

The Witness

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

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THE PRESIDENT DECLARES MAY 30 A DAY OF PRAYER AND FASTING

President Wilson has issued the following Proclamation, in accordance with a resolution of Congress, setting apart May 30th (Memorial Day) as "a day of public humiliation, prayer and fasting", on which prayers should be offered for victory for our armies and an early peace:

Whereas, The Congress of the United States, on the second day of April last, passed the following resolution: "Resolved by the Senate (the House of Representatives concurring), That it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and he is hereby, respectfully requested to commend a day of public humiliation, prayer and fasting to be observed by the people of these United States with religious solemnity and the offering of fervent supplication to Almighty God for safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth; and,

"Whereas, It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life."

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting, and do exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places of worship, and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right,

and to purpose only those righteous acts and judgments which are in conformity with His will, beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest, because it is founded upon mercy, justice and good-will.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of

ance but to stern dealing with undreamed of iniquity. As true Americans, as true men and women and as true Christians, we have no right to be tolerant of the things which Germany has done. We must keep the flame of our moral indignation hot and burning. We owe this to the world, to ourselves and to those who have so deeply suffered for the right. We owe this also to Germany herself. It is the stern condemnation of her acts by the moral judgment of the world, as well as our combined force of arms which will at last bring Germany to realization and repentance."

Ordination

Bishop Sherwood ordained to the priesthood in St. Mathew's Church, Bloomington, Ill., on the Sunday after the Ascension, May 12, the Rev. John Turner Lillard, Jr., Deacon-in-Charge of St. Andrew's Church, Paris, Ill. The sermon was preached by the Rev.

SERVICE INTERRUPTED BY AN EARTHQUAKE

The Rev. J. D. H. Brown was conducting a service in St. Paul's Church, San Jacinto, Cal., at the time of the recent earthquake which did considerable damage to the business section of the town. The service had reached the end of the hymn before the sermon and the preacher in the pulpit had raised his hand for the invocation when the shock came, one following the other in rapid succession and with a violence which seemed to portend the destruction of the church. "With wonderful equanimity and without any demonstration," Dr. Browne states "the congregation rapidly passed into the street, leaving the building after seats had been upset, the lectern thrown down, the large Altar cross flung to the floor, indeed almost everything movable ex-

cept the pulpit and organ being displaced. And in the vestry a large and heavily filled wardrobe and other things were piled up on the floor. Fortunately, and wonderful to relate, the church itself in no way suffered from the shocks, and the minister before he left the building was able to put everything back in its place, so that one could not detect the slightest permanent effect of the unusually severe upheaval. The damage was not virtually, but really nil. On the following Sunday the same clergyman held what was in the nature of a thanksgiving service, and preached a sermon appropriate to the occasion."

The Annual Meeting of the G. F. S. A.

The Annual Meeting of The Girls Friendly Society of America, was held in the City of Washington from May 5th to 7th inclusive and opened with a Corporate Communion at St. Thomas' Church on Sunday at 8:00 a. m. In the evening the Annual Festival Service was also held at St. Thomas' Church when The Rev. Dr. McClenethen of Mount Calvary, Baltimore, was the preacher.

The following day the annual business meeting was held in the parish hall of the Church of The Epiphany, with Mrs. John C. Boyd, the president of the organization, in the chair. The meeting decided to co-operate with the Fossdick Commission in a number of ways on training camp activities in meeting the problem of providing recreation for the thousands of girls employed by the government in Washington who will be kept in the city during the summer. The reports received showed that substantial gifts had been made by the organization to the Red Cross and other war relief measures, missions and other local philanthropic agencies. The lodge maintained by the society is now caring for 45 young women in government service while the society also has charge of the popular Sunday afternoon teas held at Fort Myer for the benefit of the enlisted men stationed there.

On Tuesday, May 7th, a mass patriotic meeting was held by the society in the Epiphany Parish Hall. The Rev. Dr. McKim presided and speeches were made by Mrs. Boyd, Col. Aplin, D. S. O., of the British Army, Lieut. Harry Milson of the Canadian Army and Mrs. Marion B. Taylor, presenting various phases of war work. The girls seem full of enthusiasm and ready to do whatever they can for the Friendly and for the many other causes so closely allied with the society, in which we are all interested.

The Senior Club, with Miss B. Taylor, as the Editor, has recently put out the first issue of "Friendly Doings," which contains Diocesan Notes as to the activities of the various branches with something of interest to all. As recorded throughout its columns, every branch is engaged in some work for the Red Cross and other necessities for our men at the front. There are 11 branches at present with over 800 enrolled as members and associates. The Patriotic League has about 400 members and is a real effort on the part of the Girls to "do their bit" to help win the war and the desire that out of all the pain and suffering of men and the self-sacrifice and nobility of women, our country will emerge a finer and greater nation than it could have become, without the time of test.

The girls had a quiet day at St. Andrew's recently with the Rev. Dr. McComb as conductor, who had as his subject, "Prayer." There were about 100 associates and members present throughout the entire day,

AN APPEAL FROM THE PRESIDING BISHOP

The power plant and laundry of St. Mark's Hospital, Salt Lake City, have been entirely destroyed by fire. The sum of \$7,000.00—for rebuilding is available from insurance, but \$10,000.00 more is urgently needed.

St. Mark's Hospital for forty years has done a blessed work and it is now filled with patients. It was the pioneer hospital of Utah. The Salt Lake people themselves will help to rebuild. And others outside, in the Church at large, will, I hope, also help. I earnestly appeal to all.

Please send gifts to me at St. Louis or to Bishop Touret at Grand Junction, Colorado, or to The Church Mission House, 1281 Fourth Avenue, New York City.

St. Louis, Mo., May 19, 1918.

DANIEL S. TUTTLE,
Presiding Bishop.

the United States the one hundred and forty-second.

WOODROW WILSON.
By the President,
Robert Lansing,
Secretary of State.

ANNIVERSARY OF THE SINKING OF THE LUSITANIA OBSERVED

At the memorial service held on Tuesday afternoon, May 7th, in Trinity Church, New York City, the third anniversary of the sinking of the Lusitania was observed. The Rev. Dr. William T. Manning, rector, preached the sermon. Other clergy in attendance were the Rev. Dr. Howard Duffield, the Rev. Dr. Charles R. Canedy, acting chaplain of the Daughters of the Revolution; Bishop Frederick Courtney, chaplain of St. George's Society; C. C. Goodell of the Empire State Society, Sons of the American Revolution, and the Rev. Dr. George F. Douglas, chaplain of the Loyal Legion. The American and British colors in procession were accompanied by American soldiers and sailors and British soldiers. Dr. Manning, in the course of his sermon, reviewed briefly the story of the sinking of the Lusitania, the shooting of Edith Cavell and Captain Fryatt, the dastardly spy system and secret propaganda carried on in all lands by the Prussians, the hideous cruelties practised on prisoners of war, the unspeakable treatment of women and the wholesale enslaving of men, those awful scenes in Belgium, and similar things which have revealed to us the Prussian mind and soul.

"There are people," said Dr. Manning, "who tell us that we must not dwell on the wrongs which Germany has done, we must feel neither hatred against these deeds, nor anger against those who are guilty of them. We are told that we must carry on the war without moral passion, that we must

forgive the red handed murderer who is still exulting in his crimes, that we must refrain from any harsh judgment of his crimes because we ourselves also are sinners.

The people who say this will bear watching. If loyal to their country, they are not loyal to justice and righteousness. This teaching has a Christian sound and is accepted as such by the unthinking. In reality this rapid sentimentality and spurious charity is as far off from Christianity as light is from darkness. It is essentially unrighteous and thoroughly immoral. It is a cold pacifism which refuses to see the difference between right and wrong. It is Religious Bolshevism. This teaching holds up before us a God whose character is one of unrighteous tolerance of doing and feeble amiability. The God in whom Christians believe is a God who loves righteousness and hates and punishes sin. God does not forgive the criminal while he continues in his sin and the Bible makes this abundantly plain to us. The teaching tells us to be tolerant of crimes which nothing can ever undo and of men for whom, so long as they remain committed to these crimes, God and the Lord Christ have no tolerance.

The man who does not hate evil is no true lover of the good. "O ye that love the Lord see that ye hate the thing that is evil." This is the message that the Bible gives us and that we need to learn.

We are called now not to toler-

Raymond M. Gunn of Chester. The candidate was presented by the Rev. William Baker, rector of the parish, who also said the Litany. The Rev. A. E. Selcer, of Pontiac, Ill., was also present and united with other priests in the laying on of hands.

Mr. Lillard is the third priest for this parish to be recently ordained. He has been called to the rectorship of the parish where he has served as deacon, and will continue his work there.

A Unique Statement

The Rev. J. N. Goodrich, rector of Christ Church, of East Tawas, Mich., announces in a letter that he has come to think very highly of THE WITNESS "as a national and world-wide weekly" and that it is his intention to secure a large list of subscribers in his parish. In mentioning conditions in his work he makes the following unique statement and comment:

"God is wonderfully owning His Word in this Parish. In this brief note the personal pronoun 'appears' often, yet, Jesus is presented to this Church and people. He is pretty nearly having his way, and this is a great advance."

Our Church people generally have been taught—from the pulpit—that we are the especial and precious pet of Jehovah—about the only thing we need to do is to bank on our wonderful respectability. We stand square-toed and both feet resting solid upon our marvelous prestige, very sure that God has great cause to be proud of us as a Church. How could He have gotten along without us? Impossible!

Heaven will be a dismal failure if we are not there to adorn it. Is not this all just so? We are painfully aware of the awful truthfulness of the above. And yet, we never cherished so large a hope. Self-revelation is a great and wholesome thing. O, that we may realize that all of our resources are in Jesus!"

Iowa Parish Prospers ; Materially, Spiritually

St. Paul's Parish, Council Bluffs, Iowa, has made remarkable progress spiritually and financially under the able and earnest leadership of the Rev. Wilford E. Mann, who has been Rector but slightly over a year, succeeding the Rev. A. G. A. Buxton, who had renounced the priesthood and conducted a series of meetings, in which he took occasion to speak disparagingly of his former parishioners, and of the Church in general. It was a delicate and difficult situation in which Mr. Mann found himself upon taking charge of the work, and the loyal support accorded him by the people reflects much credit upon them and their leader. A member of the parish recently offered a gift of \$5,000, on condition that an additional sum of \$15,000 be raised, which was promptly contributed, and has been used to liquidate a debt of \$12,000 of 30 years' standing; \$1,000 has been set apart for improvements and repairs, and the remaining \$7,000 has been placed in a fund to be used towards the erection of a new parish house. The donor of the \$5,000 has since presented the Rector with \$2,500 to be used at his own discretion on the rectory and church building.

Mr. Mann expressed a desire to spend a few months in service at the front as a volunteer chaplain, and the vestry very generously granted him six months' leave of absence, in the event that he receives such an appointment, and voted to bear all his traveling and other expenses. There are forty-seven men and three women in the war service on the honor roll of the Parish. The Bishop of the Diocese, the Rt. Rev. Dr. Morrison confirmed a class of twenty-two persons presented to him by Mr. Mann on Sunday, May 25.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Tuesday in Whitsun-Week

THE COLLECT

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 Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

Three successive times is this Collect printed in our Book of Worship. Many, many times should its petition creep to our lips as we go about our business. Each day, when new problems come up, we should pray for "right judgment", which will include a comprehensive outlook on all things that the problems may touch. Each day, when worry creeps over our thought life, we should send out the S. O. S. for that "holy comfort", whose advent spells joy in the Holy Ghost, the Comforter.

"At this time." In our seminaries we are told to teach men that they are living in the dispensation of the Holy Ghost. That is easy to say, hard to understand, still harder to translate into action. How many times do you speak to and with God the Holy Ghost? How sorry are you if you think you have grieved Him? How often do you think of Him and speak of Him as It—an influence rather than a person? "I will send you another Comforter", or Paraclete, or Advocate, said Jesus, and so "at this time" we make a place on our Christian calendar for a celebration of His formal coming, and we try to enthuse as at Christmas or Easter, but except in rare instances our enthusiasm for the coming of the Holy Ghost is not ardent. Churches are not filled, people do not send Holy Ghost greetings to one another as they send Christmas and Easter greetings. How much better off are we than were those Ephesians, who said, "We have not so much as heard whether there be any Holy Ghost"? Perhaps the answer is because we are carnally minded, rather than spiritually minded—which means that we still talk in terms of the outward and visible sign, rather than of the inward and spiritual grace.

"At this time" should mean something more vivid than the description of an era, or the label of an ecclesiastical event. "At this time" should be equivalent to the ever present "now". "Now is the accepted time" to become Holy Ghost Christians! "Now" is the time to be taught of God. "Now" is the time "to bring forth the fruits of the Spirit".

Every Whitsun week should be a great inspirational week in the Church. On her birthday, her children should offer their thanksgivings for her beginning, and should enlist for her propagation. Church extension should not be propaganda so much as a propagation. The gifts made on Whitsunday should be souls and bodies. At every Altar the priest should, with great spiritual joy, present unto the Lord for the service of propagating the Church, the souls and bodies of her sons and daughters, who come as living sacrifices for the extension of the Kingdom in some part of the world away from home.

