

The Witness

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

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WORK OF THE BROTHERHOOD

A Brotherhood week-end was observed in the Diocese of Central New York recently, under the direction of Mr. Frank H. Pyke of Syracuse, member of the Brotherhood Council for Central New York. Mr. G. H. Randall, the Executive Secretary of the Brotherhood, came for a series of helpful meetings.

A reception and general meeting was held in the Lockwood Memorial Hall of St. Paul's, in Syracuse. Mr. Randall was one of the speakers at the dinner of Trinity Men's Club on Monday. On Tuesday night, in the parish house of Grace Church, Cortland, a dinner was given, followed by one of the best and largest group meetings of the week, some forty men being present from Cortland, Syracuse, Ithaca and other cities. Bishop Fiske came from Syracuse for the occasion, and addresses were also made by Mr. Randall and Mr. Pyke.

On Sunday a Brotherhood corporate communion was celebrated at Trinity Church, Syracuse, and Mr. Randall made addresses on the Brotherhood's war work, in Grace Church, Syracuse, in the morning, and All Saints' at night, with Mr. Pyke forming a chapter at the latter church.

On Sunday afternoon addresses on the war work were made by Mr. Randall in the chapel of Auburn prison, and at St. Peter's Church, Auburn.

LONG ISLAND

Some time ago the national organization sent field secretaries here, and new groups were organized and set to work. Many rectors will gladly testify to the efficient work done by these groups, especially in building up the attendance at the afternoon or evening service. One group increased the attendance at an afternoon service, within four weeks, from 65 to 429. Another group, during Advent, held an evening service campaign, and, without a rector, managed to fill the church. There are two divisions of war work that we have endeavored to assist, namely, a parish corporate communion and Correspondence Club. We urge that on the third Sunday of each month, at the early celebration,

St. Stephen's College

The 58th commencement of St. Stephen's College will be held June 2nd to 5th. The usual commencement festivities will be curtailed, owing to war conditions, but there will be quiet reunions and gatherings of alumni and former students and friends. On Sunday, June 2, the sermon at the morning service will be preached by the Rev. Lawrence T. Cole, D. D., Rector of Trinity School, New York, a former warden of the college. The baccalaureate service and sermon will be at 5 p. m. on that day. The preacher will be the Rev. Dickinson S. Miller, Ph. D., Professor of Christian Apologetics at the General Theological Seminary.

On Tuesday, at 6:30 p. m., there will be a memorial service for the late Rev. George Bailey Hopson, D. D., Professor of Latin in the college for over fifty years.

On Wednesday, June 5th, the commencement exercises will be held at 11 a. m., in the chapel. The alumni celebration of the Holy Communion will be held at 7:30 a. m. on that day. Luncheon will be served to visitors at 1 p. m.

A Community Testimonial

special intercessions be offered for the enlisted men. To this service all the families of the soldiers and sailors are to be especially invited. In the camps, special efforts are made to have the enlisted men come out on this Sunday.

There are two secretaries at work at two camps: Joseph Calhoun at Camp Wadsworth and George R. Moss at Camp Upton. In the case of Camp Wadsworth, there are so many chaplains, and therefore so many individual camp services, that it has been impossible for the Brotherhood secretary to begin to take part and assist in them. Consequently he has devoted the greater part of his time around the activities of the parish in Spartansburg, which has a large congregation of soldiers each Sunday. He has made himself known to these men, has encouraged their church-going, through them has brought others to the services, and has built them up wonderfully.

Camp Upton, on the other hand, because of rapid changes, has given little show of statistical results. The big work of Mr. Morse has been to show a guiding influence and to lay the foundations for Christian work among the men. How highly Mr. Morse's work is held appears in the repeated offers of the Y. M. C. A. to put him in their transport service.

At the meeting of the Albany Diocesan Assembly, Brotherhood of St. Andrew, held recently in St. George's Parish House, Schenectady, N. Y., Geo. H. Randall, Secretary of the National Brotherhood, was the chief speaker. Delegates were present from a number of cities, including Albany and Troy. President Harvey Rextrow presided. Mr. Randall described the war work being done by the Brotherhood under the oversight of the Church War Commission, and Sydney T. Jones told of the work Brotherhood men are doing in the missionary plan for the every member canvass. The Rev. Dr. Taylor, Rector of St. George's welcomed the assembly. The meeting was one of the largest and best held in recent years.

public speaker in behalf of the various war movements in the community. Racial, religious, political and municipal lines were obliterated in the general desire of the people to do him honor. Several hundred people gathered in the Y. M. C. A. Auditorium in response to a call of a citizens' committee, composed of the mayor of the city, a judge of the County Court, a Roman priest and representatives of the Knights of Columbus, a Methodist pastor, the Rector of St. James' Church, the senior warden of his own parish and leaders of the Red Cross campaign.

