a printer's oversight, an error has occurred in the last two issues of THE WITNESS, in the Department "Round About the Parish". These articles were not read at the Church Congress. That reference should have appeared only with the article that appears this week.

THE PUBLISHER.

### Official Notice

The Bishop's House,  
74 Vandeventer Place,  
St. Louis, Mo.,  
May 7, 1918.

The Rev. Dr. Gresham declines his election to the Philippines.

Therefore the Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to the charge of the Missionary District of the Philippines.

DANIEL L. TUTTLE,  
Presiding Bishop.

### A Litany of the Holy Spirit

(Arranged by the Bishop of Vermont)

O Holy Spirit, the Lord and the Life-giver;

Impart to us, we pray Thee, the life of our Father in continually increasing measure.

O Holy Spirit, who proceedest from the Father and the Son;

Enable us to correspond with the purpose of our Creator, and reproduce in us the victory of our Redeemer.

O blessed Spirit, by whose power the Virgin Mary conceived the manhood of our Saviour;

Fashion us according to His likeness.

O blessed Spirit, who didst descend on Jesus at His baptism;

Cleanse us and strengthen us by Thine indwelling presence.

O blessed Spirit, by whom He offered Himself without spot to God;

Direct us in perfect obedience and self-sacrifice.

O blessed Spirit, Finger of the Most High, by whom Jesus cast out evil spirits;

Reprove and guide our consciences, we beseech Thee.

O blessed Spirit, whom Jesus breathed forth on His disciples;

Enable us to accomplish in Christ's name whatever work He entrusts to us.

O blessed Spirit, whom the ascended Lord sends to us from the Father;

Be our unfailing and indwelling Helper.

O blessed Spirit, whom Jesus promised to guide us into all truth;

Unfold to us the meaning of words and life.

O blessed Spirit, whose coming at Pentecost was as a rushing wind;

Fill us with courage and strength to overcome all foes.

O blessed Spirit, whose coming is symbolized by tongues of fire;

Kindle Thy love in every heart.

One Spirit with Thy varied gifts;

Bind all the members of Christ's Body in living fellowship with another.

O blessed Spirit of adoption, interceding within us;

Lift up our hearts to God in earnest and trustful prayer.

### Prayers of the Church Wonderfully Answered

The Rev. Thomas Schofield of Denver, Col., who recently returned from Liberia, has written a letter enclosing some notes, which will appear in another column: "I wished, as I went from place to place in Liberia, and the results of eighty missionary work, that I tell the readers of THE WITNESS a few of the most definite impressions made on me by the visit. Please announce to the Church that their prayers for the safety and health of Bishop Lloyd and his family were wonderfully answered. We were smooth seas amidst many dangers, absolute safety, and cannot but ask those who prayed for our safety to join in our thanksgivings."

## THE CONVENTION SEASON

### Pennsylvania and Springfield (Ill.) in Council Assembled

#### DIocese of Pennsylvania

The extreme gravity of the present crisis no less for the "Nation than the Church," was emphasized by Bishop Rhinelander in his annual address at the opening of the 134th Convention of the diocese held in the Church of St. Luke and the Epiphany, Philadelphia, beginning on Tuesday, May 7th. The Bishop said "there would be a deadly danger in a premature peace," and urged Churchmen and Americans generally to hold fast to the program to bring about the defeat of Germany, whatever sacrifices may be demanded of the Nation.

"A premature peace would secure to the Germans the chief aims for which they made war at the beginning," the Bishop continued. "It would leave the world wholly without security for the future. It would nullify all our sacrifices. But there would be in a premature peace a more deadly danger still. For it would mean nothing less than our spiritual surrender to our spiritual enemy."

"Suppose the whole burden of the war should fall on us, with the enemy stronger in numbers and position than he is now. It would be wicked to give up the fight; as wicked as for a forgiven soul deliberately to consent to evil. It would be not merely yielding our bodies to the German yoke; it would be selling our souls, our spiritual birthright to the evil one. It has been finely said of the personal conflict of the Christian against evil, that in that war there can be no discharge. It may be as truly said of this great war for righteousness. Defeat upon the battlefield would not mean the defeat of our cause, for it is God's cause. It would mean that we were not yet competent to win God's victory for Him."

"As Americans we must have confidence in our cause. There is no place for pacifism which betrays the war to end war."

The Rev. Henry Martin Medary, Rector of the South Memorial Church of the Advocate, Philadelphia, was elected a clerical delegate to the Provincial Synod to fill the vacancy caused by the death of the Rev. John T. Cole, and Mr. Charles E. Beury was elected a lay delegate to succeed Dr. Nichola Mitchell, resigned.

The report of the Commission on Candidates for Holy Orders and Theological Education offered resolutions asking the Bishop to consider the advisability of issuing special prayers for the increase of the ministry, for use in private and public worship.

At a missionary service addresses were made by the Rev. Paul Atkins, Morrisville, Pa., who spoke on work in rural districts; the Rev. Mr. Henderson, who told of work among colored laborers employed in railroad camps, and the Rev. Mr. White, Rector of St. Mark's Church, Philadelphia, above 16th, who discussed work among the foreign population.

#### DIocese of Springfield, Illinois

One of the brightest, happiest and most successful meetings the diocese has ever held came to a close with the adjournment of the 41st Annual Synod, May 1 and 2, in Trinity Church, Lincoln, Illinois, the Ven. John C. White, Rector.

The weather, so bright and cool, seemed to have been made to order for the occasion. There was not a hitch or a dull moment from the arrival of the delegates on Tuesday afternoon and evening to the close of the business session on Thursday, the second day of the meeting, at 1 p. m. The synod made record time in the transaction of its business, and was through so quickly that when the motion was made to adjourn scarcely half the delegates realized that the synod was really over and had adjourned sine die. Trinity Church, just freshly decorated for the occasion, meeting.



# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

## Monday in Whitsun-week

### THE COLLECT

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

"I believe in the Holy Ghost, the Lord and Giver of life." This wonderful phrase is by the Church's direction put into the mouth of the faithful communicant at least once every week. I put my trust in a Ghost, who is at the same time a Life Giver. The Church on earth is the haunt of the Life Giver. This haunt is not to be a gloomy, stark, drear, forbidding haunt. It is a bright, joyous, serene, comforting center of light, in which a man not only sees himself with all his imperfections, and foulness, and stains, but also the Life Giver, the one who can recreate, refresh, renew the crushed, faint, besmirched and bespotted lives that will to look up, after they have looked within. Let us pray God to make our Churches life-saving lighthouses along the sandy shores of time. Then indeed would the barren places of the earth rejoice and blossom as the rose. Then indeed would men come to Church to measure up by the right judgment which will affect all things. God speed the day when men will come to look upon their Church-going as opportunities for increasing their life-giving powers by contact and communion with the Lord, who is the Giver of Life.

Every service place should offer services where the flesh is quickened by the Spirit. Every Church should have more services where the Spirit is given a chance to work in His silent, life-giving way. There is something mystically moving in a hushed and expectant multitude. A Whitsunday celebration of the Holy Communion might be one, where there would be large spaces of silence, where a sermon text might be given out, and the congregation sit in silence waiting for the Holy Ghost to move over the hearts of the people; where men and women would move very softly on their way to and from the Altar; a great service of quiet, where men and women were still, purposely still, in the presence of the Lord. "Be still and know that I am God" was inspired by the same Spirit, who also caused the writer to urge his fellows to come before the Lord and "make a joyful noise". We have plenty of the latter, too little of the former on our high feast days.

As we ask God to "teach the hearts of the faithful", are we of the faithful? Let us try to see that the light of the Holy Spirit is everywhere.

the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.—Acts x:34.

God is no respecter of persons, but He is the final judge of all their thoughts, and words, and deeds. He is not indifferent to our indifference; He is not unmindful of our neglect; He is not impatient with our silly excuses; neither does He excuse us who make lies our refuge. He accepts those who "practice righteousness". It is a Christian's business to practice the word which he publishes. "We are witnesses" is the motto of a Church household which "practices righteousness". A man who practices righteousness becomes by that fact a publisher of the "word which makes for righteousness". But righteousness is not maxims—it is life. Men do not need advice so much as they need direction and leadership. If advice could make men good, we might print and scatter the Bible broadcast, and let the business of witnessing go at that; but God has willed that righteousness is best and most permanently published by example, and example is not a pose nor an attitude, but a life, lived in the household of religion, where it can be seen, observed and imitated.

A witnessing Church is the Church whose members are always mindful of the fact that the Saviour is going to come to judge the quick and the dead, and who testify to that fact by their deeds, showing themselves good stewards of the manifold grace of God.

world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—St. John iii:16.

"God so loved the world that He gave." The Church of God is a giving Church. "Give" is the pass-key which opens the floodgates of everlasting life. Not that we can purchase life by gifts or bribes. God has told us what He wants us to give. He wants us to give Him our hearts. The man who has given his heart to God will find it easy, nay, will find himself impelled from within, to give time, money, wit, everything he has, or all he hopes to be, to the great cause of saving the world.

"God sent His Son." Jesus is the first fruits of the noble army of mission workers who preach and teach, not condemnation, but salvation. God does not condemn. We are the condemners of ourselves, for God sends us light and life, and if we refuse the life and turn from the light we show that, in spite of all our protestations, we do not really believe in the name of the only begotten Son of God.

He who loves not the light of the Holy Ghost has given his heart to some other kind of a ghost, whose atmosphere is darkness. When Jesus comes to judge the quick and dead, He will come in the clouds, but they will not be the clouds that impede vision. They will be the clouds of those who shine in righteousness; radiant with joy in the Holy Ghost; ministers who are flaming fires. And in the light of that coming, the justice of the judgment caused by our unforgiven actions will become manifest. Let judgment begin this day with the House of God. Let a right judgment be ours, so that we can see what is the evil, and resolutely give our hearts to the substitution of that good thing which will eliminate and crowd out the evil.

"He that doeth truth" means "he that makes it his practice to ring true on all occasions, to speak true, to think true". He is the one whose companion is the Holy Ghost, the comforter—the one whose power, because it is from above, makes a man a strong Christian, a forgiven Christian, a forgiving Christian, a giving Christian.

This kind of Christianity is the true spiritualism, because all its deeds are done in the fire and light of a Ghost whose haunt is not the secrecy of the occult, but the secrecy of a life which is hid with Christ in God—a life dedicated to going about doing good, healing the oppressed, eating and drinking with the Spirit who strengthens, comforts and controls.

## A Life Prisoner Finds the Way to True Peace and Freedom

The following letter, says the Boston Militant, was written to Mr. E. E. Wright of St. Paul's Cathedral, Boston, whose quiet, intensive, dual work with prisoners, in leading men to God and the life of peace, is one of the many fine influences of this known to but few—radiates from the cathedral: "I am a prisoner of the state, serving a life sentence.

For 35 years I lived at the rate of 35 years in one. I have come to a new life's journey where I realize that for those 35 years I was blind to the truth; but I give daily thanks to God that my eyes have been opened at last. For it has been through prayer that I have received the light of understanding, and with God's help I can send this message of hope to my fellow men who are discouraged and in need of help.

The only sure road to happiness for men is through earnest prayer. My own prayer each morning carries me through the trials of each day. And each night, as I lie in my cot, I thank Him for His peace, and I pray for strength to live a better life. The man who gives his heart to God need fear nothing, for his life will be full of peace. I do not need a quiet place to live, as some men think. We can pray anywhere, or anywhere else; and pray not only a matter of words, but of action also. Some pray only when

# 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
Whitsunday	Nehemiah 8 Ex. 19:1-14; 16-end	John 15	Ezek. 47:1-12	Heb. 12:14-end
M.	21:1-17	Acts 2:1-36	Habakuk 3	13
Tu.	21:18-end	Matt. 12:14-33	Isaiah 61	I Cor. 12:1-26
W.	Jonah 1 and 2	Luke 6:12-23	Jer. 31:31-37	1:18-end
Th.	Ex. 22:20-end	I John 2:1-17	Jonas 3 and 4	14
F.	Isaiah 61	Luke 10:1-24	Micah 3:1; 4:7	2
S.	Ezek. 13:1-16	12:1-12	Jer. 42:1-12	9:7-end
Trinity Sunday	Nehemiah 9 Ex. 1	Acts 2:29-end	Ezek. 14:1-11 Gen. 1:1; 2:3	Matt. 3

The Jews present one of the few instances in history of a whole people who deliberately undertook to understand their past experiences and to profit by them. They determined that they would not, if they could possibly avoid it, again fall into captivity for failing to observe the laws of their God. Hence, after the completion of the temple and of the wall around the city, the leaders gave themselves most sedulously to the re-establishment of the law. "And all the people gathered themselves together as one man and spake unto Ezra to bring the book of the law of Moses, which Jehovah had commanded to Israel. \* \* \* So they read in the book of the law of God distinctly, and gave the sense and caused the people to understand." The effect was at once to change an occasion of great joy into one of mourning and weeping. They were one and all convicted of sin by God's Spirit working in their hearts through the written Word, the sword of the Spirit. But the leaders at once exhorted the people: "Mourn not nor weep; this day is holy unto the Lord. \* \* \* The joy of the Lord is your strength."