"At this time" might be a good challenge to those of us whose besetting sin is procrastination. A procrastinator is one who acts on impulse rather than judgment, one whose life is full of useless shadows and regrets, because "at this time" he had fallen into the habit of saying, "It is inconvenient", or "inexpedient", or "not in accordance with", or some other hypnotic phrase or mouth-filling excuse. The history of missions on its sad side is a history of people who, when the prophets urged them to lengthen cords and strengthen stakes, said by word and deed, "Not at this time". Surely these folks did not lay up for themselves a good reward against their day of necessity; and besides that, surely they did contribute to the weakness and inefficiency of their Mother Church in those places where she needed encouragement to grow and expand.

FOR THE EPISTLE

When the apostles which were at

Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts viii:14.

This Scripture is very familiar to those who have prepared others for confirmation, or have pondered its message before their own confirmation. These verses paint for us a picture of the Church in action. The historian mentions confirmation, not to establish that rite as a Bible or Apostolic custom, but to show that the Church was making headway according to the program of extension laid down by the Master, and bringing home the truth that in confirming Samaritans, God is no respecter of persons. Confirmation doubtless is one of those "things pertaining to the Kingdom of God" of which our Saviour spoke in the forty days after Easter. It is a custom which was practiced before a word of the New Testament was written; but the historians' mention of it shows its ancient and honorable and spiritual intent. To cling to the practice of confirmation is to witness to the spiritual side of Church membership. Its purpose is largely illuminative. "The light of Thy Holy Spirit" is a gift whose brilliance and illumination is not a dazzling manifestation, but a gradual shining, the effect of which is life and peace, comfort and joy in living the Christian life. Recall how the Bishop prays that those on whom he lays his hands may daily increase in the Holy Spirit more and more, showing that the gift is not full orbed, but capable of expansion and contraction.

The Holy Ghost can be appropriated by human lives. He can be given through human instruments, a truth that those who practice the occult would do well to ponder before they complete their plans to fool the public. The Holy Ghost, the Illuminator, is not the gift or the prized possession of a certain exclusive type of mind or purse or social station in life. Those who wished to call down the fire of God in destruction on the Samaritans, when they walked with Jesus in the flesh, saw the fire of God come down on those same Samaritans when they were themselves filled with the Spirit. Wonderful lesson is this, that there are differences of administration, but the same Spirit.

Notice, not for purposes of controversy, but as an historical tribute to the directive power of the whole Episcopate, that St. Peter did not send, but was sent along with St. John to bestow that which they themselves also had received. Notice, too, that when we send the Church to work out the mission of the Master, there should we send the Bishop to lay on hands and confirm that work with signs following. There must we send the priest to baptize and the deacon to serve spiritual tables. It is cruel injustice to send the Church inadequately officered into places which are expected to benefit by her coming. Apostles are not supposed to stay in their Jerusalem all the time. Jerusalem is a center of life and inspiration only as long as men come up to tell their stories to the apostles and the apostles immediately follow up the word which they hear. Jerusalem in the Mother Church, but her breasts will wither and dry up unless she is continually gathering under her protection those inside and outside lambs and sheep that her chief pastors were told to tend and feed.

If you are praying that your spiritual Jerusalem shall have peace, pray that she finds plenty of places to send her apostles, otherwise her peace will be the peace of death. She will have a name that she liveth, but the facts will show that she is dead. And the reason will be that there is no Spirit left in her. In other words, if you pray God to bless your national, diocesan, parochial boundaries, and show no spirit of adventure, no desire to enlarge, raise up no one to has many members like you, she is in the second place, if the Church preach at home or abroad, you are not really praying in the first place, and nothing more or less than a bog, or a valley of dry bones, for whom there is no hope until the Spirit of the Lord

shall come and breathe again upon these bones.

THE GOSPEL

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth out his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—St. John x:1.

"Feed my sheep"; "feed my lambs", were two commands given to one of the apostolic band. As a result, the sheepfold came into being. The shepherd of the sheep, and the thief and robber, must have looked about the same to the outsider. But the sheep and lambs would know the difference. How? By the spirit as well as the manner in which they were approached. The language and the clothing of a good shepherd can be imitated, but not his spirit, and it is the spirit which profiteth both the sheepfold and the sheep.

What is the atmosphere of your sheepfold? What is the sign over the door of your sheepfold? What is the atmosphere within? Of what spirit are the sheep and lambs therein? Good questions these for Bishops and Standing Committees, rectors and vestries, organists and guilds. Is it the spirit of the more abundant life? And is the sign of that life an enlarged girth of body and purse, or a lengthening line of eager yet calm life-giving people, following their leaders out of the door into the highways and byways of the world and coming home with others, not of this fold, in their train?

One of the great problems of the Church today is that of properly folding the Master's sheep. To every fold there must be the same door. There is only one door to a sheepfold. That is why there can be only one universal Church. If any one enters the universal Church by Jesus Christ he shall be saved. But Christ is far above all heavens. That is the reason for Whitsunday. When Christ ascended, the Holy Spirit came down out of the invisible and took of the things of Christ and showed them unto men. He came to possess the sheepfold. His house on earth is the Church. He is the one who gives men the Spirit of the Good Shepherd. He makes the waters of baptism life-giving waters. He sets the Lord's table, and feeds the flock with that life-giving food which makes for more life. He takes the lambs into His bosom, and gently leads those that are with young. He makes a sheepfold into a household. He is the Voice of gentle stillness. He is the Spirit that makes men to be of one mind in an house; and that mind is the mind of Christ Jesus, and that house is the house of God. He is God. They that worship Him must worship Him in spirit and in truth. Do not let us forget the truth part of that worship. When men begin to worship God in truth, their spiritual lives come to the surface. Things will become subordinate to God. Materialistic philosophy will take its proper place, and the spirit of a man will rule his flesh.

If we do not yet understand the things Jesus speaks to us, is it not more than likely that on the throne of our hearts there sits a dominating figure or ideal, on which we have not permitted the light of the Holy Spirit to shine? And if a parish does not yet hear the voice of one crying in the wilderness, does not yet hear the man across the seas saying, "Come over and help us", does not see the woman from its own coasts kneeling and saying, "Lord, help me", is it not more than likely that that parish has been worshipping something which is not spiritual? And if from no parish, from Whitsunday to Whitsunday, there comes up to the Lord the cry of "Lord, here am I, send me", is it not likely that the leader of those sheep has been listening to some other voice than the voice of the Eternal Spirit calling for laborers in the harvest fields of the world?

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
Trinity Sunday	Nehemiah 9 Ezekiel 1	Acts 2:29-end	Gen. 1:1; 2:3	Matthew 3
M.	Ex. 25:1-22	3:1; 4:4	Jer. 10:1-16	4:1-11
Tu.	25:23-end	4:5-31	Isa. 44:6-23	4:12-end
W.	26:1-14	4:32; 5:16	Job 38:1-36	5:1-20
Th.	26:15-end	5:17-end	Prov. 1:1-19	5:21-end
F.	27	6	1:20-end	6:1-18
S.	28	7	2	6:19-end
1 S. aft. Trinity	Neh. 10:28; 11:2 Ezek. 16:44-end	Rom. 12	3:1-26	Luke 18:9-34

In the construction of lessons for Trinity Sunday, or in the criticism of lessons proposed, it is necessary to bear two things in mind. One is that the doctrine of the Trinity may be regarded from two distinct though related points of view. In technical theological language, they are, respectively, the ontological and the economic Trinity. In other words, the one point of view is that of inherent and eternal distinctions within the Deity, while the other point of view is the Trinity of Divine manifestations, or God as Creator, Redeemer and Sanctifier. It is the former that is jealously guarded by theologians; it is the latter that is of interest to "the man in the street". Both are presented in the "Proper Prefaces" of the Communion Office. Moreover, when we are dealing with the three-fold manifestations of Deity, as Father, Son and Holy Spirit, or Creator, Redeemer and Sanctifier, those manifestations may be simultaneous, as in the story of creation or of the baptism of our Lord; or they may be successive, as in history through which God reveals Himself.

But Trinity has another aspect, which must not be ignored, and which indeed is the practical or pragmatic side of the Trinity of manifestation, and that is human regeneration. (See Gospel for Trinity Sunday.) From this point of view, Trinity Sunday is the Octave, and this is true both logically and historically; that is, in the actual development of the Church year of Whitsunday. Nor must it be forgotten, though it too often is, that the Trinity season is the outcome of Whitsunday, being the application of the fruits of redemption through the Holy Spirit, and (in the opinion of the present writer) ought to be named

Sundays "after Whitsunday", instead of "after Trinity".

Now for the lessons: The "acid test" of the Old Testament historical course may be said to come on Trinity Sunday. On that Sunday of the first year we had Joshua viii:30 to end—building (in the Promised Land) of an Altar for the worship of the true God, and the reading of the covenant law that bound the people to their God. Worship belongs to the ontological Trinity (cf. Epistle for Trinity Sunday), adoration of God as He is in Himself, while the law is an appropriate reading for this Sunday, viewed as Octave of Whitsunday, and stands for the idea of the obedience due from the redeemed—fidelity to the law, which our Lord came not to destroy, but to fulfill.

This second year brings us around (in the Old Testament historical course) to a corresponding situation—a renewal of the covenant of the law, but including a summary of history, as the Trinity is a summary of doctrine, history, moreover, which exhibits the God of Creation, Redemption and Sanctification in action (vs. 6, 9 and 20). More than this, in addition to the law, it expounds the idea of obedience in the Spirit, which follows upon, or is designed to follow upon, Redemption, an idea which underlies the true but most inadequate statement that "doctrine occupies the first and duty the second half of the Church year".

Other aspects of Trinity Sunday are provided for in the lessons, which have not been referred to.

The lessons for next Sunday are keyed to the thought of the Collect, viz: Evangelical obedience, a continuation of the line of thought already given us for Whitsunday and after.

THE SANCTUARY OF PRAYER

A PRAYER

For our absent friends and loved ones, who at duty's call are serving our nation and upholding the honor of our flag.

Almighty God, most loving and merciful, to Whom alone we may go with the desires and the petitions of our hearts: Hear our prayer which we offer unto Thee in behalf of those who have been called to defend the honour of our nation and to maintain our cause. Let Thy watchful providence guard them in the hour of danger, sustain them in the day of battle and strengthen them in all adversities. Spread over them the covering of Thy protection by day and by night. In the perils of sickness be their support and their stay. If it be Thy will that they must pass through the valley of the shadow of death let Thy rod and Thy staff comfort them that they may open their eyes in the rest and peace of Thy Presence. (Bless with Thy special blessing Thy servant. Be unto him a strong tower, a refuge and a defense. And in Thy mercy bring him home again in safety and in strength, in happiness and in health.) Comfort with Thy Holy Spirit those whose hearts have been filled with sorrow at the loss of loved ones, and give them grace to bear their burdens with full faith in Thy salvation. Strengthen the arm of our nation that we may vanquish and overcome all our enemies. Grant that a holy and righteous peace may be established in the world; so that Thy way may be known upon all the earth, Thy saving health among nations. These mercies and blessings we ask of Thee in the name of Thy dear Son, Jesus Christ our Lord. Amen.

"The uniform absence of joy in prayer is one of the threatening signs in respect of our religious state. . . .

"It does not require what the world pronounces a great sin, to break up the serenity of the soul in its devotional hours. . . .

Even a doubtful principle of life, harbored in the heart, is perilous. May not many of us find the cause of our joylessness in prayer, in the fact that we are living upon some unsettled principles of conduct? . . . I apprehend that there is very much of suspense of conscience among Christians upon subjects of practical life, on which there is no suspense of action. . . .

"We offer many prayers through mental indolence. Prayer can have no intelligent fervor unless the objects of our faith are represented with some degree of vividness in our conceptions of them. As we must have clear thoughts before we can have intelligent feeling, so must we have vivid thought before we can have profound feeling. But this is a process of intellect. . . .

"Yet do we not often come to the hour and place of prayer, burdened by an exhausted body; with intellect stupefied by the absorption of its forces in the plans, the toils, the perplexities, the disappointments, the irritations of the day? But in such a state of body and of mind, to acquire impressive conceptions of God and of eternity, is an intellectual change. I do not affirm that a state of intellect is all that is involved here; but intellectual change is indispensable; and it requires exertion."—Austin Phelps. "The Still Hour."

"I will pray with the spirit and I will pray with the understanding also."—I Cor. 14:15.

Out There

Out there, the flame-swept trenches;
Back here, the smiling field.
Out there, the battle harvest;
Back here, the fruitful yield.
O you, who dwell securely,
With all that life can give,
Remember those forever
Who died that you might live.

Out there, crowded moment;
Back here, the tears and fears;
Out there, the great adventure;
Back here, the empty years.
Oh, you who are immortal,
Remember from on high
The weary ones remaining,
Who lived that you might die.
—McLamburg Wilson.

THE WITNESS

EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

Q. WHY DON'T MEN GO TO CHURCH?

There are three powerful reasons that we have discovered for men's absence from Church.

1. The Moral Reason

The statistics from the cantonnments show that a very large proportion of young men in our towns and villages lead immoral lives. One scarcely dares to guess at the percentage. Christ appeals to the pure in heart, or to those who repent them of their sins.

Those who are the victims of lust, or greed, or hate, turn from God, as the criminal avoids the just judge. They want no judgment day.

2. The Intellectual Reason

Many men of excellent morals try to submit God to a laboratory process, as though religion were a philosophy. Religion is an intention first, a matter of definition, second.