There were eloquent speeches, appropriate music and three fine gifts, betokening the love and affection of his fellow citizens: a fine cane, inscribed with the appreciation of a multitude of neighbors; a beautiful candelabra, from the local council of the Knights of Columbus, for whom he had rendered valiant service in their war fund drive, and a generous bag of gold pieces.

This remarkable tribute had its inception among Roman Catholics, who went more than half way in the exercise of the true catholic spirit of unity and love, the majority of the committee, the chairman of the meeting, the principal speakers and at least half of the people present being of that faith.

A country home for convalescents will be opened this month on a 20-acre farm near St. Louis, under the auspices of the Diocese of Missouri. First only women will be accommodated, but later it is planned to care men and children also. In the event that the home should be needed for convalescent soldiers, it will be set up for that purpose.

The Bible from Different Viewpoints

The Rev. Edward Henry Eckel, Rector of St. Andrew's Church, Dallas, Texas, gave the observance of Whitsuntide in that parish an unusual character by two occasions in honor of the Bible. On Whitsunday itself, after Evensong in the church, a large number of people repaired to the auditorium of the parish house, where Mr. Eckel delivered a lecture on "The Superiority of the Bible to Other Sacred Books", and incidentally the pre-eminence of Christ to the founders of the ethnic religions of the East, after which he exhibited about fifty volumes of Bibles and Bible apparatus from his private library, some of which he explained before giving the people an opportunity to swarm around the exhibition tables and examine the books for themselves. A Latin Vulgate of 1489, with hand illuminated capitals in color, was the object of chief interest.

On the following Wednesday evening the exhibition was repeated, after a series of addresses as follows: "The Bible and Judaism", by Rabbi George Fox, liberal Jew, and Rabbi Charles Blumenthal, orthodox Jew; "The Bible and the Roman Catholic Church", by the Rev. Robert M. Nolan, Rector of St. Patrick's Church; "The Bible and Protestantism", by Dr. W. W. Barnes, Professor of Church History in the Fort Worth Baptist Theological Seminary, speaking in place of Dr. L. R. Scarborough, president of the seminary, whose duties at the seminary obliged him to forego the delivery of an address prepared for the occasion; "The Bible and the Anglican Church", by the Rev. E. H. Eckel. Rabbi Fox also contributed some four or five books for exhibition, and Rabbi Blumenthal exhibited and explained the use of phylacteries and a ram's horn. There was a large mixed audience and a most amicable and edifying discussion of the Bible from the several viewpoints represented by the speakers.

Mr. Eckel has arranged for a week's exhibition of some of the chief books of the display in a prominent store window.

Death of Pastor Wagner

Pastor Charles W. Wagner, author of the widely-known book, "The Simple Life", died last week at his home in Paris, France. He was 67 years old. Pastor Wagner was leader of the French Liberal Protestant movement in France—the "new theology" in a French setting, discarding all the historical dogmas, but claiming to retain the essence of Christianity. Pastor Wagner described himself as "a piously heretical spirit". He was born in the department of the Meurthe, annexed by Germany in 1871. After graduating at the Sorbonne and studying at Strassburg and Goettingen, he became assistant to a Lutheran pastor in the Vosges region. In 1885 he opened a Sunday school in Paris, giving lectures evenings. Out of this grew his chapel in the Boulevard Beaumarchais, where for years he preached to large audiences. He visited the United States in 1904, and lectured in the principal cities of this country.

The President Presents a Flag

A large, magnificent silk flag, the gift of President Wilson, has been presented to Boy Scout Troop, No. 76, of Christ Church, St. Paul, Minn., for having sold \$1,805,000 worth of the Third Liberty Bonds, the largest amount disposed of by any troop in the country. The Rev. Walter S. Howard, the Rector of the parish, is the scout master. He is greatly beloved by the members of his troop, and is carrying on a remarkable work among the boys connected with the parish and in the down town district in which the church is located.