There are two reasons why this selection is appropriate for Whitsunday, one because its message of joy, arising from true penitence and conviction of sin, is the joy of the Spirit (cf. John xvi:22); the other because the law is the background of the New Covenant in the Spirit, as is brought out in the present Prayer Book lessons for Whitsunday (morning).

For a corresponding New Testament lesson, we have selected that chapter from St. John in which is given the complete union of the disciple with the Lord through the Holy Spirit and the Word of Truth (John xv:7).

For Old Testament alternate is given the story of the first giving of the

law in Exodus, which, better than the Deuteronomy selection (of the present Prayer Book), brings out, in connection with Hebrews 12, the contrast between law and Gospel, the Old Covenant and the New.

The Old Testament evening lesson, from Ezekiel's vision of the restored temple, describes, under the figure of a river, the work of the Holy Spirit in the Church, while the alternate, from Habakuk, points us to the true source of joy, despite all material failure and loss.

The morning Old Testament week day lessons for this and several succeeding weeks call for a word of explanation. They undertake to give the Mosaic law as recorded in Exodus and Leviticus. For Lectionary purposes it is not necessary to take sides on the question whether the so-called "Mosaic" law was all given, and in its completed form, by Moses, or whether it was a development from Mosaic germs and completed by Ezra and others after the return from exile. The fact in either case is, the law was not taken seriously until after the return; and since we are giving the re-establishment of the law in the Old Testament historico-topical course, the New Lectionary gives also the laws which then began to be enforced. Topically, also, this is appropriate, since it furnishes the proper Old Testament background of the dispensation of the Spirit, and also leads up to the coming of the Christ in the Advent season as "the law which was a schoolmaster".

The lessons for next (Trinity) Sunday are: Morning (1) Historical review, exhibiting the Triune God in action, leading up to the Covenant (suing Trinity as Octave of Pentecost); (2) Trinity in action. Evening, (1) Trinity in creation; (2) Trinity in the new creation.

## PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

### THE PRESENCE OF GOD

Translate in the Bible readings the word "countenance" and "presence" by the word "companionship." God's presence is made real by the sense of His companionship.

MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST.

Daily Bible Readings	
A. M.	P. M.
S. Ps. 4.	I Cor. 3:10-end.
M. Ps. 16.	St. Matt. 28:16-end
Tu. Ps. 31:15-end.	St. John 15:1-6.
W. Ps. 139.	Isa. 43:1-8.
Th. Ex. 33:12-15.	Rom. 8:35-end.
F. Ps. 42.	St. John 14:1-10.
S. Ps. 23.	I St. John 4:7-end.

Bless us, O God, with the vision of Thy being and beauty; that in the strength of it we may work without haste and without rest; through Jesus Christ our Lord. Amen.

Lift up my soul, O Lord, above all harrassing thoughts and press of work to Thy eternal Presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things which dishearten me; thence return arrayed with Thy peace to do and bear what shall please Thee; through Jesus Christ our Lord. Amen.

## THE SANCTUARY OF PRAYER

Teach us, O Father, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing we do Thy Will. All which we ask through Jesus Christ our Lord. Amen.

O God, Almighty, Everlasting, Merciful, give to us, Thy poor servants, to do for Thy sake all that we know of Thy will, and to will always what pleases Thee, that inwardly purified, enlightened and kindled by Thy Holy Spirit, we may follow in the footsteps of Thy Well-beloved Son, Our Saviour,

in bodily danger, but our souls need guidance and strength at all times.

"It has brought me happiness though I am in prison. In the life of prayer I am now living I have found that true freedom and peace lie within myself. With the help of my Christian friends I can gather courage to keep a straight path, and slowly win my battle toward the right."

Jesus Christ. Amen. S. Francis of Assisi.

O Holy Ghost, Lord and Giver of Life, we humbly place ourselves under Thy blessed guidance and protection. According to the gracious promise of our Lord Jesus Christ guide us into all truth, teach us, bring to our remembrance and understanding His words and will, who came that we might have life. Grant us grace to submit to Thy guidance, for Thou only O most blessed Spirit canst bring us to live in Christ through the fellowship of the Cross, and to Thee with the Father and the Son be glory and worship for ever and ever. Amen.—Church Missionary Calendar 1917.



## Confirmation Instructions

## XIX, CONTINUED

## Our Differences with Romanists and Protestants.

## Prop. 5. The Reformation.

If the Roman papacy was the assumption of an unwarranted control of the Church, what was to take its place when the revolution, known as the Reformation, actually took place?

We have seen the same difficulty in Russia today after the overthrow of the Czar. In the Church there had been in the early days a society administered by Bishops, holding the creeds, administering the sacraments, bearing witness to the facts upon which the Church was founded.

This society had passed out of its original constitutional form, by which questions were debated and settled in synods and general councils, into an imperial autocracy in which the Pope was the supreme arbiter and the final authority in all questions.

One has seen in Russia how the very violence of a revolution may destroy all those forms of government by which the organization is held together, and may substitute a chaos in which irresponsible pedagogues assume all the power of the deposed tyrant.

This is what occurred in France and Russia and it marks a transition stage from the rule of the tyrant to the resumption of any form of constitutional authority.

Like the Bolsheviks, every man does that which is right in his own eyes, old landmarks disappear, and the most bold and fanatical demagogues pick up and exercise the power which has been dethroned. This happened very generally in the Reformation. Luther, Calvin, Zwingli, each in his own way, became a rival pope in the little world he had created. Neither would co-operate with the other, and each substituted his own philosophy for the faith of the Church.

As Erasmus justly said, comparing the Church to a dirty vase, that their idea of cleansing the vase was to smash it to pieces in order that it might be reformed.

To reform a society is not to destroy it and create another in its place.

The function of the Church was to hand down the essentials of the faith from generation to generation, as a witness thereof.

This had been done under the papal control, up to that time.

The ministry, the creeds, the sacraments and the Bible were not changed in the Roman Church. Things were added and forced upon its members which were neither primitive nor catholic, and practices were encouraged which were vicious, but beneath it all neither the structure of the Church nor the content of the faith was altered, except in the suppression of councils by compelling them to register the papal will.

When, however, the reformers succeeded in breaking the papal tyranny, they began to substitute for the primitive order, things made in Germany or Switzerland, which were to take their place.

The old order of the ministry was destroyed, and the passing on of the gift of the Spirit by the laying on of hands was discontinued.

In place of the historic creeds, which dealt solely with the facts in Christ's life and ministry, were substituted wordy confessions of faith which dealt with metaphysical opinions about these facts and other matters not contained in the original creeds.

The Sacraments were tampered with; their form and character changed; and theories of what their power might be, were substituted for the historic teaching regarding them.

In opposing the evils of Roman usurpation, they opposed as well the original deposit to which the whole Church was committed.

They substituted for the unity of the faith the discord of philosophy, and so destroyed the Church as a witness of the faith, and claimed that the Church of the XVI Century could originate a new faith, a new church, a new gospel.

This opened the doors to a chaos of religious systems, and destroyed the idea that the Church was a family or a brotherhood.

Instead of the Apostolic principle that Christians were bound together in the unity of the Spirit by mutual love, Christendom became the abode of sects, which were separated from one another by iron clad confessions of faith, which promoted opinionativeness rather than love. The Church which had been usurped by the papacy was now shattered into fragments by the reformers.

## Prop. 6. The Reformation in England.

In England the feeling against Papal usurpation was far more general than elsewhere, but the temperament of the people was far more conservative than those on the continent.

They wanted no papal bills nor legates, nor taxes nor interference. Neither did they want to destroy the landmarks of the Church.

During the reign of Henry VIII, Henry VI, Mary, Elizabeth, the Church was successively under papal control and out from under.

Henry VIII was a staunch papist; then he quarrelled with the Pope. Under Henry the Church remained Roman in its practices, but refused to accept papal supremacy.

(To say that Henry VIII founded the Church of England is as false as it is absurd. A founder is one who lays the foundations. Henry VIII put nothing into the Church. The same priests were conducting the same services at Henry's death that they were when he ascended the throne. The litany is practically the only contribution to the English Church and Prayer Book, which dates from Henry's reign. He died an implacable foe to any change in the worship and discipline of the Church.)

After Henry VIII, came the youth Edward VI, whose protectors permitted the two Prayer Books of Edward VI to be set forth with authority, but at his early death, Mary overthrew all these changes, burned Bishops and Prayer Books and returned to the papal submission.

Later Elizabeth restored the second Prayer Book of Edward VI, which is the present Prayer Book with some slight modifications. Had you lived through the reigns of Henry VII, VIII, Edward VI, Mary, Elizabeth, and attended service at the same parish church from childhood to old age, you would have been conscious of certain variations of service, due to the successive political reigns, but the same priests would have continued administering the same sacraments, at the same altars, and preaching the same fundamental gospel. During Mary's short reign you would have been conscious of a violent reaction from the reforms of Edward, but it would never have occurred to you that you were adhering to a new religion or abandoning the ancient Church.

The changes would not be much more radical than those experienced by a parish today in which an extreme low Churchman might be followed by an extreme ritualist, and he in turn by another low Churchman.

The matter of the Pope's authority would have meant very little one way or another to the ordinary worshipper in an ordinary parish church, for the violent antagonism between papist and protestant had not yet settled into a permanent hostility.

The Church of England was reformed without uprooting the ancient ministry or the ancient creeds or the regular sacraments of the Church. Whether the service was in Latin or English; whether the ceremonial was more or less ornate; whether auricular confession was obligatory or voluntary; whether the priest wore a chasuble or a surplice, were very different questions from those which had arisen on the Continent. In these, men questioned

whether confirmation should be abolished, modified.

the other with essential characteristics.

A. finds its justification not in its number, but rather in the fact that it is a witness to the essential features of the constitution of the Church in all of its essential features.

## The Epistle of the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

## XXXI.

Vs. 21. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faith minister in the Lord, shall make known to you all things.

Wordsworth: Ye also, as well as others, perhaps the Colossians.

Blunt: There is a marked reticence respecting names in this Epistle, probably because the Ephesians were in danger of persecution from their Roman rulers.

Ellicott: Tychicus, an Asiatic. Tradition represents him as afterwards Bishop of Chalcedon.

Sadler: He first appears as a companion of the Apostle in Acts xv:4, and was with him in his last imprisonment in Rome, whence the Apostle sent him again to Ephesus (II Tim. iv:12).

Blunt: Tychicus was commissioned to tell the Ephesian Church of the Apostle's affairs, and he was doubtless also entrusted with messages to particular persons, corresponding to the usual salutations. He was also to console them on the Apostle's behalf under the troubles through which they were passing.

Ellicott: In the Lord, Christ was the sphere of his ministrations. Christ's Spirit animated and actuated his labors.

Vs. 22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Jerome: It was a blessed consolation for them to hear that St. Paul, at Rome, the metropolis of the Roman empire, was triumphing over his prison and his chains. And this was the consolatory intelligence which they would receive by Tychicus.

Vs. 23. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Ellicott: Peace. This is no mere parting salutation, but is in effect a valedictory prayer for that "peace" which was the blessed result of reconciliation with God and His Spirit's special gift.

Meyer: Twofold wish of blessing at the close, in which, however, St. Paul does not, as in the closing formulae of the other Epistles, directly address the readers.

Moule: To the brethren. As children of God, Christians are brothers of one another, in a sense full of Divine life and love.

Ellicott: Brethren can only mean the whole Christian brotherhood.

Ellicott: Love with faith. Not love and faith. The Apostle does not simply pray for the presence of each of these graces in his converts. What he prays for is their co-existence. As love is the characteristic of a true faith, the medium by which its energy is displayed, so here faith is represented as the perpetual concomitant of a true love.

Meyer: From God the Father of our Lord Jesus. Christ is exalted on the part of God to the government of the world, and particularly to the lordship of the Church (Phil. ii:9), and His dominion has in God, the Head of Christ (I Cor. xi:3), not merely its ground, but also its goal (I Cor. iii:23).

Vs. 24. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Moule: Grace is all the free and loving favor of God in its spiritual efficacy. It is nothing less than God Himself in action, in His Son, by His Spirit, in the salvation of man.

Meyer: The grace, i. e., the grace of God in Christ.

Sadler: With all that love. For such only can receive the grace of the Lord.

Moule: Our Lord Jesus Christ. The full name and style of the object of love is given. In this lies the needful warning that the object must be no creature of the individual's, or of the community's thought, but the Redeemer and King of history and revelation.

Ellicott: With sincerity. Literally, with

truth.

the other with essential characteristics.

A. finds its justification not in its number, but rather in the fact that it is a witness to the essential features of the constitution of the Church in all of its essential features.

## EVERY-DAY RELIGION

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

The above caption represents a word of admonition given by Jesus to His disciple, Simon Peter. The fisherman had evidently had poor luck, and he, with his partners, were washing the nets. Perhaps with some distrust they obeyed the Master's command, even though their night's toil had brought them nothing. The narrative tells us, that when they had let down their nets "they enclosed a great multitude of fishes, and they beckoned unto their partners that they should come and help them."