"Like as the hart desireth the water brooks, so longeth my soul to Thee, O God!" If music were to depend upon logic for its origin, there would be no harmony. The ballad comes before the anthem, as faith comes before theology.

3. The Motive Reason

Religious duties require an effort. Just as scholars would cut school, and soldiers drill, and workmen would loaf on the job, if there was not a compelling motive, so man cuts Church because no one forces him to do his duty. There is no compulsion in worshipping God other than the compelling force of one's own conscience. There is no superintendent to enforce attendance, no examinations to compel work, no command to punish slacking.

Men who believe in God do not go to Church because they are lazy. In their excuses, they claim to be too busy, too tired, too interested in something else. These are the same reasons why lazy men do not work.

The motive of conscience has been so weakened by self-indulgence that it deceives itself. The fact that one has promised to be a faithful soldier of Jesus Christ unto his life's end is outweighed by other motives. Any motive that is stronger than one's plighted word is a poor excuse.

The Church has to do without those who delight in sin, those who substitute speculation for action, those who are self-indulgent.

Necessarily the number of names, out of the thousands who heard and profited, is one hundred and twenty. It is the old question, "Were there not ten cleansed? Where are the nine?" They are forgetting their duty because they are thinking of themselves. Only about five per cent of men succeed in any profession or business. The Church finds the same law of average.

Q. IS GOD A PERSON?

In answering this question, one must realize that words have limitations. The word "person" is associated in our mind with finite beings. A word cannot describe adequately that which transcends human experience, for that is something which passes man's understanding and, therefore, is beyond the power of man's words to describe.

By the word "person" (in reference to God) we mean:

- (1) One who is conscious of his own being.
- (2) One who thinks, wills, loves, acts freely.
- (3) One who is morally responsible.

In this sense, God must be a person, for otherwise one who thinks, loves, acts freely, is morally responsible, would be greater than his Creator, would have developed powers that his God did not possess, and therefore could not bestow. But the Christian answer to this question is found in the words of Christ: "He that hath seen Me hath seen the Father."

Christ is God, taking our flesh and dwelling among us, that He may be intelligible to us. One is sometimes led astray by the theological phraseology of the Nicene Council, valuable as it is for theological purposes, and is apt to forget that God revealed Himself in Christ as a person who possessed all the attributes that make our loved ones dear to us. We cannot substitute the Trinity, nor the Virgin Mary, nor the Jehovah of the Old Testament, nor the passionless God of the scholars, for the sympathetic, suffering Saviour, "who was tempted in all points like as we are, and yet without sin".

He is the God of little children, for they can love Him, and if we are to be as little children, He is our God,

too, so far as we are capable of touching God. It is He who was from the beginning, whom men have heard and seen and touched; it is He who is God manifested to us.

We worship the Trinity because He proclaimed the Trinity to us, but we worship Him because He is God made manifest.

The doctrine of the Trinity is necessary to satisfy our intellectual demands, but to most men it is an abstraction; it is through Jesus that we are to learn who God really is, and what He is, and so we come to God only through the contemplation, adoration and incarnation within us of Jesus Christ.

Human beings can have no adequate idea of God, no working human, sympathetic conception of God, except they get it through Jesus Christ. He is our one interpreter of God's being and nature.

Q. WHY DO WE NOT EXCHANGE PULPITS WITH OTHER MINISTERS?

For a very obvious reason. Why, if some one has intrusted you with a home for the season, do you not exchange it with other men? Or why, if some one has left you a sum of money in trust do you not speculate with it, instead of putting it in the bank? Or why, if you are a householder, do you not invite the general public in to dinner?

What is the Church, and what is the ministry? The Church is the Lord's household, containing the Lord's treasure, having the Lord's table, ministered by the Lord's servants. As servants, our first responsibility is to take care of that entrusted to our care. It is not ours to bestow. Our idea of the ministry is that of men chosen to hold fast that which is entrusted to their care. It is no reflection upon other men that we cannot and do not exchange with them that trust. They may be better men than we are, more faithful servants, but it is not a question of their honesty; that is a question we have no way of determining. It is rather a question of our trust, which we cannot turn over to one who has not been designated to assume the responsibility. It is on the same principle that the Master of a Masonic Lodge will not turn over his responsibility to the Master of some other fraternity. It is not a question of worthiness; it is rather a question of the limitations pertaining to his office. It is not a question of his willingness; it is rather a question of his right to do that thing, and if he did do that thing, if he did invite some one without the lodge to perform that function, it would still be a question of his moral right to do that thing.

The Church instructs, examines, ordains certain men to do certain things, and it has the right to say that only such men shall do these things. The clergyman of the Church has a moral obligation to respect that with which he has been entrusted, and he has no moral right to delegate it to another. Of course, this does not refer to special occasions, but to the regular ministrations of a priest or prophet. Of course, as one minister of this Church is reported to have said, "I would just as soon be a Methodist minister as a priest of the Church." All right! But as a priest of this Church you have no moral right to be a Methodist minister, nor to act as though you were one. It isn't a question of theory; it is as a priest of this Church you have a vow.

Perhaps you would rather be the husband of some other wife, the father of some other family, the sheriff of some other county, the master of some other lodge. The question is still, what is required of you in the station where you are. Surely it is to be loyal to the principles of the institution to which you belong. And if that institution has decreed that ordained ministers shall preach the gospel and administer the sacraments, then you are a law breaker and not faithful to your vows if you set aside the law and assert your own private preference.

Christianity has an uplifting and carrying power to aid suffering humanity. Compare the wailing words heroic tones of a worn, weary and of Ovid in his Tristia, or Cicero's lamentations during his exile, with the jailed Jew, feeble in frame, fame and friends, and a victim of perjury, who made no wall or lamentation, but sings, "Rejoice, and again I say rejoice!"—Rev. Harold Huntington, in Cui Bono.

Babies of the Church in North Carolina Make Fine Showing

The twenty-first anniversary of the Babies' Branch of the Woman's Auxiliary in the Diocese of North Carolina, was celebrated at the Convocation of Raleigh recently. There are now 339 baby helpers in the several Diocesan branches, who contributed for various objects the past year, 21,672 pennies. In a message to the mothers, Alice Winston Spruill, President, said:

"More than a third of a century ago a few consecrated women organized in this Diocese that branch of the Mission work of the Church known as the Woman's Auxiliary.

Later, to meet a recognized need, the Junior Branch was organized for the younger women of the Church. Thus were launched two great missionary forces—active, energetic, and devoted, and yet the hunger of the mother heart of the Church was not appeased.

To complete the trinity of co-operative energies, it was soon ascertained that in the life and work of the Church there was a large space to be filled by the babies. Thus it came about that the Little Helpers' Branch of the Woman's Auxiliary was organized.

Today we are celebrating the twenty-first birthday of the Babies' Branch in North Carolina.

The babies, who, at the genesis of this movement, stared with wide-eyed wonder at the little red mite boxes, are now men and women. The infant of that time is the adult soldier in the church militant today.

It seems meet and fitting, therefore, that, upon this the day when the babies have attained their majority, we should offer congratulations and felicitations. There is much for which we should be thankful in this record of twenty-one years. During this period there have been given by the babies of this Convocation a grand aggregate of three hundred thousand pennies. These have been disbursed in missions around the whole great earth, China, Japan, Alaska, the isles of the sea have received these blessed messengers of baby love and baby faith.

The theory and teaching of the Little Helpers is that every penny is sent upon its mission winged with a prayer. During these twenty-one years, have three hundred thousand prayers girdled the earth from the babies of North Carolina?

It gives me real pleasure on this birthday occasion to thank the faithful loyal women who have worked with me so untiringly.

In seven parishes the directors remain unchanged for twenty-one years. Battleboro, Middleburg, Pittsboro, Ridgeway, Rocky Mount, Scotland Neck, Stovall form a galaxy of bright particular stars, Loyal, earnest, devoted these directors have been since this organization was first formed.

The Memorial Circle of the Little Helpers especially appeals to many a sorrowing heart. Though God has called your baby to Him, the baby's pennies are working and doing good on earth, as the baby in Heaven is working and singing in the presence of God.

Now insignificant seems the penny that is dropped in the little mite box each Sunday morning, and yet, accompanied by the prayer, how great!

"All service ranks the same with God, whose children, best and worse, are we. There is no last nor first."

General Rhodes, a Churchman Urges Soldiers to Lead Clean Lives

Brigadier General Charles Dudley Rhodes, Commander of the 157th Field Artillery Brigade at Camp Gordon, Georgia, is a devoted member of the Church and counts among his many friends, Generals Pershing, Bell, and Leonard Wood. He is a graduate of West Point, saw service in the Pine Ridge Campaign in 1891, the Rustler war in Wyoming, Spanish war, China Relief Expedition or Boxer rebellion, the Philippine insurrection and Moro rebellion. He guarded the Mexican border, was head of the mounted service school at Ft. Riley, Kansas, and is said to be one of the most loved officers in the army, a friend in the very best sense of the rank and file, and the youngest general in the service. He has his brigade ready for overseas service. He shows a constant interest in the moral and spiritual, as well as the physical welfare of the men under him. Unusually unaffected and sincere, he has been noted for his fearless advocacy of the highest ideals. On a recent Sunday evening he was the speaker at a big gospel meeting held

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

THE SERVICE OF CHRIST

"The direct pathway into fellowship with God is in service. Not in misty contemplation or striving after spiritual ecstasies, but in the direct consecration of one's best powers to the meeting of human need, do we come to know the presence and help of God. * * * When a man goes into the thick of the fight and invests his life in heroic service to the point where he loses sight of his own immediate personal interests, he finds his life and keeps it unto life eternal."

FOR THEIR SAKES I SANCTIFY MYSELF

O Christ, Thou Son of God, may the

Daily Bible Readings

A. M.	P. M.
St. Luke 9:57-end.	St. John 12:23-27.
St. Luke 10:25-33.	St. John 15:12-18.
St. Luke 4:16-22.	St. John 17:15-24.
St. Mark 8:34-end.	Romans 12.
St. Matthew 25:31-end.	Galatians 6:1-11.
St. Matthew 20:20-30.	I Corinthians 13.
St. Matthew 10:16-25.	Philemon 2:5-12.

at the Y. M. C. A. Camp hut, No. 156, and made a splendid appeal to the manhood of soldiers to withstand temptations. After heartily endorsing the work of the Y. M. C. A., he said, in part:

"For over thirty years I have been in the army, and out of my experience I want to speak to you tonight. We want to be good soldiers for the nation's sake, and we want to be good, clean men, for the sake of the folks back home.

Only Two Roads

"Leave booze alone entirely for the moderate drinker has to do one of two things—either quit entirely or become a drunkard, and no sensible man wants to become that. I thank God that I chose to leave drink alone, and I want to tell you men that it's not only the better choice, but the easier one in the long run.

"Then if you want to be a good soldier cut out gambling. It causes more trouble in the army than most anything else. No real man wants to win money from his friends, and of course no man wants to gamble with those who are not his friends. Better cut it out if you want to be the best kind of a soldier.

"The other danger soldier boys have

spirit which bore Thee to the cross abide in me. Touch me with the glory of Thy Sonship and with the power of Thy surrendered life. Lift up my soul into fellowship with Thee, that I may go forth dedicated to Thy service, consecrated to the doing Thy will, Thy instrument in bringing Thy light, strength and joy to those about me. Make me, ere I die, a blessing to my generation. Vouchsafe to me a share in the advancement of Thy kingdom here on earth, and to Thee be ascribed the power and the glory forever and ever. Amen.

Lord, take my lips and speak through them, take my mind and think through it, take my heart and set it on fire. Amen.

to meet is the lewd woman. The best influence for any man is a good woman, and in this war good women are helping wonderfully.

"I trust you men will keep yourselves so clean that when you go back home you will not be ashamed to meet your loved ones. We must win this war, and we will win this war, but we want to come home without stain to our character."

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

THE WITNESS

A meeting of the Archdeaconry of the Diocese of Washington was held Friday, May 10, in the parish hall of St. Paul's Church, the Rev. Robert Talbot, D. D., Rector, Washington, D. C. Archdeacon Richard P. Williams presided in the absence of the Bishop, who was in New York. The proceedings opened with devotions by the chairman. The roll call of the clergy was followed by the reading and approval of the minutes of the last meeting. At the request of the chairman, the Rev. C. S. Abbott of the Church of the Good Shepherd addressed the Archdeaconry upon the activities undertaken by his parish for the welfare of men in the service, and how much the interest in them was appreciated by the men. Canon DeVries and others cited two or three concrete cases where this interest has resulted in the bringing of men into the Church and to confirmation. The election of officers for the ensuing year resulted as follows: The Rev. D. Wellington Curran, president; the Rev. E. S. Dunlap, secretary; Mr. C. J. Hedrick, treasurer. Reports on Missions, Social Service, Colored work in the diocese, and statistics, were submitted. The treasurer also presented his report.

Personal Mention

The Rev. Leonard W. S. Stryker was installed as Rector of St. John's Church, Youngstown, Ohio, on Sunday, May 5, by Bishop DuMoulin.

The thirty-fifth anniversary of the ordination to the priesthood of the Rev. Byron Holly, Biloxi, Miss., was celebrated in the Church of the Redeemer, that city, on Sunday, May 5.

Mr. Edmund S. Ender, organist and choirmaster at Gethsemane Church, Minneapolis, Minn., has resigned, to accept a position on the faculty of Carleton College, Northfield, Minn.