THE CONVENTION SEASON

New Jersey

The 147th Convention in the 134th year of the Church in the Diocese of Church, Asbury Park, on Tuesday and Wednesday, May 14th and 15th. New Jersey occurred in Trinity. It was a notable Convention in large attendance and quick dispatch of business. Bishop Matthews officiated at services and presided at business sessions throughout.

One successful feature was a joint session of the Convention, the Woman's Auxiliary, and the Girl's Friendly Society. Another was a Missionary Pageant enacted by people of Trinity Parish, Princeton. Elections resulted in only minor changes, and appointments continued chiefly the existing committees and trustees.

The Bishop's Annual Address dealt comprehensively with local interests of the diocese.

All trust funds of which there are many in the diocese were reported in good condition.

In the matter of the recent effort at New Brunswick for religious unity, the Convention did not commit itself officially further than a resolution of approval of the Bishop's attitude in the matter.

An effort was made but was defeated to change the time of Convention from May to January.

The Committee on Constitution and Canons co-operating with others to be appointed with them, is charged with the duty of a general revision of the Constitution and Canons.

A budget of expenses was adopted for the year, and appropriations were made for the various General Boards and Commissions. It was decided to make the Missionary Apportionment for the Diocese \$12,000, instead of \$10,500 as last year.

The report of the Committee on the Church Pension Fund was an exhaustive one, revealing some present arrearage, but with promise of the diocese regularly meeting that obligation.

Asheville

The Twenty-fourth annual Convention of the Missionary District of Asheville was held in Trinity Church, Asheville, N. C., on May 15 and 16.

The Rev. Lee Frontis Anthony was ordained to the Priesthood at the opening service of the Convention on Wednesday by the Rt. Rev. Junius Moore Horner, Bishop of the District. The candidate was presented by the Rev. Cyril E. Bentley of Lincolnton. The sermon was preached by the Rev. W. T. Crocker, Rector of the Church of the Epiphany, New York, now in war service. The Bishop was assisted in the celebration of the Holy Communion by the Deans of the two Conventions.

The necessary action, preliminary to the organization of the district into a diocese was taken. The Convention felt that the time had now come for the district to become an independent unit in the Church. As the matter now stands the several parishes and missions will be given an opportunity to show their desire in the project by raising the required amount.

The Auxiliary of the district was addressed by Bishop Knight on Religious Education at the opening service. The Rev. Walter J. Smith presented the cause of Thompson Orphanage, and the Rev. Dr. George W. Lay the cause of St. Mary's School. Addresses along Missionary lines were made by the Rev. F. M. Osborne, Rev. Arthur W. Farnum and the Rev. E. N. Joyner.

The Mission at Blowing Rock was admitted by the Convention as an organized Mission.

Stress was laid upon the necessity for promptness in the Parochial

Clergy in sending in their statistical reports by placing a penalty on those who do not send them in on time.

The Rev. Alfred H. Stubbs was elected Secretary and Treasurer of the District.

The Rev. Walter S. Cain was elected Registrar to fill out the unexpired term of the late Rev. Dr. R. R. Swope.

The Rev. H. Norwood Bowne was elected Dean of the Convocation of Waynesville.

The Rev. Edmund N. Joyner was elected Dean of the Convocation of Morganton.

Delegates to the Provincial Synod: Clerical: J. B. Sill, A. W. Farnum, S. B. Stroup, J. N. Atkins, H. A. Dobbin and W. S. Cain. Lay: F. P. Bacon, M. Schenck, W. M. Redwood, H. D. Miles, H. C. Martin and C. E. Waddell.

Long Island

The forty-ninth Convention opened on Tuesday, the 21st inst., with the celebration of the Holy Communion with the Bishop as celebrant assisted by Canon Paul Swett. At the opening of the business session the Rev. Robert Rogers was re-elected secretary, and the Rev. John E. Gerstenberg his assistant. Mr. George Hewlett was re-elected to be treasurer. Mr. William W. Baldwin reported on the pitiable showing the diocese made in its offering to missions which was emphasized by its splendid response to all war appeals. The diocesan secretary of the Brotherhood of St. Andrew followed with a very interesting account of the Brotherhood work at Camps Wadsworth and Upton, extracts from which may be found in another part of the WITNESS. The remainder of the first morning was consumed in routine business, and nominations, to be acted upon the second day.