The word of direction and encouragement that Jesus gave is worthy of our deep consideration. Most of us keep to the shallow waters. Perhaps this is due to the fact that we are either unskilled or else fearful of venturing out beyond our depth. We all have in some degree the spirit of adventure, but very often either our fears or our doubts keep us from obeying our intuitions or what we call our better judgment, with the result that we all too frequently fail of large accomplishment. We remember a story that Dr. Grenfell told, which concerned a schooner wrecked on the Labrador reefs. She had encountered a gale and after reefing down her sails, her skipper had endeavored to make for the big, open sea. He knew full well that an on-shore breeze in a hard blow was dangerous, but he took the chance of clearing the reefs too late, with the result that he was caught on their ragged edges and his ship destroyed. Many a good ship has been lost in like manner, and may we not also say, many a human life has failed of accomplishment or of attaining its largest objective, because the skipper has been too conservative, has sailed too close to the shore, and when the crisis came it was too late and he could not make the open sea.

This has large application to the things of our common, everyday life. We do not think that reckless daring is a thing to be desired. On the other hand, we do not think that extreme conservation or fear are the elements

in life that make for the largest success and the most secure results. The deep waters are almost always the safe waters. Better navigate where there is plenty of water than in a seemingly secure harbor whose restricted limitations afford no opportunity for either skill or large adventure. All this has its application to everything with which we have to do, but it has a very definite application to our religious faith. It would sometimes seem that most of us were disposed to seek what one might call a safe faith, a faith that calls for no large exercise of the imagination or of the will. The waters in which we navigate are largely determined by the limitations of our particular cult; in fact, we seem to have little or no desire to know the foreign waters that lie beyond our creed-locked harbor, with the result that we become narrowed and restricted in our point of view, as well as insular in our fellowships and faith. "Launch out into the deep," is the Master's command to the church today. We also hear Him saying to the troubled disciples when their little boat was threatened, "Why are ye so fearful, O ye of little faith?" The world is calling us today away from shallow things to the deeper things of life. Perhaps we shall be compelled, even against our wills, to launch out into the deep. Perhaps old, hoary systems that we thought were as impregnable and enduring as the rock of Gibraltar are to be shaken to their foundations. Perhaps, who knows, we shall have to revise and recast many of our old judgments and systems, religious, social, industrial and political. If we have been drifting, riding near the threatening reefs, with an on-shore breeze carrying us on, it is high time we heard the clear call of the world's Divine Pilot and its Master Fisherman. Of one thing we are sure, that the deeper waters call for greater skill, finer imagination, clearer vision, and unquestionably and always, a more splendid devotion.—Courtesy Minneapolis Tribune.

with a love that is not corrupted by any evil admixtures and deleterious influences, or impaired by change of circumstances or lapse of time, but is pure and immarcescible.

Wordsworth: This word may well be supposed to signify the incorruptibility of a spiritual and eternal love, a love which flows forth from a pure wellspring of the inner man of the heart, in the incorruptible element of the meek and quiet spirit (I Pet. iii:4), a love which knows no decay, and is not affected by time—a love which is never blighted or withered, but is undying and unfading as the crown of glory which it will one day wear.

## Christology of the Epistle

He is the Son of God, i:3, iv:13. His Father being also God, i:3-17. The Beloved One (of the Father), i:6.

With the Father before creation, i:4.

Incarnate, ii:15.

Slain by crucifixion, i:7, ii:16.

Propitiatory sacrifice, self-offered, v:2-25.

Redeemer from condemnation, i:7.

Raised from the dead, i:20.

Exalted far above all heavens to the throne of the Father, i:20-22, iv:8-10.

Giver, on His ascension, of spiritual gifts, iv:7-8.

Perpetual giver, with the Father, of grace and peace, i:2.

He fills all things with His exaltation, iv:10.

King, with the Father, of the spiritual Kingdom, v:5.

Absolute Master of His own, i:1, vi:6.

Head of Church, which is His Body, i:22-23, iv:12-15-16, v:23-30.

Saviour of the Body, v:23.

Mystic Bridegroom of the Church, His Bride, v:25-27.

Cornerstone of the spiritual temple, ii:20.

Indweller in the saints' hearts, iii:17.

Object of spiritual knowledge, iv:13.

Faith, i:15; hope, i:12; love, vi:24.

Treasury of unsearchable riches, iii:8.

His love passes knowledge, iii:19.

He is the secret of spiritual strength, vi:10.

Mediator of Divine pardon, iv:32.

Unity of life at God's altar to the church, or to the idea of chaos.

stitutional elements in the Church.

apostolic standard as expressed

in the apostolic doctrine and fellowship,

vers."

In Him, the Son and Gift of the Father, the Father is eternally glorified, iii:21.

As in Him the pre-mundane plan of redemption was laid by the Father, iii:11.

"Do not bend over (the Scriptures), embrace them, and keep them upon your minds. Not to know the Scriptures is the cause of all evils." St. Chrysostom Hom. ix. Epistle ad colso. (The end.)

## Poems Worth Preserving

Selected by Pastor Suburbanus

## UNMANIFEST DESTINY

By Richard Hovey

This poem, written in 1898, has a striking application to the year 1918. The poet was born in 1864 and died in 1900.

To what new fates, my country, far  
And unseen of foe or friend,  
Beneath what unexpected star,  
Compelled to what unchosen end?

Across the sea that knows no beach  
The Admiral of Nations guides  
Thy blind, obedient keels to reach  
The harbor where thy future lies!

The guns that spoke of Lexington  
Knew not that God was planning  
then  
The trumpet word of Jefferson  
To bugle forth the rights of men!

To them that wept and cursed Bull  
Run,  
What was it but despair and shame?  
Who saw behind the cloud the sun?  
Who knew that God was in the  
flame?

Had not defeat upon defeat,  
Disaster on disaster come,  
The slave's emancipated feet  
Had never marched behind the  
drum.

There is a Hand that bends our deeds  
To mightier issues than we planned.  
Each son that triumphs, each that  
bleeds,  
My country, serves Its dark command.

I do not know beneath what sky,  
Nor on what seas shall be thy fate;  
I only know it shall be high,  
I only know it shall be great.



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

Christ Church, Norfolk, Va., has been presented with a gift of \$25,000 toward a new parish house.

The new St. Stephen's Church, Colored, at Norfolk, Va., will be consecrated the first Sunday in June by Bishop Tucker.

A handsome new church is being erected by St. Simeon's Parish, New York City, at a cost of \$100,000. The Rector is the Rev. Ralph Jarvis Walker.

The annual meeting of the Churchman's League was held at Washington, D. C., on Monday, April 29. Trevor Whitaker of London, England, delivered an illustrated talk upon Shakespeare's England.

Five hundred dollars in money collected for various charitable objects and valuables, including ancient coins, a gold chain and a gold cross, were stolen from St. Mary's-on-the-Hill, Buffalo, N. Y.

The congregation of the First Presbyterian Church of Sound Beach, at Stamford, Conn., numbering about 50 persons, by almost unanimous vote, asked to be taken into St. John's Church, that city.

A flag was raised on the grounds of St. John's Church, Warehouse Point, Mass., Sunday, May 5. Dr. Flavel S. Luther, president of Trinity College, gave the address.

An American should be an American first, last and all the time, and a Churchman should be a Churchman first, last and all the time. Not less loyalty to country, but more loyalty to the Church is needed.—The Crozier.

The Texas Churchman, commenting upon Dr. Carroll's annual religious statistics, says: "We're a queer lot. We declare that every baptized person is a member of the Church, but when we report our strength we count only active communicants, which are not much more than half our strength."

A Service Flag, bearing thirty stars, was unfurled in St. James' Church, Alexandria, La., Sunday, April 28th, by Mr. Joseph Hynson, the oldest Confederate veteran member of the congregation. The Rev. W. S. Slack, Rector, preached a patriotic sermon.

The Rev. A. M. Hilliker, Rector of Christ Church, Lonsdale, R. I., who spent the winter in Florida, has returned home and officiated at all the services in his parish on Sunday, May 6. His first service as Rector of Christ Church was held May 5, 1901, so that the 6th inst. marked the seventeenth anniversary of his rectorship, as well as his home-coming, restoration to health and return to work.

The fourth annual service for nurses and physicians, under the auspices of St. Barnabas' Guild for Nurses, Cleveland, Ohio, was held in that city on May 5, at Trinity Cathedral. The Rev. Arthur Carlisle, Rector of All Saints' Church, Windsor, Ont., preached the sermon. Mr. Carlisle went over seas in 1914 as chaplain with one of the first Canadian regiments to join the British forces, and spent about two years in the Ypres salient.

Harry Elsworth Rahming was ordained a deacon by Bishop Perry of Rhode Island at the Church of the Epiphany, Providence, on St. Mark's Day. The candidate was presented to the Bishop by the Rector, the Rev. Henry Bassett, who had baptized and presented him for confirmation in the Church of the Epiphany. Mr. Rahming is the second Colored young man to be ordained in that parish. The first one, the Rev. P. G. Moore-Browne, now Priest-in-Charge of St. Augustin's Mission, Providence, took part in the ordination service.

The Rector of St. Andrew's Church, South Orange, reports that the Sunday school Easter offering of \$202.20 is \$70 larger than that of last year, and \$50 larger than that of any previous year. "We have found," he says, "that giving to the Church is the best education for giving to the country. Every one of our scholars is the owner of one or more Thrift Stamps." Part of the St. Andrew's offering is designated for the purpose of gasoline for the mission launch "Pelican", in Alaska, and part for the support of St. James' Hospital in Anking, China.

The Rev. Edwin J. Randall of Chicago has consented to serve as director general of the Ember Guild until the next annual meeting, in place of the Rev. Dr. George Craig Stewart, who has found it necessary to resign from the directorship, owing to the heavy pressure upon him in connection with the War Commission and the many demands for co-operation with the government in the Red Cross and Liberty Loan campaigns. Mr. Randall was the first director general of the Guild.

St. Paul's Parish, Key West, Rev. C. R. D. Crittenton, Rector, is rejoicing over the Easter offering, which the treasurer reports to be \$2,055.90. The magnificent chime of ten bells has been placed in the large tower of the new Spanish-Gothic church, and a new concrete floor laid in the church. The Rector reports having preached one Sunday morning at 8 o'clock to 722 sailors, all dressed in their white suits—the finest audience he ever faced. Key West is the only city in the United States which has never known frost.

The enrollment in the Philadelphia Divinity School last year was forty-three. This year it is thirty-four. Next year the outlook is for twelve or fifteen men. This condition, says a report of the Diocesan Commission on Theological Education, "calls for concerted action, that advantage may be taken of what, after all, is the greatest opportunity of our time. The men must be deliberately sought out and personally approached with the call to the ministry. In the past we have trusted overmuch to men's offering themselves, unsought and un urged." Referring to men in the national service, the Commission says chaplains and volunteer workers have been asked to follow up all young men in the ranks who are known as postulants or candidates, doing all in their power to keep these young men firm in their purpose ultimately to enter the ministry.

On Monday, May 6, the new and handsome Russian Orthodox Church of St. Peter and St. Paul, on upper Whitehead Avenue, South River, New Jersey, was formally opened and solemnly consecrated in the presence of some three thousand people by the Rt. Rev. Bishop Alexander of the Russian Cathedral of St. Nicholas, New York, assisted by Archdeacon Seveloff. There were present the Rev. Peter Semaelev, to whose energetic and untiring efforts the new building is due, and who is about to leave for Pueblo, Colorado; the Rev. Ignatius Lachew, who now takes charge of this large and rapidly growing congregation; the Rev. John Semarhko, formerly of Coatesville, Pa.; the Rev. E. Lilikovitich of Perth Amboy; the Rev. Alexander Alekhin of Trenton; the Rev. Sidney H. Dixon of the Episcopal Church of the Holy Trinity, South River; the builder, Mr. Marcus Wright, and the architect, Mr. Alexander Merchant of New Brunswick.

### Personals

The Rev. L. G. H. Williams, Rector of Grace Church, Woodlawn, Ala., has accepted an appointment as a secretary for war service under the Y. M. C. A.

The Rev. C. H. I. Channer, for the past thirty years, Rector of Christ Church, Adrian, Mich., has resigned, owing to illness. He will take a much needed rest from active parochial work.

The Rev. Dr. William Palmer Ladd, Professor of Church History at Berkeley Divinity School, Middletown, Conn., and acting Dean since the death of Dr. Hart, has been elected by the trustees to be the Dean of the school.

The Rev. L. W. Snell of Cortland, N. Y., has accepted a call to St. Peter's Church, Helena, Mont., and will enter upon his new work the middle of June. Mr. Snell was born in Minnesota, and is a graduate of Harvard University, of the class of 1895.

The Rev. Milton A. Barber, Rector of Christ Church, Raleigh, N. C., preached the annual convention sermon of the North Carolina Bar Association at Rocky Mount, N. C., April 27. Three hundred delegates were in attendance.

The Rev. Dr. Robert S. Coupland, Rector of Trinity Church, New Orleans, La., has accepted an appointment as a chaplain of the Red

for service at the front in France, and will leave some time this month. Dr. Coupland tendered his resignation as Rector to the vestry of Trinity Parish, but the vestry declined to accept the resignation, and granted him a leave of absence for one year, the stipend to be \$2,000 per annum during his absence.