The Rev. Richard W. Baxter of Grace Church and the Rev. John E. Gerstenberg, Vicar of Christ Chapel, Brooklyn, N. Y., are the latest Long Island clergymen to go to the front in war service.

The Rev. Robert B. W. Hutt of St. Mark's Church, Caspar, Wyoming, has enlisted as a private soldier in the army, and is now in training at the Presidio, San Francisco, Cal.

The Rev. Harry S. Ruth, Rector of St. Andrew's Parish, Ashland, Wis., officiated and blessed the stone at the laying of the corner stone for the new Ashland General Hospital on Sunday afternoon, May 12.

Rev. W. K. Boyle, Indian priest at Oniginn, Diocese of Duluth, has been drafted, waived exemption, and is now in training in South Carolina. Mr. Boyle is a graduate of Bishop Seabury Divinity School, Faribault, and was born in Canada.

The Very Rev. William MacCormack of Los Angeles, Cal., was entertained by the Men's Club of St. Paul's Pro-Cathedral on May 6, in honor of his tenth anniversary as Rector of St. Paul's.

The Rev. M. J. Brown, Rector of St. Peter's Church, Neligh, N. B., will spend his vacation in Massachusetts. During the month of June he will have charge of the services at St. Matthew's Church, Worcester, in the absence of the Rector, the Rev. Geo. S. Southworth.

The service of institution of the Rev. Walden Myer, M. A., and the Rev. J. Townsend Russell, M. A., as Canons of the Cathedral of St. Peter and Paul, Washington, D. C., took place in the Bethlehem chapel on Rogation Tuesday, May 7, at 11 a. m.

The Rev. J. J. Crawford, Priest-in-Charge of Shell Lake and Spooner, in the Diocese of Milwaukee, has successfully organized a field artillery company among the High School pupils in Shell Lake. He is also acting as physical director for the High School.

Announcement is made that the Rt. Rev. Dr. B. D. Tucker, who became the Bishop of Southern Virginia at the death of Bishop Randolph, will probably change his official residence from Lynchburg to Norfolk, the see city of the late Bishop, in the near future. An effort will be made to induce the Rt. Rev. Dr. Thompson, Suffragan Bishop, to change his place of residence from Portsmouth to Lynchburg.

The Rev. Harry S. Ruth, Rector of St. Andrew's Parish, Ashland, Wis., has drilled many of the drafted men in Ashland during the last eight months. Drills are conducted in the guild hall three nights a week, and are open to all men interested in preparing themselves for camp. He is also a member of the local medical examining board, and has rendered much time and service in connection with the examination of drafted men.

Bishop Sherwood of the Diocese of Springfield has received notice from the president of his alma mater, Trinity College, that the trustees have voted him the degree of Doctor of Divinity, to be conferred on him at commencement, in June. The Bishop leaves soon for the East, where, on May 30, Memorial Day, he will preach the baccalaureate sermon before the graduating class of St. Paul's School, of which he is also a graduate.

The Rev. Chester Coal Hill, who has succeeded the Rev. E. S. White as Priest-in-Charge of St. Lawrence's, was received from the Methodist ministry in 1911 by Bishop McCormick of the Diocese of Western Michigan. He was made deacon on December 22, 1913, and ordained to the priesthood on St. Peter's Day, June 29, 1913. Mr. Hill began his ministry at St. Andrew's, Big Rapids, Michigan, and served there for four years and ten months.

The late Mrs. Potter Palmer, whose burial took place from the family residence in Chicago on May 11, was a communicant of St. James' Church, that city, and well known throughout the world as a leader of society and in civic and charitable affairs, and highly esteemed for her charming personality. The Rev. Dr. James S. Stone, Rector of St. James' Church, officiated at the funeral, and in the course of the prayers referred as follows to Mrs. Palmer: "For the many mercies vouchsafed for the happiness she imparted to her family and to her friends, for the part she so helpfully took in the affairs of the common life—for all these, O God, may Thy infinite blessings rest upon her."

Prof. Horace R. Chase, in charge of Spanish at Gordon Institute, Barnesville, Ga., has accepted an appointment as camp secretary, Department of Army and Navy Work. His particular duties will be with the soldiers, under the auspices of the Brotherhood of St. Andrew. He has been assigned to Camp Wheeler. Prof. Chase has had considerable experience in these lines, having been connected with the Y. M. C. A. in Mexico. It is understood he will leave for his new post within a few days. Prof. Chase formerly lived in Macon, Ga., and was for a number of years the chaplain of St. Andrew's Christ Church. During the past two years he has been lay reading at All Saints', Barnesville. The Church services have been splendidly attended, and never a Sunday but the attendance from Gordon Institute has been largely in evidence.

Send Reading Matter to the Soldier Boys

The following quotations are from mail received at the office of the Church Periodical Club, New York City, during the past week:

"I hope that you will be able to render me much-needed aid in the way of reading matter. The men, especially those in the hospital, are starved for reading matter."

"There is so much to be done, and very little to do with here, that at times one becomes discouraged."

"The soldiers in the hospitals are almost entirely without reading matter, and will be exceedingly grateful for any magazines of interest to them."

"The magazines are appreciated and enjoyed. They have done full service in the wards. The eternal cry is, 'Have you any magazines?'"

"We always need and appreciate any literature we can get. That is one thing which we have not very much of."

"A spare copy of Judge or Life would prepare the way for a little comedy on these rainy days, and would surely be acceptable."

"Any good literature that you may send us will be eagerly sought for by the fellows."

These words are a definite challenge to every man and woman in the Church, and there is exactly one way in which they can meet it—the way of personal service. Do not give your magazines to any general agency. Do not send them unaddressed with a one cent stamp. These methods may serve for those who have no other, but they are not good enough for you, who have an organization that can put you in direct touch with the definite needs of your fellow Churchmen, who are serving their country. Do not hoard your magazines until they are a year or even three months old. Transportation is slow, and they will be none too fresh at best when they reach their destination. Ask your C. P. C. officer, or, failing her, the Church Periodical Club, 2 West 47th Street, New York City, for an address, telling what periodicals you will forward, and remember that our men in camp and at the front have as wide a range of intellectual interests

as those at home. They will care for any magazine that you will care for.

Forward magazines as soon as read, wrapped, addressed and with full postage, the same at the front as in this country—four ounces for a cent. Write a friendly note to the one to whom you are sending. You may receive an acknowledgment and you may not. This is unimportant, compared with the fact that as the mails come in the man to whom you are sending has tangible proof that the Church at home is taking thought for him and backing his work.

If your magazines are already going to relatives or friends, or if they are pledged to the regular C. P. C. recipients—and we do not want those given up—try to afford one more subscription. We cannot all enlist for direct service, but every one of us can send a magazine.

Bethlehem Notes

The Schuylkill County Clericus met at Calvary Rectory, Tamaqua, on Monday, May 6. All the clergy of the Church in Schuylkill County were present, together with the Rev. Warren Randolph Yeakel of Mount Carmel and the Rev. James B. May of Lansford. The Rev. Guy H. Madara of St. Clair, formerly a missionary in Alaska, gave a detailed description of the work among the Alaskan Indians. The clergy were the guests of the Rev. Wallace Martin at dinner after the meeting.

Both parishes in the see city of Bethlehem will soon be filled, if the Rev. J. Arthur Glasier, Rector of Trinity Church, West Pittston, accepts the call just extended to him by Trinity Church, Bethlehem. As noted recently, the Pro-Cathedral has called the Rev. J. I. B. Larned of Kingston, N. Y.

The spring meeting of the Archdeaconry of Scranton was held at St. Peter's Church, Tunkhannock, the Rev. William L. Witmer, Rector, on Monday and Tuesday, May 6 and 7. At the opening service on Monday evening there were addresses by the Ven. D. Webster Coxe, Archdeacon of Scranton, the Rev. Amos Goddard of Nanchang, China, and the Rev. Frank W. Sterrett of Wilkes-Barre, the last named speaking on "The War and Christian Unity".

The Holy Communion was celebrated on Tuesday, at 8 a. m. At the business session, at 9:30 a. m., the Rev. S. Ezra Neikirk of Pittston presented an exegesis, the Rev. W. B. Beach of Scranton reviewed the book, "A French Soldier to His Mother", and the Rev. E. G. N. Holmes of Montrose discussed "The Problem of the Rural Church". Luncheon was served at the rectory.

The annual reunion of the Alumni of the General Theological Seminary in the Diocese of Bethlehem will be held at 4 p. m. on Monday, May 27, at Pottsville, when the clergy will be the guests of the Rev. Howard W. Diller.

WOMAN'S AUXILIARY MEETS

The annual meeting of the Woman's Auxiliary, Bethlehem branch, occurred in St. Stephen's Church, Wilkes-Barre, Pa., Tuesday and Wednesday, May 14 and 15. The attendance was large, and the program, which was published in the last Bethlehem edition of THE WITNESS, was carried out with scarcely any change.

Bishops Talbot and Hulse gave inspiring addresses at the mass meeting Monday evening. Superintendent W. H. Jeffreys, M. D., of the City Mission (Episcopal), Philadelphia, gave three very helpful addresses, on Lay Thoughts about the Church during the War, Women and the Church after the War, and The Fairy Land of Reality. The last talk was given to the Junior Meeting.

The reports of the leaders were very encouraging, the work has gone ahead in the diocese in zeal and money, notwithstanding the many claims upon the women for war work.

This was the first meeting of the Junior Board, which has been at work one year.

The Auxiliary assumes five financial obligations in its budget: 1, The Apportionment; 2, Current Expenses; 3, Freight and Candy Fund; 4, Valley Crucis Scholarship; 5, The United Offering. In addition is the missionary box work, 800 Christmas gifts to the boys and girls of four mission schools, and \$25 for Bishop Hulse's work in Cuba. Thousands of dollars have been collected for the boxes and the United offering.

Another Episcopal Boat

Mr. F. M. Kirby, who is a vestryman of St. Stephen's Church, Wilkes-Barre, Pa., has bought the yacht "Susana," and presented it to the government. It has been re-christened "S. P. (Scout Patrol) No. 510."

tion and reunion. The Rev. W. D. Johnson was toastmaster at a supper following the play, at which the speakers were the Rev. Fred B. Bartlett, a former Vicar, and now Rector of St. John's, Hoboken, and James Mancor, president of the Chapel Committee. Letters were read from two former vicars, the Rev. James B. Nies and Chaplain Horace R. Fell of the 102nd Engineers.

A series of Sunday afternoon patriotic services are being held at St. Luke's Church, Evanston, Ill., the Rev. Dr. George Atwater of Akron, Ohio, The Very Rev. Bernard R. Bell, St. Luke's chaplain at the Great Lakes Naval Training Station, gave the first address on May 12. The Rev. Dr. Freeman of St. Mark's Church, Minneapolis, Minn., spoke on the 19th inst, and will be followed by the Rev. Paul Micou of New York, the Rev. Dr. George Attsater of Akron, Ohio, the Rt. Rev. Dr. Weller, Bishop of Fond du Lac, and the Rev. Dr. Z. T. Phillips of St. Louis.

A most enthusiastic parish meeting was held in Trinity Church, Jacksonville, Ill., on May 6th, and it was unanimously voted to accept plans drawn for a new church by Architect Pridmore of Chicago, to cost \$40,000, and to begin work of construction as soon as the money can be raised. Pledges were made at the meeting amounting to a little over \$15,000, and there was \$9,000 insurance on the building that was burned. The John Bellatti family pledged \$3,900; Mr. and Mrs. Andrew Russell, \$2,500; the Lloyd Brown family, \$1,600; Prof. Ames, \$1,200; H. M. Audre, \$1,100. An energetic canvass to raise the balance has begun. The plans call for a building of early Victorian Gothic architecture.

There are thirteen resident students at the Western Theological Seminary, Chicago, and eighteen students in the graduate school. It is expected that the Western Seminary will have, the coming year, in proportion to other seminaries, more than its accustomed quota, when Dean De Witt has sent a letter to each of the chaplains in the cantonments throughout the United States, requesting the names and addresses of young men in the service who appear to be fit material for the ministry. He has received a large number of replies, and has issued some 1,500 circulars and letters to men, whose addresses he has, suggesting that after the war the

Charles Herbert, of the same city, Miss Alice Goldthwaite; Christian Year, the Rev. John F. Plummer; Gospels and the Life of Christ, the Rev. Edward Averill; Bible Study, the Christian Nurture Series, the Rev. Dr. Young. The school is intended for clergymen, Church school teachers, members of organizations for men, women or young people, leaders in the Woman's Auxiliary, and all those who are interested in Church work of any kind. Careful consideration will be given to physical and recreative features.

A cable received at the Church Missions House on May 16 announces the death in Shanghai on Saturday, May 11, of Mrs. F. L. Hawks Potts, wife of the president of St. John's University, Shanghai. Mrs. Pott was the daughter of the first clergyman of the American Church Mission in China. For many years she has been a leader in the Church's work on behalf of the women of her native land. On her occasional visits to this country, Mrs. Pott was always a welcome guest at meetings of the Woman's Auxiliary and similar gatherings. Her fine enthusiasm and her abundant hope for the Chinese people have inspired thousands of women in this country to earnest service for the women of the Orient. Miss Olive Pott is with her father in Shanghai. Three sons are at present in the military service of the United States. William Sumner Pott is a lieutenant of infantry, James H. Pott is in the Aviation Corps, and Walter Pott is in the Medical Reserve.