The afternoon session opened with Bishop Burgess' address, the main items of which were: notice of the fiftieth anniversary of the setting apart of the diocese from New York with recommendation that it be commemorated by a great offering from all the churches for the Church Charity Foundation; the urging that every parish have a branch of the Woman's Auxiliary; and advice to communicants regarding their letter of transfer. He closed with strong and prophetic words on the changes that must follow the great war, and appealed especially for the Red Cross.

On the second day vacancies in the delegates to the Provincial Synod were filled by the election of the Ven. William Holden and Mr. W. R. Marsh. The Board of Religious Education consists of Rev. Messrs. Garth and Genns, and Messrs. Fuller and Marsh. Dr. J. G. Bacchus and Mr. Augustus Van Wyck were elected to succeed themselves on the standing committee.

The order of the day was first the question of petitioning the Legislature to ratify the National Prohibition amendment. After animated discussion the motion was tabled.

The question of extending the suffrage to women was acted upon favorably. Dr. Bacchus presented a resolution of support to the government in this war. After hearing from the three archdeacons, the Convention was stirred by the woes of Armenia as related by Paul Shimmom.

This Convention was unusually well attended, and handled a large amount of business.

Trinity Church, Morgantown, West Va., has received from Mr. and Mrs. George C. Baker \$500 in Liberty Bonds as a memorial to their daughter, Grace J. Baker, who died March 26, 1918. The income from the fund is to be used for furnishing flowers for the sick of the parish and to beautify the church.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Annunciation B. V. M.

THE COLLECT

We beseech Thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

(Note—It was not possible to print the comments on this feast day previous to its celebration, so they have been held over until the cycle ending with the descent of the Holy Spirit was ended. We hope the message, even now, will not be inopportune.)

Three sacred mysteries are brought before us in this prayer—the mystery of taking flesh, the mystery of suffering and death, the mystery of an unending existence. And in all of them we feel in the background the power and touch of the Holy Ghost, who is to pour His grace into the secret places of our hearts, so that, like the blessed Mother Mary, we may have our share in the joyful and sorrowful mysteries of man's redemption. As the blessed Virgin's flesh became the vesture of the Son of God, so our flesh is, by the operation of the Holy Spirit, to be made into a temple for the Holy Ghost, so that by His purifying presence, Christ's body may make clean our bodies, and His blood our souls. How few of us, comparatively speaking, consciously strive to keep our bodies, our flesh, subservient to the overshadowing, hovering, brooding, life-giving power of the Holy Ghost! Then how many of us think of taking our share in the mystery of the Cross and Passion? St. Paul prayed, you remember, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." Somehow, we, too, must pray this prayer. And only can we pray it when we have been endowed with power from on high. "The shadow of the cross must fall on those whom the Crucified draws near to Himself in life or work," writes Bishop Hall; and St. Paul, writing to St. Timothy, said: "If we suffer, we shall also reign with Him; if we die with Him, we shall also live with Him." Notice the "with." It is only by the power of the Holy Ghost that we can assimilate the mysteries of the Cross and Passion. Every time we worry, every time we rebel, every time we murmur and repine, we lose the grace which helps us, by the medicine of the Cross, to lift up our hearts.

And then there's the mystery of the unending existence to consider, "the glory of the resurrection." It is only joy in the Holy Ghost that can steady us by the open graves of those we love. It is only the spirit of wisdom and understanding that enables a man to say, "I know that my Redeemer liveth."

Let us enter into the strength of the pleading that is wrapped up in the words, "We beseech Thee, O Lord." Let us run after that grace and implore for its impartation as no insistent beggar ever yet begged for alms. To have this grace is to have the ability to remake our soiled and sullen and despondent hearts into clean, happy and enthusiastic temples of the Holy Ghost. And when we have thus entered into the mysteries of that which made St. Mary blessed among women, we shall be moved to see that the angelic message shall be sounded from coast to coast, from shore to shore, from every spot on earth where a man can find a place to dwell.

FOR THE EPISTLE

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.—Isa. vii:10.

"Ask a sign of the Lord." What sign shall He give you? The all-conquering sign of an empty cross! "In hoc signo vinces." At the foundation, as at the summit, of a life there must be placed this sign of triumph. The Christian's burial place should be

marked with a cross—eternal answer to the yawning mouth of a hungry grave. The Christian's life should be marked with a cross—spelling each day the victory which the spirit is to win over the flesh. Anywhere, everywhere, in life should that sign be seen and made and recognized.