The Rev. Fred J. Davis, for the past six years in charge of the Church of the Redeemer, Watertown, N. Y., has been appointed by Bishop Fiske to take charge of the work at Windsor and Harpursville. He will enter upon his new field of labor the first of June. The Rev. M. P. Bowie, who has been Rector of Windsor and Harpursville, has been transferred to Christ Church, Sacket Harbor, N. Y.

The Rev. Dr. C. S. Sargent, Rector of Trinity Church, Shreveport, La., received the sad news on May 4 that his daughter, Miss Constance Sargent, had died in St. Paul, Minn., suddenly. Miss Sargent was visiting friends in St. Paul, having gone there from Chicago, where she had been perfecting herself for Red Cross work, and was to go to France at an early date.

The Rev. Frederick B. Bartlett, Rector of St. John's Church, West Hoboken, N. J., has accepted a call to St. Mark's Church, Aberdeen, South Dakota. His resignation as Rector of St. John's Church is to take effect the first of June. In presenting his resignation to the vestry, he said, among other things: "After seven years of parochial labor in the East, the conviction has grown upon me that my best service can be rendered in the missionary field. Therefore I have decided to return to the West, where I began my ministry ten years ago."

The Rev. Alexander M. Rich, formerly of South Pittsburgh, Pa., began his new duties as Rector of Holy Trinity Church, Memphis, Tenn., on the last Sunday in April. In his first sermon, he made an appeal for personal service by all the members of the parish, and declared that the success of the Church should be the glory and the failure of the Church should be the shame of every member, and that if the congregation would follow the example of the Saviour, the greatest personal worker the world ever saw, there would be no question as to the growth and development of the Kingdom of Christ on earth.

The Rev. George W. Atkinson, Jr., Rector of Grace Church, Georgetown, D. C., is the second man in Washington to volunteer and be accepted for Y. M. C. A. war work abroad. He will sail shortly for France. He is deeply interested in social service work, is chairman of the Georgetown branch of the Associated Charities, is a religious worker for the Y. M. C. A. at the Walter Reed Hospital, and is widely known in Washington, as was his father, who was at one time governor of West Virginia, and later was for fourteen years associate justice of the Court of Claims of Washington.

### A Prosperous Southern Parish

The Rev. Albert New, M. A., Rector of Waynesville, North Carolina, has been in charge of the Clearwater Mission for the past two winters, and a remarkable revival of spiritual activity is manifest. Last winter, a vested choir was introduced on Christmas day, and this added much to the beauty and dignity of the service. This winter's work has been a continuation of the good beginning made twelve months ago. Crowded congregations have filled the church every Sunday, and fourteen have been confirmed in the two years. Five handsome gifts to the Church were dedicated by the Rev. New on a recent Sunday, as follows: Oak Processional Cross, given by Miss Elizabeth Bolton; Brass Altar Cross, Mr. Charles Hathaway; Alms Bason and Collecting Plates, from Mr. and Mrs. G. W. Elkins; Lectern Bible, by Mr. J. H. Staats; and a handsome flag by Capt. and Mrs. Hunt. The Rector preached on "The Blessedness of Giving" (Acts 20:35) and after thanking the five donors, made an earnest appeal for subscriptions towards the erection of a new church, at an estimated cost of ten thousand dollars. Within ten minutes of the close of the service, \$1850 had been pledged. This has since been increased to \$2450, which is regarded as a very hopeful start for a new church next winter.

### The Convention Season

(Continued from page 1)

bration of the 100th anniversary of the admission of Illinois into the Union, the progress of the diocese during the year, and his plans and expectations for the development of the work in the future.

The report of the treasurer showed the diocese to be in excellent financial condition, all debts paid, about \$800 cash in hand. The parish and missions have responded better than ever to the gentle urging of the treasurer, both in the matter of diocesan assessment and parochial assignment. Almost \$1,000 of the apportionment for General Missions have already been sent the General Board. The Sunday school Lenten offerings almost doubled that of last year, and the Woman's Auxiliary offering was increased considerably.

The synod voted the payment of the quota of the diocese requested by the "Joint Committee on Social Service", and also that of the Provincial Synod towards the payment of the salary of the proposed secretary of the province.

A joint missionary meeting of the synod and the Woman's Auxiliary was held in Trinity Church on Wednesday evening, at which addresses were made by the Rev. John T. Lillard on "My First Parish"; the Rev. A. J. Keuhn, on "My Work in a Large Field", and the Ven. John C. White, on "My Work Under the Hundred Club".

This meeting was followed by a reception tendered the synod and the Woman's Auxiliary and others at the delightful home of the Misses Latham.

The synod accepted the invitation of Immanuel, Champaign, to hold its next meeting there in 1919.

It was ordered by the synod that the treasurer of the diocese and the treasurer of the endowment fund be required to be bonded by some reliable bonding company.

The proposed amendment to the constitution, admitting women to be delegates to the synod, and the proposed amendment to the canons allowing women to be elected to the vestry were rejected, and the proposition to do away with the canon providing for a "house of Churchwomen" in the diocese was also vetoed, and the canon remains until the women of the diocese see fit to put the canon into operation.

The Rev. Charles F. Pardee, D. D. of New York, representing the American Church Building Fund Commission, was introduced to the synod by the Bishop, and made an interesting talk on the work of the commission.

A resolution looking towards making "Osborne Hall", at the University of Illinois, a regular diocesan institution was adopted.

The case of Trinity Church, Mattoon, was referred to the Committee on Legislation to confer with the congregation of that parish and report fully upon its condition and status to the next meeting of the synod.

The experiment of holding the meetings of the synod in other places besides Springfield was demonstrated to be practical and successful, and no doubt will be continued.

The Standing Committee, Board of Trustees and other Boards of Finance and Church Extension were re-elected. Delegates to the Provincial Synod, which meets in Gambier, Ohio, next October, were the Rev. Messrs. Wm. Baker, J. M. Page, L. L. Riley and F. D. Butler; Messrs. C. C. Carroll, F. W. Potter, M. F. Gilbert, Bluford Wilson.

The 31st Annual Meeting of the Woman's Auxiliary was held at Lincoln at the same time as the synod, May 1 and 2.

The formal opening was on Wednesday afternoon, after the Bishop's address to the synod. Six of the fourteen branches were represented. An unusual and pleasing incident was that of having present a branch of the Juniors.

The secretary reported seven boxes, valued at \$237, sent to missionaries; five, valued at \$190, sent to the Orphanage of the Holy Child, Springfield, and one, valued at \$200 sent to the cyclone sufferers at Mattoon, Ill.

The pilgrimage of prayer was observed by the women of the diocese in June and during the final week in November.

The treasurer's report showed a membership of 215, and a total receipt of \$596.34, an increase of \$100 over the previous year; \$178 had been sent for St. Agnes' School, Kyoto; \$16.87 from the Little Helpers had been sent in during the year.

They voted \$200 for General Missions, an increase of about \$50 over last year, and \$122, the amount of the Mary Caroline Hayner Memorial Fund to be given to the Bishop.

They urged an earnest attempt to increase the membership of the Juniors and Little Helpers in the diocese. The following officers were elected: Honorary Presidents—Mrs. G. H. Sherwood, Mrs. H. H. Candee. President—Mrs. H. S. Dorsey of Alton.

First Vice President—Mrs. H. H. Stoeck of Urbana.

Second Vice President—Mrs. Lucy O. Gullett of Lincoln.

Third Vice President—Miss Caroline Forbes of Danville.

Secretary—Mrs. Katherine D. White of Springfield.

Educational Secretary—Mrs. A. P. Carman of Champaign.

Secretary of Church Periodical Club—Mrs. Emma Swancutt of East St. Louis.

Treasurer United Offering—Miss Virginia Dresser of Springfield.

Treasurer—Mrs. E. D. Hutchins of Champaign.

They voted to accept the invitation of the ladies of the Chapel of St. John the Divine, at the University of Illinois, to meet with them next year at the same time of the synod.

### Lexington Notes

#### AT THE CATHEDRAL

Arrangements have been made whereby Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, during the absence of the Dean of Christ Church Cathedral, will have charge of the Cathedral services, as well as those of the Good Shepherd. The Good Shepherd will have an early celebration of the Holy Communion and the Sunday night service, while the Cathedral will have the eleven o'clock service in the morning. Dr. Wilkinson will visit the Sunday schools at both places each Sunday, and perform all pastoral duties and offices at the Cathedral for which opportunity and occasion may offer, as well as at the Good Shepherd, his own congregation.

#### AIDS LIBERTY LOAN CAMPAIGN

Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, has recently returned from a visit to Ohio, where he delivered a series of addresses in the interest of the third Liberty Loan campaign, under the direction of the Speakers' Bureau of that district. In a letter received from Mr. John S. Pratt, director of the Speakers' Bureau Liberty Loan Committee, Mr. Pratt states that Dr. Wilkinson was of "valuable assistance in making the Liberty Loan the success it was in this area."

#### INTERCESSION FOR ALLIED CAUSE

At the Cathedral, on the afternoon of April 18th, a service of intercession for the cause of the allies was held, for which Bishop Burton set forth a special form of service. This service was a call to all the people of Lexington at the time when, during the April offensive, the allies, in spite of heavy resistance, were being driven back, to assemble in the Cathedral, that, like Moses, Aaron and Hurr, during the battle of Rephidim, they might assist the allies by their prayers. Though this call was made but the evening preceding the service, the Cathedral was well filled. The Cathedral choir rendered efficient aid. Dr. McVey, president of the University of Kentucky, made an address admirably appropriate. The concluding prayer was offered by Dr. Muller of the First Presbyterian Church, followed by the singing of the "Star Spangled Banner" and the Bishop's benediction.

#### REV. CHAS. PARDEE TO BE AT COUNCIL

The Rev. Charles L. Pardee, D. D., corresponding secretary of the American Church Building Fund Commission, will address the coming Diocesan Council, which meets May 28, at Ashland, Ky.

#### W. A. MEETING POSTPONED

The annual meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions, usually held in conjunction with the meeting of the Diocesan Council, has been postponed "for weighty reasons, and after due consultation" to a date in the fall, to be announced later.



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## EDITORIAL

### THE OTHER MAN

The man who would dare to attend a social dinner clad in overalls would create a sensation, only equalled by the man who might sit down to dinner in a logging camp dressed in a Tuxedo.

Each man would be made to feel most uncomfortable, and the representatives of polite society would be no less unkind in their manifestation of contempt than would the less polished woodsman.

In short, society is divided into different camps by the inexorable law of customs, and those who would pass from the one camp to the other may not do so, for there is a great gulf between them.

So the man brought up in the Roman Church is familiar with customs which are ridiculous to a Baptist, while a devout Churchman resents the introduction of practices which would be most acceptable to a pious Methodist.

Religion is divided into different camps more by the clothes it wears than it is by the doctrines it teaches, and more parishes have been wrecked by the introduction of strange garments than have been by the teaching of strange doctrines, just as a man in a Tuxedo will not shock the elite by the most radical socialistic and revolutionary opinions nearly so much nor so hopelessly as he will by a custom that is taboo.

You live in a world that is topsy turvy to the other fellow, and you are as hopelessly separated from him by the kind of phylacteries that you wear as was the Pharisee from the Samaritan.

Now, it was the glory of the primitive Church that it broke down the barriers which separated races, castes, sects and clans. It made of one race all the nations of the earth because it was tolerant of all.

But the introduction of sectarianism into the unity of the Spirit has substituted prejudice for mutual understanding, and the person who flounces out of church because some priest wears a vestment that is strange to their experience is closely allied to the Hindu who refuses to be contaminated by sitting at meat with one of another caste.

Sectarianism has no spirit for "making of one blood all nations of the earth," because it is animated not by the spirit of unity, which is of God, but rather by the spirit of impatient intolerance of the other man's right which so characterizes the big chief of the Prussian tribe.

It is not that William does not call upon his God; it is rather that the peculiar deity whom he has appropriated is of the same properties as William. He is so constituted that he could not serve a God any bigger than himself. He could not tolerate a deity who required him to acknowledge that other men had rights and customs. He must make the world Prussian or else destroy it.

He has the same reaction from it all, as the naked savage, who looks about him fiercely and exclaims, "Me, big Injun!" and is ready to slay anyone who questions the reality of that bigness.

To wear a Prussian uniform is to excuse one from all moral responsibility to the other man.

Is not this spirit of barbarism, which is destroying the happiness of the world, identical with the savage zeal which has wrecked the unity of the Church?

We say that we believe in the Holy Catholic Church and then we start out to make it Roman or Puritan, not in the spirit of Christ, but rather in the spirit of the Kaiser.

Christ saw the good in Samaritanism, and while He told them that they worshipped they knew not what, He was constantly pointing out their good points, associating with them and encouraging them to see the truth.

It is not that it is wrong to propagate that which you believe to be true. If a doctrine is worth holding, it is worth propagating. It is rather the spirit in which you carry on that propaganda.

Christ did not tell the Samaritans that He agreed with them. Quite the contrary, but He did not approach them with a mailed fist, but with a winsome word.

Germany had many things which she might have taught the world, and won an admiration for her qualities which would have been genuine and profitable. But no! Germany must ram her virtues down your throat until you fairly hate them. She must go bellowing around the world in the person of her arrogant chieftains, not only proclaiming their own superiority like the savages, but pushing the humble and the meek off the sidewalk for fear that these humble

In this connection I want to protest against the Prussianism of the whole sectarian spirit.