The semi-annual meeting of the Clergymen's Retiring Fund Society was held May 10 in the Church Missions House, New York. The treasurer's report showed receipts amounting to \$29,897.29 for the last six months, and a balance on hand of \$13,899.43. Annuities paid last November amounted to \$24,262.40. Measures were taken looking toward establishing as the uniform rate of percentage of annuity, on whatever amount each annuitant has contributed to the treasury, not less than the 25 per cent which has been regularly paid during the last 14 years. It was also determined to amend the fundamental laws by striking out the provisions for antedating and taking multiples of one's original payment. The continuous usefulness of the society will be chiefly to those of the society who are over 68 years of age, and already on the annuitant list, and to those who recognize the value of a life annuity at 60, notwithstanding that in addition a pension may be waiting them at 65.

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EDITORIAL

THE CHURCH IN THE FURNACE.

This is the title of a book published by McMillan and Co., London, and is a collection of papers from English Chaplains at the front, upon the effect that the war is having upon religion. There are seventeen papers in all and they deal with a variety of subjects, including the religious life in the trenches and the problem which the Church of England will have to face when Tommy comes home again.

Some of the ideas are so illuminating that we have determined to weave them into an editorial by making extracts from the information thus imparted. It is in fact a clinic upon the subject of religion at the front by men well qualified to observe and well equipped to analyze what they have observed.

The first paper is on "Faith in the Light of War," and the writer says unhesitatingly that the "alleged religious revival—in the sense in which it is intended—is something nobody has seen. For it cannot be too clearly recognized that war is a spiritual narcotic. At the front men simply dare not think too much. We know too well how closely to us madness lies. It doesn't do to take it seriously." The writer lays stress upon the very poor spiritual preparation which men have in religious training—"not one in ten, I should think, has a clear idea of what our religion is or implies or offers. Clearly something has gone very far wrong—so far as I am able to estimate we are faced very often with this situation, a Christian life combined with a pagan creed."

In short it is clear from the author's experience that the average soldier boy has had very poor training in the various religious canons in which he grew up.

This is the testimony of a writer on "Worship and Services,"—"I shall doubtless be reminded of the popularity of the free and easy sacred sing-songs which are so common in the army today, but I am inclined to believe an inquiry among the men would show that there is no great difference in their minds between singing secular songs on week-days, and joining in hymns on Sunday. It is the tune, not the words, which counts, and in any case it is doubtful whether there is much permanent religious value in the singing of a succession of rather emotional hymns, followed by a short talk, and a few words of prayer; the tendency seems rather to deaden in the men a taste for genuine worship."

In short, the training of young people by substituting emotional expression for definite religious teaching unfits them for the higher idealism.

One wonders what a multitude trained to sing "Brighten the Corner Where You Are" would do when ushered into heavenly places and forced to sing "Holy, Holy, Holy, Lord God Almighty."

The training has no relation to the reality.

Not only is bad training condemned at home, but the stilted phraseology of the English Prayer Book comes in for severe criticism on the ground of its inaptness for the occasion.

Its lack of brevity, intelligibility, adaptability for unusual occasions, is seriously criticized, but severest of all is the criticism that it lacks in human interest.

My own love for the Prayer Book language and devotions makes it hard to admit this, but the bold statement that "our present Prayer Book does not enter into the problems and difficulties of actual existence," is one that may be true. Are the problems of actual existence today as they were in the days of Queen Elizabeth? "Our prayers," says the writer, "arise from our carefully selected and literary thoughts, not out of the picture of God."

"We start it is true with God the Father, God the Son, God the Holy Ghost, Holy Blessed and Glorious Trinity, but how cold, unkindly and alas! perfunctory, that, compared to the devotional wealth contained in one chapter of any Gospel. The Infancy, the Life of temptation and love, the Passion, the way of the Cross peer out of every line of Roman devotion. Are we wrong or are they? One might answer that they at least hold the common folk whom our Lord loved and we do not.

They train their children and we do not. "Hardly a soldier," says the writer, "carries a Prayer Book, because there is so little in it he can use."

It is a hard blow to our theories, but is it a fact?

The writer also points out how we have neglected the appeal to the eye in our worship as a people. He says that Englishmen now love the crucifix and the wayside calvaries have persuaded more prayers than all the chaplains put together." Certainly when all is said that can be said there is a lack of human passion in our traditional Morning Prayer.

There is a striking passage in one of these essays:

"How did the Church of the early days conquer the Roman Empire, and from being an insignificant sect among many win steadily forward till it openly mastered the old gods and drove them from their thrones? 'If I may adapt or invent these words,' says Mr. T. R. Glover, 'the Christian out-lived the pagan, out-died him, and out-thought him. He put Christ first, and everything else afterwards or in comparison with Him nowhere at all. He was a better man because he served a better Lord. So must all. So can we. But if so, we Churchmen must take our religion as seriously as England has taken this war.' Certainly this describes what our modern Christianity lacks.

If the Church is to stand the test when the men come home, it must cease dealing with trivialities and demand self sacrifice as the price of its privileges. To make religion easy for people will make no one strong. We must demand that belonging to the Church shall mean submitting to its discipline.

"There is one form of Christianity," says one of the writers, mere pious sentimentality."

"for which the world should have no use again—the religion of And again in another essay:

"The contrast of the high sounding phrases of our militant hymns and ecclesiastical discussions and the flabby irresolution of our plans and actions for the Kingdom of God, when compared with the unself-conscious heroism of our fighting men who talk so little about their ideals and so gloriously fulfill them, as if to translate ideals into actions were not only natural but inevitable." One may well ask how can men return to the trivialities of academic preaching after living in the atmosphere of heroic action?

In short, the problem before us after reading these essays looms tremendously large. "We have not yet resisted unto blood striving against sin," but those who fight the Huns surely have.

We are safely at home, too lazy to go to church, too smug to confess our short-comings, too complacent to realize that we are slackers to our baptismal vows and pacifists in the Church militant.

In the name of God, get up and do something for Christ as a soldier of the cross; at least be faithful at reveille; at least be self sacrificing enough to let the pagans around you realize that you are a Christian; at least be a member of the Church militant and help fight the Devil at home while the boys fight the Huns over there; at least demonstrate that you are worth dying for, or else stop the twaddle of your pious hypocrisy and your silly excuses that no one believes and like Judas, go out where it is dark and when you have exhausted the enanities of a trivial existence, like him go out and hang yourself. Would God some power could clear this Church of its slackers and pacifists if we lose half our statistics.

Those boys are dying for us, as Christ died for us, and we must ask ourselves solemnly and truthfully, are we worth either sacrifice?

Just as the Jews, who neglected their Sabbaths, spent seventy years of Sabbaths in Babylonian captivity; so we who have withheld our tithes from God, have spent seventy times those tithes in fighting the Devil in Prussia. But the Jews were slow to see the point and so are we.

If we can't fight for those ideals which Christ taught, let us keep the home fires of faith and worship burning on our altars, or else our damnation is just.

Don't write to France, and adopt a child there, and think that you have done your bit for youth.

Christian workers in France have to do for mature officers what ought to have been done for the boy of from 12 to 15.

They shoot traitors to their country; what should be done to those who are traitors to their Lord?"

There are many people who claim to be Christians who do not work at it much through the week.

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What Should Be Done With Traitors to Lord?

The Rev. Dr. George Craig Stewart, of Evanston, Ill., says:

"If the U. S. A. fails in this war, it will be the tragedy of the ages, the failure of a boy whose possibilities are all before him.

Our soldiers in France are learning the difference between service and usefulness, between the imponderable and the ponderable, between the creative and the possessive impulse.

Do we face towards God or Mammon? Are our windows open towards Jerusalem?

What would happen if Episcopalians should determine to go out as did the volunteer salesmen of Liberty Bonds and bring men into the Kingdom? There would be a new heaven and a new earth.

There is a vision beyond that of a world democracy, the vision of a world redeemed through personal service.

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhineland, D. D., Bishop of Pennsylvania

VIII
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.

We begin with the definite assertion that the creed of individualism is not true to facts. There are no such things on earth as isolated or unrelated souls. There never have been. There never can be, unless God create a thoroughly inhuman monster. Men and women are not made that way. As the great Greek philosopher put it many centuries ago, a little brusquely perhaps, with a touch of impatience at the individualists of his day: "Man is by nature a social animal." And when he says "by nature" he means, not that when men grow up they naturally seek a family connection, and a city or state to live in; but that men by every definition are social. Men are part of a whole. He comes from a whole. He gets his life from those who have gone before. He passes it on to those who shall come after. Men are made that way. They do not choose to be social. They are social from birth. They have, every one of them, a social birth.

After all it is the mystery and miracle of human birth which proves our case. The way in which men are born shows that we have the facts on our side, despite the entrenched position of the individualists. Their creed may be impressive, but it is not true. Shoe-buttons and nails are no doubt turned out by machines, one by one, in naked separateness. Each is a little piece cut off from the mass of raw material. But not so are men made. They are born of parents, who are themselves born of other parents. And parents must agree together that there shall be children or there will be no children. Back of his body, his mind, his soul, are the bodies, the minds, the souls from which, or at least through which, he has his own.

That is true not only of human beings, but of all living things. Life comes only from antecedent life; from what already has life and therefore can give life. But in man's case this dependence, this reality of derivation, is wonderfully emphasized. Each soul, each life, is woven into the very texture of the common life. For nine long months before his birth, each new person to be added to the race is, so to say, steeped and saturated with the corporate life of the whole race, spiritual as well as physical.

One word here about heredity. Its laws and tendencies are very commonly misunderstood. There is nothing mechanical about heredity. A child does not necessarily take after his father or his mother or both of them together. In many cases heredity does act in a very startling and immediate way. Very often we see a child who in face and figure, even in character and temperament, is, as we say, "the very image" of his parent. But in many cases this is not so. There is a wide divergence. But this divergence, this "casting back" as it

is called, does not disprove the fact or doctrine of heredity. It merely shows that its reach is very long and wide; that some tendencies inherited from the remote past are still vital enough to burst out into full life under favorable circumstances. That is the point. Our individuality is made up out of our inheritance; made up out of materials provided; made into that particular and peculiar shape which our personal wills, acting on the circumstances of our lives, have chosen and produced.

Consider an organist sitting before his instrument, with the stops pushed in and the keys soundless. He chooses his combinations. He pulls out certain stops. He releases certain sounds. He weaves them into his chosen harmonies. He displays quite freely his own peculiar genius. But the wind, the pipes, the keys, are all supplied. Just so with man, the "social animal." The human nature, in which all share, comes to each one furnished and endowed. Within it are unnumbered possibilities, more stops than ever were in any organ. Capacities of body, mind and will; heights of virtue; depths of sin; potential gifts of music, art and literature. Which shall be used, which wasted? What shall give the key note? What shall move the individual on to his destiny, to his own "peculiar difference"? That, of course, depends upon the organist sitting on the bench: the will sitting on its throne.

But all the materials are given, all are derived. The individual creates nothing for himself. He combines, he develops. He brings in nothing new. He draws out from the supply all he has and is. Take the greatest geniuses of our race: a Beethoven, a Raphael, a Shakespeare. Heroic, immense, towering individuals these, you say. No doubt they are, but they, too, were born; they, too, derived everything that made them geniuses, including the very spirit of their genius. They, too, no less than the run of quite ordinary mortals, were social animals. You see where this leads; how it puts a social background behind each individual; how it of necessity implies that society underlies and sustains each individual life. In a true sense it takes the entire human race to make one person. The true meaning of our personality is not fully known until we have traced our relationship to every other human being. There is no more brutally inhuman question than Cain's disdainful protest: "Am I my brother's keeper?" There is no virtue more repellent and inadequate than the virtue which is sufficient to itself. There is no doctrine of salvation more unworthy of God and of men, than the teaching of a salvation by which an individual can make his own peace with God, and save his own soul, without regard to others.

It is God's Will, then, that social bonds shall underlie and sustain each individual life.

(To be continued)

They Displayed a Spirit Worthy of Emulation

The Very Rev. Dr. Almon Abbott, Dean of Trinity Cathedral, Cleveland, Ohio, preached a very helpful sermon recently on the text, Nehemiah iv:15, "We returned all of us to the wall, every one of us unto his work". After reviewing the discouraging circumstances under which the builders had labored to complete their stupendous task, the Dean said, "There is a spirit displayed here—the mastery of unsettlement—the orderly retreat from excitement to quiet drudgery—that we all need. There is sorrow: There is a strange upheaval about sorrow that makes it very difficult for the sorrowing one to return whole heartedly to the performance of common duties. Over in beautiful France the guns have made terrific havoc. Forests are levelled; towns and villages are laid waste; fruitful fields are upturned with the implements of war; and the landscape is devastated with hollow pits and searing gashes. The peasant

comes creeping back to scenes which he has known and loved since childhood, and his heart is sorrowful, very sorrowful, sorrowful even unto death. It is hard for him, passing hard, to return to his wall, to the work to which through long years he has been accustomed! This is always the consequence of the shattering artillery of suffering. It changes things, and alters every aspect, and draws great rents across familiar places. The smitten heart finds it difficult, almost impossible, to come to the daily drudgery again. In such seasons we must remember Nehemiah's workmen. We are not here to brood upon our sorrows. We are here to feel that God is in them all. We are to turn again out of the darkness to the burden-bearing of the ordinary day—as the builders of Jerusalem to their toil.

When the daughter of Jairus was raised to life again Jesus ordered that something should be given her to eat. I think that the Master did that as much for the mother's sake as for the daughter's sake. In the wild unsettlement of such an hour it was desirable that she should have something to do in the kitchen! It is through

the performance of common tasks that we are steadied again. It is through the routine that we come to behold the stars once more. We master our sorrows by our duties.

I have so often noticed that the person bereaved neglects the House of God and the sacraments of the Church for a prolonged period after the shuttered windows and the crape upon the door. It has almost come to be regarded as a conventional thing, apparently, that the last place to go to when one needs the consolations of religion most is the accustomed pew and the familiar altar! This is wrong—even though there is something to be said about the musical portion of the services stirring the floodgates of one's grief—for the wall of God and the work of God is the place for us, preeminently the place, when the heart is empty and the grave is full. The need for everyone of us, amid the shock and change and tragedy of things, is that quiet heroism which returns to the appointed duty of the day.

There is war: The example of Nehemiah and his workmen should mean much to us today. For long and fruitful years we lived in peace. We lived in the vortex of security. The seasons succeeded one another in orderly habit; the birds went south and the birds came north again; and life was even and untroubled in its tenor. But now—since the fateful month of August, 1914, when the news of the war was flashed around the world, and since this time a year ago when our Nation became actively involved in world hostilities, what a different universe we are dwelling in! We are intensely stirred, and tossed out of the usual, and we know not what an hour may bring forth. Everything is at high pitch; Everyone is strained to the uttermost; and we are unsettled to a degree unprecedented in our experience.

I am not thinking at the present moment of the young men who have answered their Country's Call, and who are serving the cause of humanity in the cantonments of this spreading land, or in the fighting fronts of the Old World. They have work to do; their designated work; and through the performance of their noble duty they will be better men until their dying hour. I am thinking of the men and women at home; of you and me; who cannot, or who at any rate, have not, taken up arms like that; of the preponderating population who must perforce remain behind. For us there is none of the peril of the battlefield, and for us there is none of the glory of the battlefield. There will be none to crowd the street and cheer us madly when the day is over.

THE KINGDOM GROWING—
CHURCH EXTENSION IN OUR DAY

In giving an explanation for delay of mail sent our soldiers in France, the New York postmaster says:

"There have been several reasons for the slow delivery of mail to the soldiers of the H. E. F. In the first place, there is the enormous amount of it. In addition to twenty-two and a half tons of letters a week, the postoffice is sending over an average of 12,000 sacks of papers and other printed matter. That is a tremendous amount of mail to handle. But as a matter of fact there are no delays now at this end. At one time there was some accumulation of mail, owing to lack of transportation facilities, but that trouble does not exist any longer. Another cause for delay was the suddenness with which the government decided to send the expeditionary force to France. A great many things had to be done quickly. Considerable delay is due to incorrect or insufficient addressing. We send mail to the army units. Everything should be addressed to the soldier by name, regiment and company, and the words 'American Expeditionary Force' should be added. All this is absolutely necessary, for if a letter is not sufficiently addressed it comes way back here for us to make inquiries. Another cause for delay is that the troops in France are not stationary. They are ordered to various places. The postoffice does not undertake to deliver mail to individuals in the army in France, and the postal authorities here never know the specific whereabouts of the unit there. A letter addressed to a soldier there is delivered to the captain of his company. With that the responsibility of the postoffice is at an end. The letter's further fate does not come under the jurisdiction of the postmaster general, but of the secretary of war. In other words, the delivery of a letter to the specific individual to whom it is addressed is the task not of the postoffice, but of the army."

The railway mail service, which handles the mail to the soldiers in France, has taken over three floors

of a vacant store building on Sixth Avenue, New York. Until the parcel post to soldiers in France was abolished, 343 clerks were employed. This is called the Chelsea terminal. Here the mail is sorted and arranged by units and sent to the port of embarkation and put aboard ships, addressed not to the headquarters of the units, but to numbered postal agencies in France. The mail bags are now carried on the army transports. In France, the United States Army Postal Service agencies take charge of the army mail. The postoffice authorities here do not know where the various agencies are. They only know that certain mail is sent to certain agencies by number, that the force of U. S. postal clerks in France is very large. They are all under the general direction of the second assistant postmaster general, in Washington, and their chief in Europe is the U. S. postal agent, whose headquarters is in Paris. The local offices in France deliver the mail to the army units.

The soldiers' "letters home" all go through the Pennsylvania terminal, the big P. O. building at Thirty-first Street and Eighth Avenue. From there they are distributed in the shortest time possible throughout the country. During the week of April 12, in addition to 1,346,300 letters and cards 5,292 pieces of printed matter were received from our soldiers in France. The largest mail that has ever left New York—or any other port—was the Christmas mail to the soldiers "over there". There were 21,000 sacks of it. It filled a whole pier, and took the room in a whole ship to carry it over. When it was stacked, the pile of bags was 800 feet long, 40 feet wide and 10 feet high.

Mail to warships of the American navy, which is addressed in care of the New York postmaster, has a special distribution office in a building of its own at West and Morton Streets. The New York postoffice's service flag bears 654 stars. The training of new employees to take the places of these was no small part of the work.

Poems Worth Preserving

Selected by Pastor Suburbanns

FOR ME TO LIVE IS CHRIST
From "St. Paul"

(Frederic W. H. Myers)

CHRIST! I am Christ's! and let the name suffice you;

Ay, for me, too, He greatly hath sufficed;

Lo, with no winning words I would entice you.

Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter;

Yes, without stay of father or of son,

Lone on the land and homeless on the water

Pass I in patience till the work is done.

Yet not in solitude, if Christ anear me

Waketh Him workers for the near

Waketh Him workers for the great employ;

Oh, not in solitude, if souls that hear me

Catch from my joyance the surprise of joy.

Hearts I have won of sister or of brother,

Quick on the earth, or hidden in the sod;

Lo, every heart awaiteth me, another

Friend in the blameless family of God.

Let no man think that sudden, in a minute,

All is accomplished and the work is done;—

Faith does not fail us in the time of crisis. If we do this, then—we shall have fought our way to fidelity of service, and we shall be worthy of the gallant gentlemen who are fighting our battles at the front.

To take up one's rifle may be a hard thing; but, to take up one's cross and to take it up every morning patiently, and in the teeth of excitement and unsettlement, may be a harder thing. This much is expected of us—and to quietly return to the wall, every man to his work, is to meet the expectation!"

Though with thine earliest dawn thou should'st begin it,
Scarce were it ended in thy setting sun.

Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

Yea, through life, death, through sorrow and through sinning,
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

The Archdeaconry of Reading

The spring session of the Archdeaconry of Reading, Pa. Diocese of Bethlehem, was held at St. Peter's Church, Hazleton, the Rev. A. E. Clattenburg, Rector, on Monday and Tuesday, April 29 and 30. On Monday evening, after short addresses of greeting by the Rector, the Archdeacon and the Bishop, a sermon on the subject, "Togetherness", was preached by the Rev. G. H. Toop, Rector of the Church of the Holy Apostles, Philadelphia. At 7:30 a. m. Tuesday, assisted by the Rector and the Archdeacon, Bishop Talbot celebrated the Holy Communion. At 9:15 a. m. the Ven. H. E. A. Durrell, Archdeacon of Reading, read his formal report. The Very Rev. George C. Bartlett, Dean of the Philadelphia Divinity School, delivered an address on "A Ministry for Present Day Needs". The Rev. F. A. MacMillen of Reading read a paper on "The Best Preparation for a Business Man Who Desires to Enter Our Ministry". The Rev. G. H. Toop conducted the quiet hour at noon, discussing "The King and the Kingdom". The Rev. Stewart U. Mitman closed the morning session with a paper on "The Further Preparation of the Men of Business Training After Ordination to the Diaconate". The papers brought forth a very spirited discussion of the problems treated. Luncheon was served by the ladies of the parish, and in the afternoon the clergy were taken to the Hazleton Country Club in automobiles.

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.

II.

This brings me to the more difficult portion of my subject. I have tried to trace the physical conditions. What of the mental conditions in religion in the Middle West? Why this restlessness of the human spirit reaching out into countless channels, hardening into organizations, tending toward expression in sects and groups? Why the twenty millions apparently untouched by religious appeal? I say apparently, because I know that you must recognize that all religious feelings or forces are not contained in churches, nor does church membership always signify religious feeling and force.

How many of these millions have a vital consciousness of God, which prompts them to some higher thought and conduct? Is not that the real question?

If many have it, what are the evidences of it? The ecclesiastical expression of it may not be satisfactory to the statistician, but is the vital expression of it satisfactory? Are mercy, justice, righteousness, charity, sympathy, creeping to a higher level in our land? I am convinced that they are. Christianity has been a leaven and its unknights champions who have absorbed its spirit have been given a vision of its goal and purpose. Time fails to try to convince you that this is the case. I wish only to cite one instance. I am convinced that those who guide the industrial interests of our land are slowly but surely becoming conscious of their responsibility for the human problem involved in industry. I see other evidences that the things for which religious forces have striven are being championed by the unmeasured forces that have their origin in the hearts of countless who are not numbered in the churches.

You must not accuse me of this disloyalty to a principle to which I have given my life's efforts, the value of organized Christianity, when I affirm that the unchurched are not without some justification for their aloofness when they contemplate the churches. Of course, there are countless thousands sunk into inertia, immovable and anchored in a meagre existence, until they become incapable of action, irresponsible to every appeal, whether of city, nation or church. But others are church-shy. The Church is not always delicate. The unchurched need more sympathetic understanding and less rebuking or condescension. I could never endure a certain type of religious canvass that has so often taken place in towns. A canvasser, with a bearing of being so respectable that he wouldn't even whistle on Sunday, brings a householder to his door with his pipe in his hand, thus confirming the canvasser's suspicions that between them there is a great gulf fixed and begins to question the householder in a matter of fact and statistical way. The householder, feeling that the Day of Judgment is enough without inquisition, with embarrassed and sometimes indignant restraint, detaches from his mental content a few passable statements that conform to the rulings on the canvasser's board. Such a method implies some objectionable superiority on the part of the inquirer and a right to intrude by reason of that superiority. It is such a poor

A New World

"Yet once more I shake not the earth only, but also heaven. And this word, yet once more signifyeth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." The universe seems to have been shaken to its foundations. Dr. Orchard, in his, *The Outlook for Religion** has made an attempt, for the most part fearless and profound, to distinguish between the things which man has made to thwart God's purpose for His world and the fact of God Who is Love Incarnate in the Person of His Son that He might redeem the world to live, unshaken, free, eternal.

Nothing yet has been really shaken. Men who had thought the world could

approach to the unchurched.

I have a suspicion that in the Middle West such of the unchurched as are not claimed by worldliness are untouched by organized religion because religious forces as a whole have not that delicacy of touch, that painstaking persuasiveness of approach, by which the unchurched may be attracted. Taken in all, the methods of religious endeavor are too rigid or too exacting. The Middle West is strenuous and vigorous to be sure. But the spiritual or religious element in man is somewhat reserved, or timid, or diffident. Church-shy people are numerous because they sometimes lack faith in the sufficiency of their quantum of religion to justify their adherence to an elaborate doctrine, a strict discipline and a too pronounced profession.

Not only have the ecclesiastical tests been too inflexibly applied, but certain mannerisms have been cultivated, such as a tendency to use the words brother and sister; certain presumptions have been created, as for example the expectation that the converted and religious will surely condemn certain amusements; an aloofness of air has been emphasized, as if the converted tolerated some inferior things which he could not approve. All of which has repelled the normal man. Too much has been expected and the unchurched have a suspicion that life would lose a certain vital "tang" and would assume more or less irksome pretenses if one carried religion too far.

Then again the Middle West has been the happy hunting ground of the revivalist, who, too often, after normal feelings return, has left his hearers filled with a mental residuum which partakes largely of the nature of the trail which they hit.

The temper of the Middle West is pragmatic, practical and human. We have no leisure for speculations or for theories. We have no strictly leisure class such as the rich of the East, the traditionally unhurried of the South, or the comfortably replete of the slopes of the Pacific. We have few who say, "Heaven has a splendid reputation, but when I finish my fight I am off to California." The gold coast of Cambridge and the gold coast of the Pacific are equally remote from our ambitions.

Consequently religion in the Middle West is of a distinct type. It is not an intellectual exercise in the Unitarian sense, nor is it a mirage in the Christian Science sense. It is more practical and savors of the soil. Sometimes, as in Methodism, it is plain, rigid and austere, but it deals with practical things such as dancing. With the Roman Catholics it is a sure way to get somewhere, as sure as the trolley line, and you must not talk to the motorman.

The Middle West wants religion in the living man, not in theological systems. Recently I saw in the Smithsonian Institute in Washington a case filled with jars and tubes and other glass receptacles each containing some gas or liquid or powder. The sum total of these chemical constituents was the equivalent of the physical structure and organs of the average man. It was impressive. Here was a man reduced to lowest terms. Here were oxygen and hydrogen, and all the rest, the basic constituents of a man, all arranged, systematized and labeled. But no passing girl, however susceptible and sensitive to the presence of a man, cast any bewitching glance at that case. No elderly woman shed any tear over the lamentable condition of this dismembered being. No, for he was merely a chemical system.