As Christians we do differ most widely. It is folly to go around with a departmental store smile assuring everybody that we are all brightening the corner where we are, when we are really acting like a parcel of Huns.

In the first place we are not going to cure this disease by creating a vacuum. The cheerful idiot who goes around assuring everybody that it does not make a particle of difference what one believes, so long as one's heart is right should have the door shut in his face, vacuum as anything in our experience.

Nature abhors a vacuum. So does the Creator. And the head which has no convictions worth propagating comes as near being a vacuum as anything in our experience.

And in the second place we are not going to create any real unity of the Spirit by acting like the Kaiser. People will not believe that wisdom was born with us. The world is full of those who fancy that they are never mistaken, and is awfully tired of them.

The worst feature of it all is that tiresome people never know they are tiresome; not even when nearly everybody else does. If the Kaiser knew how really tiresome he was he might make an effort to improve. But he is solemnly oblivious of the fact, and when one is solemnly oblivious of things he is hopeless.

Solemn bores are so much heavier to bear than frivolous ones.

But in the third place if you do have convictions and want other people to accept them, why not be pleasant about it? Why hurl anathemas at the man who disputes your judgments? Why push the man off from the ecclesiastical sidewalk in order to persuade him that you are right.

Would it not be a fine thing to send the Bishop of Fond du Lac down to Virginia dressed in his full pontificals, not to force them upon Virginia, but just to show those people what fine men wear them just as fine as they are and that is pretty fine.

And then would it not be a good piece of non-Prussian reciprocity if some of our extreme ritualistic churches would let some Virginia men come into their chancels and put a little evangelical fervor into them. Not that either of them have any idea of giving up their convictions, but that they are really anxious to understand the other man.

I would carry it further, and recommend that, in the interest of mutual understanding, our Church Clergy adopt a frankly friendly attitude toward members of all religious bodies, even if this friendliness is not always reciprocated.

Friendliness is a Christian virtue which our Lord manifested to all sorts and conditions of men, and it does not at all demand any sacrifice of convictions.

Moreover, friendliness to the other man is one of the most irresistible forces in human society, nor is Christian friendliness to be confined to those who are friendly to us.

The nature that cannot sit comfortably in the presence of one who is wearing something that it never wore, or doing something that it never did, needs to be de-prussianized.

Of course one would not sit in an assembly if the flag was being insulted. He would get up and get out. But even though we may be democrats, we frequently sit through a scathing denunciation of the democratic administration without being guilty of assisting in the desecration of the flag. Surely when so many people have been baptized into the same body, they ought to have as much tolerance toward one another as do American citizens during a political campaign.

Prussia ought to teach us to avoid certain mistakes in our constitution, because she has made certain faults so odious.

Let us, then, be Christians, and not Prussians.

### The Music at St. Joseph's, West Pullman, Chicago

Small Churches and Missions who despair of having suitable and good music should read the interesting experience of this little Church on the outskirts of Chicago, a Mission which shares its priest with another Mission, neither having over two hundred communicants.

In former days there was a boy choir, which gradually disintegrated as the boys' voices "broke", until some women in the congregation were called to help. Two years ago a new Rector came, and things took on a new life. A choirmaster was drafted, a young man with some experience, but with boundless energy, and, taking advantage of the wave of enthusiasm, went about the task as follows:

The supply of boys being limited, they were temporarily neglected, and the efforts concentrated on a mixed choir. Every young man and woman connected with the Church was interviewed, and finally a choir was started, crude, of course, but full of "pep," and willing to learn. At first, only simple canticles were used, and occasionally a hymn or anthem. Some could read music, but those who could not were given a coaching, and soon learned to read, at least by "position". Those who had had previous training were given solos, and gradually out of each cleft grew a soloist.

Hard work and enthusiasm will produce wonders. Last Christmas, at midnight, the choir sang Godfrey's beautiful service in E flat; on Palm Sunday, Maunder's "Olivet to Calvary", and on Good Friday, Stainer's "Crucifixion" was given, while the Easter music was beautiful indeed. At two different times the Bishop Coadjutor, on his visits, has complimented the choir and used the anthem title as a sermon topic. The choir library now consists of some very good works and at no time is trashy music tolerated.

The social side of the choir is a strong feature. There is an annual week-end party at some summer re-

sort, numerous dances and parties, at which outsiders are always welcome. The "professional" singers of the vicinity are invited to come when they can, if even to keep their voices in trim during the summer. The sentiment is strong for a small pipe organ, but wiser heads advise to go slow during these war times. The choir is entirely self-supporting, deriving their funds from entertainments. They are now beginning work on "Pinafore", and the choristers are in demand in other local organizations, and several have taken part in light operas, etc.

A junior choir has recently been organized, and at present comprises fifteen "kidlets", who are beginning to give a good account of themselves. Not a boy was lost while the seniors were organizing.

St. Joseph's and her sister mission are again without a pastor, but the choir can help greatly to fill the gap. The choristers, under Mr. Robert Carington, are planning to give some interesting services this summer, at a time when other Churches "let

down", and when fall comes they will be in good shape to continue the excellent work they have started.

God tabernacles in the flesh.

O wondrous thought! Has God in me,

And in my fellow-men a seat?

If He has not, Oh, woe is me!

For, when temptations sore beset,  
And sorrow's tear the cheek has wet,

There is no help where God is not.

And, O my Father, can it be

That some have grieved and some have sinned

Because the Christ was not in me?

Behold, the door is opened wide;

Come in, O Lord, with me abide.

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## LECTURES ON RELIGION IN WAR-TIME

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## VII

## Democracy Made Safe in Christ's Commonwealth

1. By God's Will, seen in the Law of our Creation, certain social bonds underlie and sustain our lives as individuals.

## I

Introduction: If Religion concerns us simply as individuals, and not as members of society, then our warfare for Democracy has no religious sanction.

I pointed out in my last lecture that fighting against evil in our private lives, and fighting against it in company with others, to secure or defend a common good, are two different, or differing, things. No doubt they belong together very closely, like two acts in a drama, or two chapters in a story. But each has its own proper marks and characteristics. I tried to make this distinction clear to you.

Then I went on to give the social conflict at least equal rank with the individual or personal. I fully justified it. I took the ground that if we are fighting for a common, and not merely for a private good, then we have the right (indeed, it is our only righteousness) to meet the attacking evil on its own chosen ground and beat it down, even if that means fighting the enemy on bloody battlefields with fire and sword, in the horrid arbitrament of war.

Now I must go more deeply into this matter, for it is fundamental to this present lecture.

I am to speak about Democracy and the conditions of its safety and security. Democracy, whatever else it is, is social, and not purely individual in meaning: it is an association of some sort. This raises at once the whole question of the nature of all social bonds. Are they really primary? Have they Divine sanction? In fighting for democracy, for instance, may I call on God for help with equal confidence as when I call on Him for the grace of a pure heart and a patient spirit? The pacifist says "no." I think he is utterly mistaken. But let us hear his plea and then see how we are to answer him. It will greatly help in any case to discover just what is the root of the divergence between him and ourselves.

Look over, then, once more the field of our own personal and private conflict against evil as it assails and seeks to control our wills. You will see at once that the arena of this personal conflict, the battlefield where this fight rages, is within and not without. It is purely spiritual and wholly inward. It means holding the inner fortress of the spirit against all corners. The man who is proof against every suggestion of evil which beats upon him; who can "suffer the slings and arrows of outrageous fortune" without rebellion or complaint; who is ready to be tried to the utmost, to forfeit everything which the world can give, rather than flinch or waver in his allegiance to purely spiritual ideals: he and he only has conquered and is crowned victor even on the cross.

Clearly all this is inward. The outside world, meaning thereby what we call nature and society, is of no great importance. It does not matter at all whether I am great or small; rich or poor; learned or ignorant; bond or free. It does not matter whether I am living in an autocratic or democratic state, with Wilhelm II or Woodrow Wilson as my chief. "None of these things move me." Indeed, my spiritual life finds its safety in detachment from my circumstances, for the desires of "the natural man" are very apt to stifle the spirit's hunger for the Kingdom of God and His righteousness. You see the point. It is the very point of the sincere pacifist. It is the very heart of his doctrine of "non-resistance" as the supreme and all-inclusive righteousness for men.

I have in mind only the sincere and spiritual minded pacifist. Of course pacifists who want peace merely or chiefly for the material well-being or comfort of the world, themselves included; who would endow peace with money, thinking that the endowment would be an excellent investment, yielding large dividends of unearned increment; with such as these we need have no concern. These people are scarcely more worthy of consideration than the deliberate traitors and pro-Germans in our midst. We can

make no terms with them. We need waste no words on them.

But the sincere pacifist is different. The really "conscientious objector," rare as he may be, would go to his own death rather than kill another man under any circumstances; whose honest reading of Christianity is to the effect that force can never be rightly used in the behalf of good: such a man does deserve consideration and sympathy. However misguided he may be, he has at least the courage of his convictions. He is prepared to suffer on their behalf.

Now, if you look into the matter, you will find that all such pacifists are pure individualists in religion. The only religious bond they recognize is the bond between the individual soul and God. They admit that there are groups or societies into which people naturally fall. These groupings add much to the interest and happiness of life. The family, the state, the Church, all have their proper place in normal human lives. But they have no direct or essential connection with religion. They are not spiritual ordinances of the Divine Will, by which our salvation is conditioned. Rather they are like the houses we live in and the clothes we wear. We need both houses and clothes. But God does not provide them for us. They are of the earth earthy. They have no heavenly originals or counterparts. As naked, solitary, unrelated souls we live and move and have our being in God. That is the complete religious formula: God and the individual soul. All else is extra, unessential, of human invention or adjustment.

Now there is tremendous force in this creed of individualism. It opens a view before us which, whether true to life or not, is certainly impressive. It is a bold and radical, almost a remorseless, creed. It sets the naked human soul upon a lofty pinnacle. It makes it master of its fate. I think it inevitably tends either to spiritual pride or to unwelcome introspection. It has been acutely, and not unkindly, called the aristocratic (as distinguished from the democratic) spirit in religion. But it is most impressive.

More than this, it has a great tradition; great, not only in duration but in vital force and practical efficiency. It has been gaining momentum now for some four hundred years. It was let loose in Europe in that stormy period which we vaguely call the Reformation. For us in the Protestant west, it has come to have the swing and sweep of an undisputed orthodoxy. There seems no other view. Even to breathe a doubt against its truth, has seemed close to heresy, or worse.

And during these four hundred years this massive and audacious self-assertion of the individual has had quite incalculable results. It has revolutionized art, politics and literature. It has led directly to the scientific discoveries of the last hundred years. From a human view, it has almost literally created the modern world. The mighty spirit of religious individualism has its tokens and monuments everywhere about us.

Among these tokens and monuments is pacifism. For if the creed of individualism is true, then the pacifist is unquestionably right. If the only thing which concerns me in religion is to save my soul alive, by driving evil from my heart and will, no matter what may happen to my neighbor; if no social bond may be exalted to the rank of a Divine decree or ordinance, to defend which is as sacred and absolute an obligation as to keep my hands from stealing and my tongue from lying; then every motive which moves me to use force or to take up arms is an evil motive; an impulse against God's Will and my own salvation. It follows that if the Kaiser and his myrmidons invade my country, burn my house, violate my women, bayonet my children, enslave my townsmen, I must take it all simply as an attack of the evil one against my soul, tempting me from my own good. The fire of my agony; the passion of my heart; the pain of wounds and death, patiently endured are but the sure signs of an accepted and victorious martyrdom.

Let us do it justice, this creed of individualism and pacifism. It may not be really Christian: I do not think it is. It may be doing violence to the deepest and divinest instincts of our human nature: I think it does just that. But let us do it justice. Only so can we confidently pass on to something better; something at once more human and more Divine; more worthy and more truly representative of the mind of God as revealed in Jesus Christ. We must bear the individualism in mind as we develop our social creed. We must grant him all he really needs; all he has any right to ask. We must try to show him that his half-truth may be really true, but only on condition that it makes room for the other half of truth which makes up the whole.

## An Effective Every-Member-Canvass Campaign

A campaign was made in the parish of Christ Church, Chicago, on the Third Sunday after Easter, to arouse the love of the parishioners for Country, Church and God, and to secure their enlistment in some part of the various activities of the parish, to stimulate their attendance upon divine worship, and to enlist their continuous co-operation in a financial way. The rector, the Rev. Charles Herbert Young, preached a series of sermons bearing upon the subject on the three preceding Sundays. A budget in leaflet form setting forth the purpose of the campaign and covering the many activities of the parish, maintained at a cost of \$13,100 a year, was sent to the members, in which the question was asked and answered: "Do you realize what Christ Church means to the community? Our services are called for by increasing numbers of people who have no Church Home, because they honor the parish. Our parish house is open day and night, a bee hive of industry for children and grown people. Our school of Religious Education has achieved a reputation which places it in the front rank. Our choir is known widely for its excellence. Our unfailing interest in every movement for the benefit of the community is recognized throughout the city. The spiritual power of our services for worship has drawn many souls closer to our Lord. Hundreds of men and women have been renewed and encouraged through what they have received here. Few parishes surpass ours in the number of baptisms, communions made, and other marks of devout life. Surely God is with us.