(To be continued)

live without God have been stirred to try to construct a God for themselves, but neither they, nor those who have not yet taken God into account, nor we who stand in high places in the Church, have been shaken to our knees before the vision of the Cross, the only way for man to completeness and peace and freedom. We have not seen yet "that on the Cross was revealed not some part of God, but the fullness of His power and wisdom." We have vague hopes that, after the war, things will be somehow different; that force can be used to create and keep peace, though the hearts of men and nations are not filled with any active principle of peace. Peace is not mere passivity, but the manifestation of the active power of mutual Love. Some of us hope that capital and labor will be a little kinder to each other. Capital and labor do not think so. Each is

preparing itself for a mighty struggle to subdue the other, as soon as the claims of the patriotism which is, in essence, only an effort to restore conditions as they were before the war, can be disregarded. The privileged are still hoping to retain the law that "the less necessary you are to society the better you are rewarded." The nations and business are planning a fiercer, more thorough commercial competition than ever. Germany plans to master the world, and the allies to preserve its freedom. If it is to be a war to the bitter end, who that knows the nature of men and of nations can doubt that the defeated side will store up all its strength till it is able to enter on another world struggle to reverse the result?

Dr. Orchard says: "Every one will recognize that the easy optimism which characterized a good deal of late nineteenth-century thought was dangerous and has betrayed us." Does every one, do many, recognize that? Has the Church been shaken out of the easy optimism which is only euphemistic for self satisfaction and indifference to the things of God? If the Church has no deeper, more permanent message than the prosecution of the war, wherein is it necessary? The State does that. It is true that "if anything like a great religious revival was to sweep the country," (Dr. Orchard's vision hardly extends beyond the traditional English limitations), "it might most seriously interfere with the national prosecution of the war." And if it is true, which is right, religion or war? Is it true that "spiritual forces do not really count"? That "it might be admitted that there is a great stirring of concern in all the Churches, plenty of self-criticism and endless conferences; but actual adventure, and the power to get any sort of united action on anything that really affects the needs of the people are noticeably wanting"? Is it true that "there is no popular demand for (Christian) unity; no sign of one of those great movements of will and power which sweep officialdom and prejudice aside and are able to effect great changes at great speed"? That "if this instinct had showed itself strongly, and conferences of Christian leaders had been demanded by the rank and file, we should probably have been led to find a Christian ending for the war, and thus have discovered a way to unity that nothing would have closed?"

Whether one agrees with Dr. Orchard or not, his book is very well worth studying as a clear analysis of the problems which the war is forcing on thoughtful people.

*Orchard, Rev. W. E., D. D.: *The Outlook for Religion*. Funk and Wagnalls Company, New York and London.

ROBERT H. GARDNER.

Clergyman Walks Fourteen Miles to Hold a Service

The Rev. P. B. Peabody of Blue Rapids, Kansas, who also has charge of the parish at Marysville, walked a distance of fourteen miles to the latter place on Sunday afternoon, April 28th, to give to his little flock of faithful members an evening service. The roads were almost impassable by automobile and as there are no trains running on Sundays, he made the trip on foot. "Such devotion as this and by as capable a man as Mr. Peabody," writes Dr. F. W. Clark, secretary of the parish at Marysville, "should bring more people out to his most excellent services."

Principles of Religion at Stake

The Rt. Rev. Dr. Frank A. McElwain, Bishop of Minnesota, in a recent address, said:

"The principles of our Holy Religion are at stake in this war."

The Brotherhood of St. Andrew stands for the simplest facts of discipleship. It emphasizes that which every disciple is bound to do, to go out as did St. Andrew, who first found his own brother and brought him to Jesus.

They who push the cause of Christ in the diocese make a distinct contribution to the cause of freedom.

Unless there lies the consciousness of spiritual strength back of our national determination to win the war, we shall have the persistence to see it through.

It is unthinkable that we should not win the war, but if the unthinkable should happen, there can be no other reason than that God found the instrument unworthy and cast it aside."

A REMARKABLE MOVEMENT IN THE RIGHT DIRECTION

The Woman's Auxiliary Adopt an Advent Campaign Along the Lines of Developing Spiritual Power in the Women of America

The Woman's Auxiliary to the Board of Missions has undertaken what we believe may be a very large contribution to the life of the Church and through the Church to the nation. We are to make an "Advent call" by means of a "campaign", but different in many ways from those with which we are so familiar. Those campaigns have asked for things, this is to ask for spiritual power, to ask, in St. Paul's expression, "not your, but you."

Christians believe that spiritual power is the greatest force in the world. They follow a Master who said of His miracles "Greater things than these shall ye do." The time has come when this power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission and whose members are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in her members. But beyond her own borders she can and should lead in developing the spiritual resources of America. Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power. Their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

During the first week of Advent (December 1-8, 1918), women will go from house to house to the women of the Church, reminding them of this greatest gift, spiritual power, and asking them to pledge themselves to do one or more of the following things:

For Today—Pray

For victory

For our men

For our allies

For our enemies

For the women at home.

Prayers in preparation,

For righteous peace

For just and true democracy at home

For Christian internationalism

For Church unity

That the Will of God may be done

in all the world.

First.—Daily prayer.

Second.—Prayer for these same ob-

jects at the Holy Communion on certain days.

Third.—To make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

Fourth.—Preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers will suggest praying for those objects.

Each diocese has been asked to appoint a leader for this work and to see that this leader goes to one of the summer conferences for training. In the fall she will undertake the messengers in her diocese. It will also be wise if she has a committee to help her in this work. Every parish will be asked to furnish its quota of messengers. After their training they should be commissioned at a celebration of the Holy Communion for we are desirous of making these visits not as individuals but as representatives of the Church. During the week whenever possible, we hope for daily celebrations and an open church, where all day long at least one woman shall be praying for the messengers. Between now and Advent, leaflets and suggestions will be sent from the Church Missions House.

Both because the undertaking is so large and because we covet the joy of working with others, it is earnestly hoped that it will not be done by the Auxiliary alone, but by Churchwomen whether they belong to the Woman's Auxiliary or not. If we may have that co-operation and the leadership of the clergy and the willingness of the Auxiliary to do a hard thing, we may carry out in a very beautiful and literal way St. Paul's thought and be among those who are truly "rejoicing in hope, patient in tribulation, continuing instant in prayer."

Loving a Child

Loving a child is key
To heaven's mystery.
Loving a child, and giving
It knowledge, this is living.
Loving a child brings pain,
And is life's greatest gain.

Loving a child is knowing
The fierce joy of a sowing
That shall cause mighty reaping.
Loving a child is weeping,
And fearing, too, and praying;
Of this there is no gainsaying.

Loving a child is being
A part of God, and seeing
The world beneath one's hand
Enlarge, expand,
Be different, and grow
To one's thought. Even so.

Loving a child is key
To every mystery;
Loving a child is laughter,
And heartache after—
Heartache—and grief and pain;
But always joy again.

—Mary Caroline Davies.

OUR CHILDREN'S CORNER

FAIRIES OF TULIPLAND

Some people say they do not believe in fairies. That is all very sad, because they miss much, and fairies never come to people who do not believe in them. Fairies do many beautiful things in the world, and I will tell you of one thing they have done in my garden this spring. No one but the fairies could have done it. Last fall I planted a great many tulip bulbs, as we call them. They seemed brown and dry and all looked alike. Now, although you could not see them, I knew there was a fairy in every bulb, and now I have proved it, as many people who have been in the garden will testify.

Last fall the fairies were fast asleep, but when the warm sun came and crept down into the earth the fairy in the tulips said, "Push up!" The white leaves which were in the center of the tulip heard her and began to push up through the soft ground and peeped out at the top. Then they gradually turned green as they came

into the light of the sun. "Push up!" said the fairy again, and now a white thin stalk started on its way. Soon, between the green leaves, this stalk pushed out and it, too, turned green. "Now," said the fairy, "is my chance." And soon at the top of the stalk there appeared what most people would say was just a bud. If you had been there with me you would have seen these buds grow larger and larger. I waited day after day and watched how the fairies would be dressed. And very carefully, for I felt sure that this must be the fair home, and wondered. Then I looked out of my window one morning and, lo! the fairies were all there, thousands of them. Such beautiful fairies and such wonderful dresses; yellow, and purple, lavender and white; some with dresses striped red and white, others had on glorious red, deep and shining. So now I am glad that when I planted them so many months ago I believed the fairies were there, for had I not so believed the pleasure of this wonderful sight would not have been given me.

THE CONVENTION SEASON

Albany, Alabama, Arkansas, Indianapolis, Newark and Ohio Gatherings

Albany

The fiftieth Annual Convention of the Diocese of Albany assembled in the guild house of the Cathedral of All Saints, Albany, on the evening of Tuesday, May 7th—the first time a spring convention has been held in the diocese. There were two celebrations of the Holy Eucharist on the morning of Wednesday, at 7:30 and 10 o'clock.

As soon as the convention was organized, the Bishop delivered his annual address on Church Unity.

The first action of the convention was the adoption of the following resolution, reported by the Committee on the State of the Church:

Resolved, That the convention of the Diocese of Albany, here duly convened, place itself on record as giving its unqualified support and approval to the national government and the President of the United States, in requisitioning such power and talents as God has so richly given to this nation and people, to secure by force of arms a final victory over those evil and sinister forces which threaten democracy and Christianity alike. And furthermore, that this convention, through its representatives and delegates, pledge "in the faith once and for all delivered to the saints", the continued loyalty and support of those whom it represents, to the further prosecution of this war until such time as a lasting and Christian peace may be assured, and that it does this in the conscious realization of the personal sacrifices of life and love which such an ideal involves.

The annual elections resulted as follows:

The Standing Committee—The Rev. James Caird, Troy, president; the Rev. Charles M. Nickerson, D. D., Lansingburgh, secretary; Rev. James Caird, Rev. Charles Nickerson, D. D., Rev. Henry R. Freeman, D. D., Rev. Edward T. Carroll, D. D., Hobart W. Thompson, Elias P. Mann, Robert C. Pruyn, Samuel B. Coffin.

The Board of Missions—Rt. Rev. Richard Henry Nelson, D. D., president; Rev. John N. Marvin, Albany, secretary; DeLancey M. Ellis, Albany, treasurer; Rev. Charles C. Harriman, Rev. Charles M. Nickerson, D. D., Rev. George C. Dickinson, Rev. D. Charles White, Rev. B. W. R. Taylor, D. D., Robert Selden, M. D., Frank E. Norton, Lee D. Van Woert, Levi Hasbrouck, Henry S. Darby.

Deputies to the Provincial Synod—The Rev. Roeliff H. Brooks, the Rev. Oliver S. Newell, the Rev. B. W. R. Taylor, D. D., the Rev. William J. Hamilton, Mr. Albert T. E. Cluett, Mr. Levi Hasbrouck, Mr. Russell M. Johnston, Mr. William G. Rice.

The convention's time was largely taken up with many financial reports not of general interest.

Resolutions were adopted commending St. Faith's School, Saratoga Springs, "for recognition by the Province of New York and New Jersey as an approved Church secondary school for girls", also approving the plan adopted by the synod of the Province for providing scholarships at St. Stephen's College, Annandale-on-the-Hudson, for sons of the clergy, and for others, not sons of clergy, seeking entrance on the ministry of the Church; appointing a committee to consult with other dioceses in the State in regard to amendments to the state law, which should provide for more freedom in the matter of meetings of vestries; amending the canons so that the Bishop may appoint clergy or lay members for the Provincial Synod, in the event that elected deputies find it impossible to attend.

The committee appointed at the convention of November, 1916, to consider the question of the erection of a Diocese of Ogdensburg, reported that such action would not be advisable at present, and was continued for further consideration of the subject.

The convention was not quite so large as usual, partly because of the new date of meeting and partly because the nearness of Ascension Day prevented the attendance of some clergy.

Alabama

The Council of the Diocese of Alabama was held in Huntsville, May 8-10.

A conference of the clergy preceded the regular sessions of the Council, with a fair attendance, and an atmosphere of serious thoughtfulness pervaded all discussions. Bishop Beck-

with called the attention of the clergy to the changed conditions in the diocese brought about by the war, and asked for more consecrated effort on the part of both clergy and laity.

The council met in the Church of the Nativity, the opening service being the Holy Eucharist, with the Bishop officiating as celebrant. The Rev. Gardner C. Tucker, Rector of St. John's Church, Mobile, preached the sermon from Philippians iii:13-14. It was a strong argument on the Church's position as the American National Church, and an appeal for unity and patriotism.

The officers and committees of the past year were in the main re-elected. The Bishop's address, on the afternoon of the first day, was a masterful plea for unity of action and a vision of the Church's mission. He asked that the council arrange for the election of a Coadjutor and for support of the Diocesan News as the organ of the diocese. These requests were met by the appointment of committees, who reported favorably on them.

The high water mark of the council was reached on the evening of the second day, when the lay delegates, who had formed a "Layman's Association for the Increase of Mission Work in the Diocese", guaranteed an increase of 50 per cent in the mission pledges for the coming year. Following this action, the Mission Board met and increased the salaries of the missionaries now in the field 15 per cent, and took into consideration the placing of new missionaries.

A great deal of forward work was entered into. The Red Cross drive for \$100,000,000 was endorsed, and the clergy were asked to take an active part in this campaign.