A card was sent to the members containing in large display type the following: "Lest You Forget! Please be at home, Sunday between 2 and 4 p. m. to receive our campaigners for our Church, Country and God." On another card, used by the campaigners, was "A form of enlistment in the service of our Country, Church and God," containing a list of twenty-one parish activities, with the request that signers of the card indicate in what work they were especially interested. A card was left at the house of those who were absent: "We were sorry not to find you at home when we called today. We shall call on you again later in the week, when we hope to be more fortunate. It will help us if you will mail your enrollment and pledge to the Rector." The result of the canvass was eminently satisfactory, bringing into the working force of the parish a large number of people who had hitherto taken but little interest in the parish life, and the amount of the weekly pledges was doubled. On the day of the campaign the rain fell in torrents, but the canvassers went forth undaunted and returned full of happy enthusiasm.

## Chaplain Thanks Donors of Gifts

Chaplain Haywood L. Winter of the First U. S. Infantry, stationed at Schofield Barracks, Hawaii, in a communication to the editor of THE WITNESS, writes as follows:

"My letter in behalf of our soldiers here, which you kindly published, has brought many responses from all over the States. I have tried to thank each one personally, but there are many anonymous gifts. I want to thank them through you, and let them know that their gifts are appreciated.

"If the present interest is sustained, I am sure we shall not suffer for reading material in a long time.

"A few responses for games, and donations to my fund for gymnasium

dividualism and pacifism. It may not be really Christian: I do not think it is. It may be doing violence to the deepest and divinest instincts of our human nature: I think it does just that. But let us do it justice. Only so can we confidently pass on to something better; something at once more human and more Divine; more worthy and more truly representative of the mind of God as revealed in Jesus Christ. We must bear the individualism in mind as we develop our social creed. We must grant him all he really needs; all he has any right to ask. We must try to show him that his half-truth may be really true, but only on condition that it makes room for the other half of truth which makes up the whole.

We have had a long introduction. But it has not been waste time if we have laid secure foundations. Now we are ready to begin to build.

(To be continued)

## THE KINGDOM GROWING—CHURCH EXTENSION IN OUR DAY

A twelve-page magazine dealing with Latin America is being published in Spanish, the first publication dating from Easter. The name of the publication is El Nuevo Siglo, and it is published monthly. In this way the missionary districts of Mexico, Cuba, Porto Rico, the Dominican Republic and Haiti will be served specially, with the probability that later on the Philippine mission may be included. There are a great many subjects of peculiar interest in Latin American countries which are not treated of in our journals as a rule. This new paper, therefore, will try to meet a special need, and in a way that will make it worth while for all to co-operate. The subscription price is to be fifty cents a year. The secretary of the Board of Missions for Latin America, at 281 Fourth Avenue, New York City, will be glad to give particulars to any who are interested in Spanish and Spanish-speaking peoples.

In an address before a meeting of the Board of Missions recently, Bishop McKim of the District of Tokyo, Japan, brought out the significant fact that more and more the Japanese are feeling cordially towards the United States. The recent visit of Viscount Ishii and his reception in this country has taken us very much nearer to the day when the two nations will really understand each other. The Bishop emphasized the point that while the yellow press on both sides of the Pacific is doing its work to estrange the nations, the fact remains that those of influence in both countries, and on whom national responsibilities fall, are most cordially at one. No one influence has done more to further this result than Christian missions, and in Japan the Church has had a large part in this work. Through the founding and developing of such institutions as St. Paul's College, St. Paul's Hospital, and many others, the Japanese have received a practical demonstration of what Christianity means to the Christian. All that is needed now is a demonstration of the fact that even a world-war does not interrupt our steady progress toward world evangelization.

To one visiting St. Timothy's Mission, Tanana Crossing, in the interior of Alaska, a surprise would be store. There bursts into view as the last great bend of the Tanana is turned, a nicely ordered village, with a large, well-planned mission building in the course of construction. It is a new village, all laid out according to the lines surveyed by the mission. It is a new center, to which natives from both sides of the Tanana are coming. It is a center that is attracting the young people, for the idea of building up a new community, with the mission as their head, seems to appeal to them. When the mission was first established there were no cabins. Now there are about sixteen, and at the last big gathering there were nearly three hundred natives present.

Last week we showed in THE WITNESS what a large sum could be raised if every woman in the Church gave even one penny each day towards the United Offering. Here are some of the needs for women and pennies:

In China—Two teachers for St. Hil-da's School, Wuchang; two teachers for primary schools in Changsha and Shasi; three teachers of English subjects and a physical culture teacher for St. Mary's Hall, Shanghai; a kindergarten for Wuhu; ten women for

evangelistic and parochial work among women.

Three nurses for St. Luke's and two for St. Elizabeth's Hospital, Shanghai; three for the Church General Hospital, Wuchang; three for St. James' Hospital, Anking; two for St. Andrew's Hospital, Wusih; one for St. Mary's Hall, Shanghai.

Two physicians for St. Elizabeth's Hospital, Shanghai, and two for the women's department of the Church General Hospital, Wuchang.

Two women stenographers and typists for the Bishops of Shanghai and Hankow.

In Alaska—One nurse for Indian Hospital at Tanana.

In Japan—Three nurses for St. Luke's Hospital, Tokyo, to supervise training of Japanese women; teachers for St. Margaret's School, Tokyo, and St. Agnes', Kyoto, and several women for combined evangelistic and social work.

In Latin America—Ten women for positions of great responsibility, teaching, nursing, domestic science, etc.

In the Philippine Islands—Two nurses for St. Luke's Hospital, Manila, and one teacher for All Saints' Girls' Dormitory, Bontoe.

An editorial in the Boston Herald says: "Most of our colleges and universities, even those without any lingering trace of sectarian control, offer their students an opportunity to study the Bible. In some cases that opportunity comes through the curriculum, in others through classes formed under the auspices of the College Y. M. C. A. Now Columbia University takes a significant step in announcing that it will accept a knowledge of the Bible as one unit for admission. The ground to be covered will be as follows:

"(a) The epic narrative of the Old Testament, a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, First and Second Samuel and Kings and Daniel.

"(b) The memorizing of some of the more notable passages of Biblical prose and poetry.

"(c) Hebrew history, from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D., development of the life and institutions of the Hebrew people, with some consideration of their contributions to human culture.

"(d) Christian biography, the life of Jesus and His early followers, His parables, and the life of St. Paul.

"(e) Introductions to the English Bible, how the Bible and the separate books came to be, and how they have come down to the present time.

"Of course Columbia is not making a knowledge of the Bible a required unit. That would be quite another matter. It would pre-suppose, for example, making the Bible a subject for study in the public schools. What Columbia does is to offer those whose study in the home, or Sunday school or Church school has given them a comprehensive knowledge of the Book of Books, an opportunity to turn that knowledge to account in seeking admission to the university. It will be a good thing if it leads other institutions to do likewise, and to encourage a wider study of the Bible. Purely as literature and as history—wholly apart from the matters of creed, and religious education, and Church organizations, the Bible stands first among all the books in the world, and as such demands more attention than our modern scheme of education has been disposed to give it."

## Kansas, 1918

We pitied Kansas once, for cyclone, drought and hail.

And locusts, wrought of woes a long, sad tale.

Today we look on Kansas with expectant, envious eyes,

For Kansas has two Bishops and one of them is Wise;

And we shall see great deeds adorn her page—

But more—the other—not to be outdone—this one's a Sage!

—West Texas Church News.



## ROUND ABOUT THE PARISH

A Series of Articles by

**GEORGE P. ATWATER**

Rector, Church of Our Saviour, Akron, Ohio

### RELIGIOUS CONDITIONS IN THE MIDDLE WEST

A Paper Read at the Church Congress  
Held in Cincinnati, Ohio, in  
October, 1917.

#### I.

When I began to grope toward the heart of this subject one word came persistently to my mind—chaos. Had I lived my life on the Atlantic Coast, and had my farthest venture westward been to Philadelphia or perhaps to Niagara Falls, it would have been relatively easy to create a mental picture of the Middle West; the land of wheat and corn, of broad undulating prairies and mighty rivers. I should have created a pastoral panorama on a large scale, with one accident of congestion of population, the converging point of rail and water, Chicago; with the peaceful villages of Cleveland and Cincinnati, and the prairie towns of Indianapolis and Kansas City; famous Milwaukee, with its paradoxical reputation of being high but not dry; of the quaint and sleepy river town of St. Louis. But living, as I have done, within the picture, it appears somewhat different. I realize other conditions. I know that northeastern Ohio is growing industrially more rapidly than any other section of our land; that Iowa has more automobiles in proportion to its population than any other state in the Union; that Chicago is not all wind, and St. Louis and Milwaukee are not all water. I know that the Middle West is not one great homogeneous area, but in topography, climate, occupations and peoples is as diversified as any similar area upon the face of the globe. It is more than the granary of the nation. It is probably the workshop of the nation.

Nor is it lacking in education facilities. Of all the institutions of higher learning in the United States it has 37 per cent. and enrolls 40 per cent. of all the students of the United States in those institutions.

The Middle West is the section most typical of America today. No one element preponderates to disturb the proportion. It has not the conservatism of the East among people of similar traditions; it has not the negro problem of the South; nor the industrial and vocational incohesion of the Far West. The Middle West is the characteristic American section within whose borders the problems of democracy are presented on the greatest scale, and whose people are developing toward that final composite which will be typical of our land. It is the arena in which the struggle between multifarious ideas, origins and temperaments is taking place. Consequently it is the supreme mission field for religion. For while the surge of Orient may carry to the shores of the far West the esoteric ideas and fashions which are as enchanting as its iridescent climate, and while the East may evolve its Christian, scientific camouflage, with its intellectual atmosphere as rare as California's climate, the vigorous battle for religion in the United States will take place in the Middle West.

For the purpose of this article I have assumed that the Middle West is identical with the division adopted by the Government, known as the North Central States, including Ohio, Indiana, Illinois, Wisconsin, Michigan, Minnesota, North and South Dakota, Iowa, Kansas, Nebraska, and Missouri. This area contains about one-fifth of the area of Continental United States, and about one-third of the population.

What conditions do the forces of Christianity here face? I have been reading the United States census report about ourselves here in the Middle West.

The report is a large volume and is very comprehensive. It is both interesting and disconcerting.

The Middle West has a population of about thirty millions. There are 10,600,000 Church members. This is about the average for the land.

Among these Church members we find in the Middle West every sort of religious organization in our land's ecclesiastical flora and fauna. We have

Of the 10,600,000 Church members, 4,000,000 adhere to the Roman Catholic Church. The Methodists and Lutherans account for 3,000,000; the Baptists and Disciples for about 1,500,000; the Presbyterians for 600,000, leaving the remainder of us to struggle along with 1,500,000 persons.

In the whole United States the Roman Catholics have grown, from 1890 to 1906, from 30 to 36 per cent. of the whole church membership; while the protestants, if you will permit me to quote the word from the non-controversial census reports, have decreased from 68 to 61 per cent. Probably this condition is about the same in the Middle West.

The Roman Catholics in the Middle West have 132 members for one thousand of population; the Methodists 53. But why go down the ladder? Let us leap. The Episcopal Church has seven in every thousand. Compare this with the District of Columbia in which we have 44 in every thousand, and New York State in which we have 24 in every thousand.

But why continue with statistics? Have you not the picture: an enormous area, a highly complex population, a medley of tongues and traditions; the Roman Church powerful, a few strong denominations; a few numerically weak, but strongly organized; a large number of weak religious efforts, and an unchurched population of about 20,000,000 people. The Middle West, the heart of America, rich, active, progressive, striving for every vital thing in education, in social uplift, in the mechanics of living, but largely adrift from religious effort.

What in this vast conglomerate are the conditions which, aside from sin and crime and pure worldliness of heart, are the factors in our national life which prevent religious development? At the risk of appearing to read titles which should head chapters, and because each one of you will see the bearing of each item in this catalog at once, I shall endeavor to enumerate what I believe to be the conditions for which our manner of civilization is responsible, and against which religion fights a forlorn battle.

(1) The constant shift from center to center of the units and families of our industrial population. The movement is not alone from country to city, but from city to city. The immense difficulty of our government in finding registered men for the draft after a period of only three months well illustrates this. Draft boards in one county alone in Ohio have failed to find 4,000 men at the first summons. This drift destroys every association and tie, and religious attachment ceases except in rare cases.

(2) The movement from country to city and consequent slowness to adjust life to city conditions. Any of you who has come into contact with the forlorn and homesick families who have left their rural communities and villages in which they were well known and have found themselves in a city and in contact with a city congregation, will realize the difficulty.

(3) The movement from section to section in the same city.

(4) The movement of the well-to-do from city to suburbs and country. Trolley cars and the automobile are responsible for this. While our fathers wrote about "Evolution versus Christianity," and sought to combat in evolution a principle subversive of Christianity, our sons may well write treatises on "Electricity versus Christianity." Evolution may have slain its thousands but electricity has slain its tens of thousands. Trolley cars and storage batteries have mowed down the Christian hosts. Add to these the telephone, with its promptness in conveying premonitions of contemplated Sunday visits, and the projecting lantern which takes you in its imaginative fantasy from every emotional and comic and scenic Dan to every thrilling Beersheba, and you have a quadrifarious entanglement against which Christian forces in vain go over the top.