Arkansas

The forty-sixth Annual Council of the Diocese of Arkansas was held in the beautiful new church at Batesville, May 8-10. Owing to the pressure of war work and the abridged train service, the attendance was not as is usually the case.

In his address, the Bishop gave an interesting account of the Church's activities at Camp Pike. The Church is certainly giving a creditable account of herself there. Of the Arkansas clergy at work there, the Rev. Dr. Verne Stover, chaplain of the Y. M. C. A. Base Hospital, is most capable and beloved, and is allowed every priestly privilege he desires. The Rev. Charles F. Collins, volunteer chaplain, supported by the Church War Fund, is much resorted to by soldiers of every creed and of no creed. The Ven. Daniel E. Johnson, Y. M. C. A. worker among the Colored soldiers, is said to be the finest worker among the Negroes.

Over half of the Red Cross nurses are Church women, and most of them are members of St. Barnabas' Guild for Nurses.

The need of two or three "huts" for the effective and uninterrupted work of the Church was stressed.

No change was made in the personnel of the Standing Committee, except to elect the Rev. C. C. Burke to fill the vacancy caused by the resignation of the Rev. M. W. Lockhart, who has become an army chaplain. The Rev. H. A. Stowell is still president of that committee, and Mr. Richard B. Bancroft of Hot Springs was re-elected secretary.

The members of the Diocesan Mission Board are the Revs. R. J. Templeton, Lyman Wheaton and Robert W. Emerson; Messrs. Z. B. Curtis, J. S. Speed and Walter G. Hall.

Delegates to the Provincial Synod are: The Revs. H. A. Stowell, R. J. Templeton, C. C. Burke, R. W. Emerson and John Saunders; Messrs. M. M. Hankins, J. W. Ferrill, Thomas Gregg, R. E. Wait and Carl Shibley.

Mr. E. P. Matches was elected chancellor. All other Diocesan officers are the same as last year.

Thursday morning the Council was addressed by the Rev. Dr. Charles Pardee of the American Church Building Fund. Thursday night a missionary meeting was held, at which three strong addresses were made. The Suffragan Bishop gave an account of his work during the year. The Rev. E. P. Mabley gave his report as warden of the Helen Dunlap School for Mountain Girls at Winslow. This school, which has no endowment, and is dependent upon voluntary gifts, is experiencing the most prosperous year in its history. The Rev. Charles F. Collins gave an inspiring account of his work at Camp Pike.

Socially, the stay of the delegates was made enjoyable by a reception Wednesday night at the home of Mr. and Mrs. J. W. Ferrill. Thursday morning the delegates were given a breakfast at the home of Dr. W. B. Lawrence, and Thursday night all the delegates were guests at a fish fry given on the banks of the beautiful White River.

THE WOMAN'S AUXILIARY

The Diocesan Council of the Woman's Auxiliary was held synchronously with the Diocesan Council. The reports of the various branches represented were the best ever made, and the United Offering Fund received larger contributions than during any previous year. Mrs. J. B. Pillow was elected president and Mrs. H. A. Stowell of Pine Bluff, secretary. Miss Alberta Weaver of Batesville was chosen as junior directress, and Mrs. C. A. Linaker of Pine Bluff was made directress of the Little Helpers.

Mrs. Walter G. Hall, who is a sister of Bishop Root, gave an interesting address on China. A very forceful paper, entitled, "Shall We Neglect Church Work for the Red Cross?" of which Bishop Winchester's wife is the author, was read to the Auxiliary by the Rev. R. W. Emerson.

Mrs. C. A. Linaker gave two remarkable illustrations of how to teach the Christian Nurture Course to children of the kindergarten.

Indianapolis

THE WOMAN'S AUXILIARY

The Annual Meeting of the Woman's Auxiliary was held at All Saint's Cathedral, Indianapolis, Tuesday, May 14. The Diocese was unusually fortunate in having the presence of Rt. Rev. C. E. Woodcock, D. D., as preacher, both for the Auxiliary and the Council. Bishop Francis was unable to return from France, where he is Chaplain of Base Hospital No. 32, an Indianapolis organization, and his absence was an occasion of great regret. Bishop Woodcock took as his text the familiar ones, "Seek ye the Kingdom of God and His righteousness," and "Go ye into all the world and preach the Gospel." From such a rare combination he preached a Missionary sermon of wonderful breadth and power. The Auxiliary was largely attended and convened at the close of the celebration of the Holy Communion with the President, Mrs. E. G. Peck, in the chair and Mrs. S. E. Perkins acting as Corresponding Secretary. Reports were presented from the various organizations in the Diocese. Rev. J. D. Stanley, as President of the Standing Committee, voiced the customary welcome. Bishop Woodcock made a most happy impromptu speech and was followed by the annual report of the President. The election of officers for the ensuing year resulted in the choice of President, Mrs. Frank Lewis; first vice-president, Mrs. O. L. Watkins; second-vice President, Mrs. James F. T. Sargent; Treasurer, Miss Sarah Niblack; Recording Secretary, Mrs. S. E. Perkins; Corresponding Secretary, Mrs. Lew Wallace. The Executive Board is composed of Mrs. C. B. Phelps, Mrs. C. D. Trowbridge, Mrs. F. Burton, Mrs. Samuel Davis, Mrs. T. A. Stuart, Mrs. L. S. Briggs and Miss Lila Jewett.

THE ANNUAL COUNCIL

The Eighty-first Annual Council began with evening prayers at the Cathedral. Twenty-one clergymen were in the Chancel. The service was read by Rev. W. C. Otte and Rev. D. E. S. Perry, D. D., and the lessons by Rev. Henry Harris and Rev. M. M. Day. Bishop Woodcock preached a most illuminating sermon for the times from the text, "Thou shalt love thy neighbor as thyself." With remarkable insight he discussed the phases of the European war and applied its lessons to modern conditions. The Council organized by electing Rev. James D. Stanley of Christ Church as President, Mr. W. W. Hammond as Secretary and Rev. Horace W. Wood as Assistant Secretary. The main business of the Council, Wednesday May 15th, was the final ratification of the New Constitution and Canons, adopted at the session of 1917. Rev. Dr. Lewis Brown presented the report. The main changes provide for the meeting of the Council hereafter in January and the substitution of the word "Congregation" for "Mission," wherever it occurs in the law of the Diocese. Interesting reports followed from the various committees. The election resulted as follows: Standing Committee, Rev. Messrs. Stanley, Brown and Burrows; Messrs. Howland, Sullivan and Hatt; Board of Missions, Rev. Messrs. Stanley, Sulger, White, Mallett, Plummer and Comfort; Messrs. Peck, J. F. Sar-

gent, Morar, Pratt and Rose; Deputies to the Provincial Synod, Rev. Messrs. Wood, Barrows, Plummer and Sulger; Messrs. Sullivan, Rupe, Talbott and Nutchel; Treasurer, Mr. H. W. Buttolph; Registrar, Rev. H. W. Wood; Librarian, Rev. E. Bradley; Trustees, Messrs. Jones, Bigelow, Buttolph, Sullivan and Pratt. Bishop Francis sent his annual address from France and it impressed the Council so deeply because of its rare comprehensiveness touching the present crisis at home and abroad that it was ordered printed for immediate distribution. The Secretary was directed to send a cablegram of affection and sympathy to the Bishop and Messrs. Howland and Sullivan were appointed to voice the sentiment of the Council to be spread upon the minutes. After putting upon record an appreciation of the work of the Standing Committee and especially that of the President, Rev. James D. Stanley, the Council adjourned.

The annual dinner was held in Knickerbocker Home Wednesday evening. Rev. Lewis Brown, Ph. D., acted as Toastmaster and Dean White made the invocation. Toasts were responded to by Mrs. E. G. Peck, President of the Board of Directors, Mrs. Teegarden, Matron and Rev. G. G. Burbanck. The attendance was representative and enthusiastic. The institution has had a most successful year and is now turning away applicants for room and board. The outlook was never brighter than today. An inspection of the building followed the dinner.

Ohio

The One Hundred and First Annual Convention of the Diocese of Ohio met in Trinity Cathedral, Cleveland, on May 14-15.

Bishop Leonard in his Annual Address said, "The war was entered into and is maintained along the lines of the highest and noblest ideals. The domination of cruelty and frightfulness is to be resisted at all costs. This Church utters no uncertain sound. She stands as a patriotic sustainer of our flag. I deprecate and resent any suggestion that the Christian Church is failing in her endeavors. I am impressed and inspired by the fine patriotic utterances and deeds of clergy and laity."

The Convention adopted the following resolution:

"Whereas the Senate and Representatives of the United States in Congress assembled have passed a resolution favoring an amendment to the Constitution of the United States, prohibiting the manufacture and sale of intoxicating liquors as beverages,

"And, Whereas large quantities of grain are consumed in the manufacture of intoxicating beverages, which are needed to feed our soldiers and allies, therefore be it

"Resolved; That we the clergy and lay delegates of the Diocese of Ohio in Convention assembled do hereby declare that in our opinion this amendment should be adopted and should receive the support of the Church.

"Further be it Resolved, That we advocate the revocation of the charter of the German-American Alliance as unanimously recommended by the Judiciary Committee of Congress and now before the Senate of the United States."

The Reverend Gerard F. Patterson, East 105th and Marlowe avenue, Cleveland, was elected secretary of the Convention in the place of the Reverend George P. Atwater, who resigned after fifteen years of continuous service.

The following men were elected as delegates to the Provincial Synod of the Fifth Province which will meet at Gambier, Ohio:

Rev. Robert S. Chalmers, Rev. L. P. McDonald, D. D., Rev. E. G. Mapes, Rev. J. R. Stalker, Judge U. L. Marvin, Robert L. West, Dr. W. C. Cross, Theodore E. Smith.

The Convention adopted the form of parochial report blank set forth by the General Convention and also changed the fiscal year to correspond with the calendar year. January, 1st to December 31st.

The Committee of the Church Pension Fund reported that less than three-tenths of one per cent of the premiums on the clergy of the diocese were in arrears. This is a most gratifying result, considering that this is the first year of the operation of the Pension Fund system.

Newark

The Newark Diocesan Convention met May 14-15 at Trinity Cathedral, Newark. In his address, Bishop Lines read a long list of names of young

men of the Diocese who had lost their lives in the army; as also a list of the Officers of the Diocese and the Parishes who had died within the year. The support of the Government in every possible way was presented as a religious duty; the spiritual side of the conflict and the events of the year were also presented; an earnest appeal was made for the increase of salaries of the clergy, the necessity of accepting changes in the methods of Church Teaching and work under the new conditions, and a new attitude towards other churches was presented and the need of a greater use of laymen was emphasized. The chief events in the Diocese during the year, the establishment of the James Varber Trust, yielding \$15,000.00 annually for the Diocese, and the taking of Trinity Church, Newark, as the Cathedral Church, were referred to. Out of regard of the needs of the Government, large building operations had been suspended, while many projects had been set forward. The former officers and delegates to the Provincial Synod were almost without exception re-elected.

A new canon on Religious Education, giving the Board a larger field and better position was adopted. The Board is made up of the two Bishops, the four Archdeacons, eight persons appointed by the Bishop, eight persons elected by the Convention and the Board given authority to add five more. The Annual Budget of the Diocese was adopted with additions for Education and Diocesan Missions at \$38,500.00 or about nine percent of the current expenses of the parishes.

A new canon was passed requiring the consent of the Convention or Finance Committee for the collection of money in the Diocese with the expectation that all property acquired by the Commissions or Institutions in the Diocese will be guarded from mortgage of alienation in the same way as parish churches.

Bishop Stearly's address presented the work of the Diocesan War Service Commission, especially in Camps Dix and Merritt, where many of the clergy have been serving terms of three months each with leave of absence from their parishes. The Diocesan Commission has raised about \$50,000.00 for such work. His address also gave a summary of the Diocesan Missionary and Church Extension activities.

They Pledge Allegiance to the Flag and Cross

Mr. S. A. Clefton, superintendent of St. Mary's Church School, St. Paul, Minn., has introduced a new and effective piece of ceremonial into the school. At the close of the lesson, the school stands, the national flag is carried to the front of the altar, and everybody salutes and repeats:

I pledge allegiance to my flag, to the Republic for which it stands,

One Nation indivisible, with liberty and justice for all.

Then the first verse of "My Country, 'tis of Thee" is sung.

This done, the crucifer places the processional cross to the front of the altar, and the school repeats together:

I pledge allegiance to the Cross, and to the Saviour for Whom it stands, Who lived and died that this might be a better world for me and all mankind.

The first verse of Hymn 359 follows:

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

A Friend of the Lepers

In an extended account of the Cabras Leper Colony, the Porto Rico Progress says the lepers "speak loyally of friends, above all of one friend, the Episcopal Minister of San Juan, Rev. Harvey P. Walters. Mention his name at Cabras and you will hear a sort of litany that runs thus:—Que bueno es! Bendito sea! Kue buen hombre! And whether you know Spanish or not that will tell you that it is heartfelt love and gratitude. Mr. Walters is the one regular visitor the island knows outside of the Sanitation Department. He goes there twice a month and he does not go empty handed to preach. There is a society already formed among the lepers, an organization with a long dignified name—the Benevolent Recreational and Lucrative Society of Cabras. Officers are elected and meetings held. Just what the lucrative ends are it would be hard to say, but if it allows pleasant play to the imagination of hopeless sufferers it can justify any name in the world."