(5) Again the Census Bureau reveals another disconcerting fact. Adopting once more the definition of the Census Report we find that among Protestants and our native born the birth rate is decreasing, while among our foreign born, mostly Roman Catholics, the birth rate is increasing.

(6) In rural communities we have an admixture of people of every tradition which are replacing the more homogeneous communities of a generation ago. It makes difficult if not im-

possible the effective work of the rural church.

(7) The stress of modern life is preventing attention to the Church. During the social service phase of presenting the gospel of the Church urged men to pay attention to affairs of social uplift and civic righteousness. Men have done so in large numbers and in so doing have found other vital interests and have neglected the Church.

(8) An epidemic of clubs, lodges, societies, leagues, and organizations has spread over our land. Religious forces have failed to recognize this need of men for association of the sort involved in lodges. I know that there is something ludicrous in the spectacle of the village barber dressed in a tunic and calling himself the "Exalted Right Wing of the Order of Seraphim," but there is something in this appeal to the imagination, in the melodramatic phases of such activities, in the unexplored depths of human nature seeking for relief from the gray monotony of existence, in the suggestion of untold realms, remnants of ancestral conditions clinging to the edges of one's soul through long periods of evolution, that gives the lodges their charm and value. The dramatic instinct is strong in man. Next to being a king the best thrill comes by representing one, amidst those who feel the desire to let imagination weave its spell. That, and the spirit of fraternity, create lodges. Religion has failed to use this instinct adequately. The psychology underlying the Stonemason is worth study.

(To be continued)

### Every Christian Force Must Be Mobilized

The Rev. Edward M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, Minn., makes the following plea for Church mobilization:

"While Odell's article, 'Peter Sat by the Fire Warming Himself', in the Atlantic Monthly, appeared to be sadly unbalanced in many respects, and to have ignored easily available facts in other respects, it nevertheless made a very just indictment of organized Christianity. And the chief indictment was that organized Christianity is not organized. 'That is true.

"The amount of energy wasted during the past generation on account of the lack of co-operation between Christian bodies is appalling. What might have been done had there been a unification of interest and of forces is incalculable.

"Of course this same indictment may with perfect justice be lodged against every human activity. The criminal waste that has emanated from the competitive system wherever it has obtained is its own condemnation.

"Competition has had its uses. It will continue to have its uses. But there comes a time when it ceases to be a constructive force.

"That time has come now.

"The spirit of the age, as well as the law for the progress of it, is to be found in co-operation—the compensation of all forces and interests with a like purpose, the subordination of all matters of mere expediency to the welfare of underlying and objective principle.

"If the work of the Church of Christ is the establishment and extension of the Kingdom of God, rather than the nursing of petty differences, then every Christian force must be mobilized for the struggle towards the end. In the past the chief weapon of the very elements that are opposed to the Kingdom of God has been the encouragement of strife among the armies of the Lord, just as Germany's effort has been to keep the allied forces in a state of disorganization through the lack of that unified command which has finally reached its consummation in the appointment of General Foch as Commander-in-chief of English, French and American armies.

"This is an illustration of what can be done when necessity requires, and the cause reveals itself as sufficiently compelling.

"Today, parochialism is the mill stone around the neck of Christianity, while indifference is the shackle with which she is kept from progress.

"As it is true that out of this war is coming a spirit of co-operation in every secular walk and activity of life, it is also true that there must come out of the war that spirit of Christian unity which will make possible the mobilization of every Church that calls itself a Christian Church—Roman Catholic or Protestant—for the extension of the Kingdom of God. An age that will grow in its impatience with narrowness and sectionalism will brook nothing else.

## OUR CHILDREN'S CORNER

### THE SUNFLOWER

A lady was planting some Seeds in the ground. They were quite large Seeds. "We know what we are going to be some day," they said. "We belong to the Sun, indeed we are Little Babies of the Sun."

A Sparrow was standing as near to the Lady as seemed safe, and said to his wife, "I don't see why she wants to put all those good seeds into the ground, I could find better use for them I am sure." His wife answered him, "There are some things that even you do not know, I have seen wonderful things come out of that good brown Earth. Here you are wasting time, get some straw and feathers and pieces of string, I shall never get this nest made if you don't go to work. What is the use of talking so much?"

The Seeds were planted and the dark Earth was pulled over them and they were shut out from the light of the shining sun.

Little drops of Rain crept down thru the ground to moisten them and soften them. The Sun came after this and sent his warmth into the ground to where the Seeds lay. Then each little plant burst the seed skin and pushed his head up to the light and the air.

The roots went down deep into the Earth in search for moisture and coolness and the things that feed plants and make them healthy and strong. Then up went shoots that opened into green leaves that were happy in the Sunbeams.

The Sparrow had been interested to see what would happen to the Seeds and at last his curiosity was satisfied as he saw the two leaves appear. "I don't see anything remarkable about them so far," said he. But as the plants grew taller he said to his mate, "It is surprising how these Earth-things grow." "Not half so surprising as our babies," said his wife. "More worms, please, and not so much talk. These babies can't live on talk."

Then the Plants began to sing, "Children of the Sun are coming soon, coming soon, they'll be here some day."

By and by round buds appeared at the top of every branch, and the Sparrow wondered if they contained the Children of the Sun. The buds grew larger each day, and then came a gleam of yellow and finally they

"This does not mean the repudiation of faith. It means the vivification of it. It does not mean the loss of anything that we now have which is worth while. It means the use of what is worth while for that which makes it so."

### A Whole Church

Out of the world chaos may come a new order, more in harmony with the will of God Who is Love. It must come, unless the world is to lose all the progress it has slowly made through centuries of struggle. And it must come soon, for the forces which shape the destiny of the world act with accelerating rapidity and strength, and the forces making for good need every reinforcement possible, if they are not to be overwhelmed by generations, if not for centuries, by the forces of evil.

The Church, to which God has entrusted the establishment of His kingdom of peace and righteousness and love, is practically, at any rate directly, powerless to help. It can not speak with the strong, sure voice of leadership, for it is racked by divisions, which obscure, if they do not destroy, the unity of those who have been baptized into the Holy Name. Yet out of the evil of the war, is springing the conviction that Christian Churches which are divided against each other are not Christian, for Christianity is membership in the one Life of the one Lord, and if we were truly His, He would fill us with His one Will that the vision of our unity might bring the world to Him.

But, though the Church is beginning to realize dimly the need of unity, it is still slow to recognize that if it is not to continue maimed and inefficient, it must call to its aid the women who make more than half its membership and do almost all its lay work. The mid-Victorian era has passed forever, and the old arguments for the superiority of men, like those for the superiority of social classes, no longer commend themselves to minds willing to think deeply and clearly and to face facts as they are.

Everywhere throughout the world, women are being conscripted for their full share of all the work that must be done. Is it not time that the Church

opened up wide. Then the Bees came humming to the honey feast, the Sun smiled upon them, and the Flowers turned their faces toward him and all the day they followed him from East to West so that they could always see his face. When he hid himself from them at night they dropped their heads and closed their eyes.

The Summer passed. The Sun's power grew less and less. The glory of the Sunflower faded with the glory of the Sun and gold turned brown. Soon only brown Seeds were left, and at last these began to drop upon the ground.

Then said the Sparrow to his wife, "They are truly Children of the Sun after all. They were so bright and I am really sorry they are gone."

### THE WATER LILIES' BIRTH

Heard you the tale of the lilies  
That jewel the lake's fair breast,  
Like gems on the brow of a maiden  
Fresh for her lover dressed?  
Heard you the wondrous story  
Of the water lilies' birth?  
When the fairest of all the blossoms  
Was given a loving earth?

List to the tale of the lilies;  
Once, in a young world's prime,  
The waters were barren of blossom,  
Nor reeked they of seedling time.  
Dimpling there lay in the sunlight  
The waters of Galilee,  
Rocked in the lap of the mountain  
That shadowed Gethsemane.

But the face of the waves grew  
troubled  
And fear wrung the hearts of men,  
When a storm swept down from the  
mainland,  
Darkening moor and fen.  
"Fear not!" said a voice in the darkness;  
And there on the waves' white crest,  
Came Jesus, walking softly,—  
Peace fell where his footsteps  
pressed.

And straightway the water blossomed;  
A pathway of living white  
Marking the steps of Jesus,  
Who walked to his own that night.  
And ever since then the waters  
The message of faith repeat,  
In the white and gold of the lilies  
That blossomed beneath his feet.  
Maude E. Smith Hymers.

should give itself the constitutional power to draft them for the full value of responsibility and service? In every department of secular activity, women have shown, not that they can always, everywhere, take the place of men, but that they have a special contribution to make toward progress and increased efficiency. So the Church needs them, not to displace laymen, but to supplement the work of the men, to set them an example of devotion and sacrifice, to give them hope and courage and confidence that, with God's help, the problems of the world can be solved. The great need of the Church is faith, faith as a grain of mustard seed, to enable it to remove what seems to be the mountains in its way, and women have faith. But, so long as they are excluded from the General and Diocesan Councils of the Church, they have no opportunity to make their faith a power. A few dioceses admit them. If more would, a mighty force would be set free to move the Church to vigorous and effective action.

### Home for Wayward Girls

A temporary home that will accommodate about twenty delinquent girls whose cases are pending investigation is shortly to be opened at Washington, D. C., under the auspices of the Church, in connection with the work of the Prisoners' Aid Association. Mrs. David R. Covell, wife of the Rector of Christ Church, and director of the Prisoners' Aid Association, in speaking of the need for such a home, said:

"The great increase in the number of cases of delinquency and waywardness coming under official notice is directly due to the war. Many of the girls are enticed to Washington either by the presence of the camps and barracks or by tales of the high salaries paid for government work. Their money is soon gone, and the next step is easy. By means of this house it is hoped to sift those who are up for a first offense from the more hardened cases, and to give the girls a chance to retrieve this one false step."

Mrs. Covell is also anxious to find some means of caring for the cases of a similar kind among colored girls.



## Will Liberia Make Good?

When the free Negroes from America, under the generous aid of philanthropic-colonizing societies, first settled in Liberia it was to be a refuge to which members of the race could return to their native homes.

No one could foresee that they would aspire to be a republic and shine like a beacon in all Africa. No one then in this country knew how very ambitious for entire freedom to develop these people would become.

The Church, which, as the body of people in whom the Holy Spirit, dominating every other impulse, makes us wish to see the complete development of all undeveloped races, early sent some of her best representatives to aid in maintaining the religious life of these men and women now returning to Africa, and to attack or at least to study the problem of Christianizing the two million native savage heathen tribesmen in Liberia. These natives do not live afar off, but were and are right in the dooryards of the civilized Liberians.

When the governments on each end of Liberia began to encroach on their territory, which they had purchased from the natives and had ceded to them by the tribesmen, it became necessary to organize a government, and they organized a republic, which has successfully administered its own affairs, and now is able to see law and order quickly and surely make itself felt in the land. These men were without capital, and had no constant stream of colonists coming; no nation stood behind them, and they had that most difficult of all tasks to perform, to try to persuade a mass of heathen to become members of a self-governing state.

The first missionaries tried the evangelistic or conversational plan of work, and great numbers came to be baptized; but to place a newly-instructed person, amidst surroundings totally at variance with the life as shown by Jesus, was asking too much of weak, sinful human natives, for while some few stood fast, many others of the heathen reverted to their former sins.

But comparatively early schools were established, into which very young boys and girls were taken to be constantly taught and shepherded from the time they were two years old until they were grown men and women. The Church paid all expenses, food, clothing, housing and teachers. The result was a splendid generation of Christian men and women, who, living with such men and women as Bishop John Payne and wife, the Rev. Mr. Hoffman, Mrs. Brierley, and many others, saw the advantages of living as Christians. But good as that period was, we had to go further. The time came when we must try out these people, see them living in homes of their own, the boys of Cuthington School, marrying the girls from Brierley Hall, becoming the responsible citizens of the nation. Would they stand the test, or would they only stand upright while under the influence and in a measure under the dominance of white people? We can now, with gladness, report that the venture of faith has been amply proven to be a great success. We met hundreds of both men and women who know what it is to carry all the responsibilities of full Christian citizenship, and to do it with honor. No white man has a vote, no white man owns property in Liberia. For twenty-five years they had a Bishop of their own race, and they want another.

They need very much that which only can come from a nation older and stronger than they, who have experienced all they are confronting, for there are many tribes totally untouched. The missionaries must be black men, but they need and plead for six white men to direct the work of advance inland. Here we hold the key to Africa, here is our sphere of influence. This nation is founded on religious liberty, and every official everywhere is in hearty sympathy with the Church and her aims. Land will be given right in the native towns. The native chiefs, with no exceptions, pleaded that teachers and schools might be sent to them to train their children. Oh! when you see hundreds of boys and girls running on the streets with no school, except some small Church boarding school, that can only take twenty out of the hundred, and you realize that there are a thousand villages where no school of any kind exists, you realize the responsibility, the opportunity.

The native Christians, as much as they can, send missionaries to the tribes inland. St. Mark's Sunday school of Cape Palmas, pays a native teacher in the interior; the Convocation of Monrovia built the church at

Royeville. It was the deacon of this Church that Bishop Floyd advanced to the priesthood the Rev. M. Simpson.

Yes, the Church is making good, but the nation is in need of a lift from the people of these United States and from the government of this land of liberty. They owe two and one-half millions of dollars, and most of their revenues are taken to pay the interest on this debt, so they have little or no money for operating expenses. Our government should refund this loan and advance them sufficient money to properly develop their own industries, that they may have money to put public schools everywhere, and sufficient white men should be sent to aid our splendid representatives in Liberia to show the way, as we have already done in San Domingo, in Cuba, Porto Rico and in the Philippine Islands. The time has fully come when nations must help foster and care for the interests of weaker nations.

Mr. H. F. Worley, the financial advisor and general receiver of customs, is one of the highly trained men of these United States. He has been in San Domingo, Cuba and the Philippines, and he is also an ardent Christian man. He needs help. He works late into the night, at the expense of health and endangering his life, to put across the work before him. Mr. Richard C. Bundy and wife (colored), who aids mightily, of Cleveland, Ohio, in charge of the United States embassy, contribute greatly to the welfare of Liberia. The president, Daniel E. Howard, is a noble and patriotic lover of liberty, and makes gladly many sacrifices because these people all realize that this is the only place in Africa where a Negro can develop fully, under free institutions, his Christian manhood. He is supported by an able set of officials throughout the republic.

As a Church, we have a unique opportunity. We have twenty priests, three deacons, eighty-five catechists, and could get fifty more trained workers tomorrow. Let us go forward cheered by the results, thankful for the blessings bestowed during past years, and, among other things, thankful that the commission has returned without sickness or submarine disaster, because you made four prayers faithfully. Let us send the aid needed, and the few white clergy and teachers, and aid the further development of the Liberians.

THOMAS ALVORD SCHOFIELD.  
May 2, 1918.

## Impressions of St. Alban's, Knoxville

(By a Visitor)

It was my recent privilege to spend a Sunday at St. Alban's School, Knoxville, of which the Rev. L. B. Hastings is Rector, and to be greatly impressed with the homelike and spiritual atmosphere of the place. I don't know when I have enjoyed a service more than the late Eucharist, at which the Rector celebrated, and at which the entire school sang the hymns and responses. It all seemed so reverent, earnest and manly, the sixty or more boys and the sprinkling of attendants from outside the school so evidently enjoyed the service. I said to myself, "This is true worship." Dinner followed, and here was evidenced a gratifying spirit of fine comradeship and school loyalty. The dinner was bountiful, though strictly along lines of the government food schedule. The courses were interspersed with school and war songs, led by the older boys' Glee Club. At the close, some of the boys, under the direction of Mr. Russell, head master of the school, gave readings or short talks on timely topics. It was truly a delightful hour. Sunday is a sane and joyful day at St. Alban's. From the brief exercises at the table above referred to, I cannot but think that the school work must be very thorough, and made most interesting to the boys. One thing I noticed, that along with the enthusiastic spirit of patriotism that pervades the school, St. Alban's having given sixty-three of its former pupils to army service—there is also a strong spirit of devotion to the school work among the present pupils. The boys feel that right there is now their best and truest opportunity to prepare for life service. I am convinced that the endowment and support of St. Alban's, so rapidly developing into one of the most important Church schools of the country, is now a pressing duty of the hour. Among all the claims upon the purse and interest of the Church, let not the needs of St. Alban's be forgotten.

Before bidding good-bye to the school I stepped into St. Augustine's

## The Church's Duty to Churchmen in the Service

First and foremost, there is the man in the ranks, and he is in the large majority.

Upwards of 75,000 are in the army and navy, at least five per cent on the firing line.

Many are mere boys, away from home and home influences for the first time in their lives, thrown into close and intimate connection with all sorts and conditions of men.

It is truly pathetic to see the eager way in which they welcome being "found" by one of the Church's representatives.

The first few weeks in camp are the most trying, and the cheery smile, hearty hand-clasp and invitation to a service or meeting from a Brotherhood man or a soldier's parson, as some of our volunteer chaplains style themselves, is a God-send to that man or boy.

He is assured that his Church is with him, sharing his troubles and lack of home comforts, living the same life, eating at the same mess, subject to the same discipline, in the person of her representatives in the camp, and not holding herself aloof in a comfortable church in city or town, where he may only go occasionally, as he can secure a pass.

It is often weeks before he gets to "know the ropes"; then he must have his full uniform, or the M. P.'s (military police) will get him.

The Y. M. C. A. is his only haven of refuge, and there are some who do not even know of it. His duties are new, strange and exacting. When taps are sounded he is glad to crawl into his blankets, as 6 a. m. comes very soon, and the sergeant will not be denied. Some of the old line sergeants have very little sympathy—it is an old story to them. To others, the work is just as new. Then all are undergoing "intensive training", and a homesick man or boy gets very little attention.

And they do get homesick. We had a captain come to us one day with an appeal for us to do something for his company. They all had the "blues", and he could do nothing with them. We organized a "sing-song". After a half hour of popular songs and some hymns they "came to" and stood for a little sensible talk.

So much for a group. One afternoon I found a boy seated on his bunk, ready to do something desperate. His sergeant was one of the old "line", hard boiled "variety", who wanted to know what the devil I wanted with O. anyhow, if I didn't know him, and where in the h— did I get his name?

I explained that I represented the Episcopal War Commission, that the name was one I had given me to look up, and, furthermore, I was going to do so. He said he "never heard of that War Commission", but as I put up a bold front and had the proper military pass, he let me in the barracks. Through his ignorance of military duties, the boy had been having a pretty rough time. When he was not on fatigue, he was K. P. or Latrine Police, and to a fellow gently reared, it came pretty near to being h—.

I invited him to a movie at the Y. M. C. A. that night, and told his sergeant I expected him. He was there. Sunday he came to church in town, and when I left that camp several weeks later I had the pleasure of saying good-bye to a corporal.

The Y. M. C. A. is doing a great work ministering to the social and physical well-being of the men, and to a large extent the spiritual.

But to our men and boys, trained to the dignified, serious Church service and ritual, and, most important of all, a frequent celebration of the Holy Communion, the Y. M. C. A. services, necessarily of an evangelistic character, do not fully satisfy his spiritual needs.

It is "up to the Church" to satisfy this need and keep men in the field representing her.

Brotherhood men, trained in personal work amongst men, to search out these men and boys, line up the indifferent as well as the earnest Churchmen, bring them to a realization of their duties to their Church oratory in Bishop Chase Hall, and there knelt a moment in the sacred presence of Him in whose name and for whose glory all this sacrificial work is carried on, and I felt more than ever that with that invoked Presence with the school by night and by day, St. Alban's must and shall prove to be all that its founder, its benefactors and promoters had planned and are working for to be.

J. M. D. DAVIDSON.

## ABOUT OURSELVES

Our friends tell us we do not talk enough about ourselves. So we venture to take a few extracts from the many letters that come to us every day. These all came within the past few days, as their dates show, and the mails are full of "good words" every day. Do you wonder we are enthusiastic in our work? And the large majority of these persons did not take a weekly Church paper until THE WITNESS met their need.

It does us good to know what our readers think of us. It makes us more determined than ever not to rest until we reach every Church family in every parish and mission in the land. Why not let all enjoy what the present readers so thoroughly appreciate?

THE PUBLISHER.  
The Publisher.

Pomona, Calif., May 4, 1918.  
Please renew my subscription. THE WITNESS is just the paper that has been needed for years by the plain people and I am sure we appreciate it very much.

MRS. GRACE PAGE.

Newark, Ohio, May 9, 1918.  
I think the paper is a little wonder, and great credit must be given for your exertions.

FRANCES I. SPEER.

Guilford, Conn., May 6, 1918.  
Enclosed find my check for my renewal subscription to THE WITNESS. The paper is great.

H. B. OLMSTEAD.

The above letter came with four added subscriptions.

Brook Hill, Va., May 8, 1918.  
Congratulations on the success of your excellent paper.

MINNIE STEWART.

Centralia, Ill., May 6, 1918.  
Enclosed find One Dollar for my renewal subscription. It gives me great pleasure to continue THE WITNESS, for its excellency and helpfulness, and am very glad it finds so cordial a support.

GEORGE M. DAVIDSON.

and their fellow men, gather them in groups for personal work amongst their fellow men, help the Y. M. C. A. in organizing Bible classes, find men for baptism, confirmation, and see that they attend the communion services whenever our volunteer chaplains can arrange to hold them.

There are no chaplains of the Episcopal Church in the national army. We have more than our quota now with the regulars and in the national guard. Hence the necessity for our Church maintaining volunteer clergy or chaplains.

The cry from officers and men wherever I go is, "When are we going to have a communion service in camp, and where?"

It is surprising and gratifying to see how many of our Episcopalians rise from the ranks to positions of corporal and sergeant, and, through the officers' training camps and schools, to commissions.

A large proportion of officers are Churchmen.

E. L. WALENTA, JR.

Brotherhood of St. Andrew Secretary, late of Camp Custer, Mich., now serving as Associate Religious Secretary, Camp Jackson, South Carolina, Army Y. M. C. A.

## Great Fortune Given to New York Parish and Church Institutions

The will of the late Mrs. Margaret E. Zimmerman of New York City bequeaths \$2,000,000 to religious, educational and charitable institutions. Mrs. Zimmerman was the widow of John E. Zimmerman and daughter of William Ponsonby Furniss, known as the "West Indian Merchant Prince". He resided here years ago, and accumulated a fortune as a merchant trading with the West Indies. He owned a fleet of ships for his own business.

His fortune, once estimated at \$40,000,000, descended finally to his three daughters, Clementina and Sophia Furniss and Mrs. Zimmerman. Mrs. Zimmerman, who died on March 16 last, survived her sisters.

Mrs. Zimmerman named St. Michael's Church as residuary legatee. The residue is estimated at more than \$1,000,000. In addition, she left the Church a \$50,000 cash gift.

To the Board of Managers of the Church Extension Society of the Protestant Episcopal Church she gave a chapel at Haverstraw, N. Y., 160 acres of land and a \$200,000 gift to support a mission there for community improvement.

To the Cathedral of St. John the Divine \$140,000 to maintain a school for girls; Sheltering Arms, \$100,000; New York Nursery and Child's Hospital, \$200,000; Society for the Relief of Sailors, \$50,000; General Memorial Hospital, \$50,000; Church Temperance

Atlantic City, New Jersey, May 6, 1918.  
Please send THE WITNESS for one year to my friend and renew my own. I consider THE WITNESS the best paper ever published for the money.

E. B. ADAMS.

Keokuk, Ia., May 8, 1918.  
I surely do enjoy THE WITNESS. I look forward to its coming each week. Good luck to you all and to THE WITNESS. Here's my compliments.

MARIAN BECKER.

Washington, D. C., May 8, 1918.  
I wish to take this occasion to say your paper has helped me much during the past year, and I have derived great benefit from it. \* \* The paper has been read also by different friends. Best wishes for your future success.

WILLIAM A. CONWAY.

New York City, May 7, 1918.  
You have done us all a service and this is just a word to express my own personal appreciation and to wish you continued success.

EDWARD E. MATTHEWS.

Crawford, N. J., May 8, 1918.  
I am enclosing One Dollar to renew my subscription to THE WITNESS. I cannot afford to be without it.

KENNETH D. MARTIN.

Society, \$25,000; Society for Promoting the Gospel Among Seamen, \$53,000.

To each of the following, \$10,000: Seamen's Church Institute, American Church Institute for Negroes, Shelter for Respectable Girls, Church Mission of Help, House of Rest for Consumptives, Society for the Prevention of Cruelty to Children, National Child Labor Committee.

The General Clergy Fund of the Protestant Episcopal Church received \$35,000.

To the Metropolitan Museum of Art she gave valuable laces, works of art and statuary.

## The Girl's Friendly Society in the Diocese of New York

A large number of associates, members and their friends gathered at Synod Hall on the evening of April 25th to hear Miss Helen Fraser of the National War Savings Committee of London lecture on women's part in winning the war. The terrible need of supplying at home the places of men in the service of their country has developed the efficiency of the women in a most remarkable degree. Almost without exception, women have been fitted for labors hitherto considered beyond their physical strength. There seems to be nothing that they are not both willing and able to do. England, bleeding, almost dying, will fight until the war is won. The women know what this means to them, who have sent their dear ones to the front, and in many, many instances lost them. They suffer, but do not shrink from the sacrifice; they suffer gladly, if only oppression can be made to cease in all the world. Miss Fraser's words inspired all who heard them to resolve to do their utmost in this time of the world's great need.

Captain Lindsay of the 75th Canadian Infantry spoke in the interest of the Liberty Bonds. He told how greatly money was needed to buy the sinews of war. He enumerated needs of the men at the front that money alone could give them, and urged all to consider no sacrifice too great at home, if only such sacrifice resulted in supplying what our men must have.

Miss Hadley presided at the meeting and introduced the speaker. Patriotic songs were sung, after which a blessing was pronounced by the Rev. Dr. Schuelte.