"I will not ask, neither will I tempt the Lord," said Ahaz. This is the answer some of us make when God, through the Church, asks us for a sign to set up in the world, where the true God, as revealed in Jesus Christ, is not yet known. It has been the excuse whereby the Occident refuses to give to the Orient that which had its whole beginning and personal fruition in the Orient, namely, the Incarnation, the Death and Passion, the mighty Resurrection, the glorious Ascension of Jesus the Christ. God forgive us for our vain excuses. Dear Mother Church! How like unto the blessed Virgin is she as in her suffering she sees the brethren of her Son refusing to believe on Him and follow Him. How many of us exalt the Cross, but deny its right to rule! How many weary God and man by refusing to make His name known upon earth. His saving health unto all nations?

"Immanuel," God with us. Do not forget that "with." Only as men realize what it means to have God with them can they be said to have wakened to any real life. And to have God with them does not spell luxury and selfish indulgence, and thoughtlessness of others. Nay, the reverse! "Butter and honey shall he eat, that he may know to refuse the evil and choose the good." Where Immanuel is, there is exhibited the life of the Cross, which is the life of self-restraint. As long as God's cause languishes, men must be careful about eating their butter in "a lordly dish," because in that way lies destruction. And when men again acknowledge that their honey must come out of stony rocks and by their own breaking, then is there hope that God will again be with men. All of which, translated into the talk of the street, is, "If you really wish to be a Christian, you must subordinate the desires of the flesh to the control of the spirit." And as Christ came into the world after the usual period of natural waiting, so we must expect Christ to be born in us and revealed in us after a normal, sane and self-restrained method. Watch for His annunciation, then cherish the life that is given to you, and in due season yours will be the joy which no one take from you.

THE GOSPEL

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.—St. Luke i:26.

Mother Mary! Mother Church! Both need not fear, for they have found favor with God. Would that the sons of Mother Church were more willing to be other Christs to those souls not yet born into the Christian life. Will the time ever come when those of us who are members of Christ by virtue of baptism, will be willing to let any one die without that sacrament?

Mother Mary was blessed among women because of her Son. If Mother Church is not blessed by the world, it is because of her sons, too, for she was meant to be blameless, holy, undefiled, without spot or wrinkle, or any such thing. People faulting the Church today are liable to put the blame on the shoulders of the clergy. Do not let them fall into the mistake of thinking that the clergy are the Church! If Mother Church is impotent today, it is because the laity are as much at fault as the clergy, and perhaps more so, and whenever the Church fails, it is because men have not given the Holy Ghost a real chance to make them holy. It is because the spiritual children of Mother Church have forgotten to live by the family motto: "With God nothing shall be impossible." See how important is that word "with." And the God with whom nothing is impossible is the God who said to Zerubbabel, by the prophet: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Mother Church's sons are spiritual sons, born of water and the Spirit, strengthened by the Spirit in the inner man, dedicated to spiritual lives.

Think of the nations and the places where religion is still and largely a material and sensuous thing. As long as such nations and places exist there will be darkness, and foulness, and bestiality, and cruelty, and impotence. As long as the sons of Mother Church are content to leave things to the God of things as they are, will we have a comparatively impotent Church, instead of a shining, gleaming, victorious mother of the souls of men.

"Fear not, Mary!" Fear not, Mother Church! The final triumph is inevitable, for the Son of God and Mary has promised never to leave thee nor forsake thee. May the mother of our Lord speak to all the careless sons of our mother, the Church, and bid us remember what is our part and duty in making the Incarnation, the Cross and Passion, and the glorious Resurrection vital, living, throbbing realities in the daily life of man. And out of our present failures to do this may God the Holy Ghost bring us, by repentance and confession, to an acknowledgment of the necessity of daily living our lives hidden with Christ in God, for His glory, our salvation and the edification of our fellow man.

One of Our Greatest Prides

"As an illustration of what is taking place under the surface of army life, the act of Gen. Pershing in becoming a member of the Episcopal Church, of which his late wife was a communicant, may be mentioned," says the Detroit News. "It is the commonplace of experienced observers of the new army that there is more religion to the square inch in the army training camps than in any civilian community, no matter how efficiently churching it may be. And this is not unnatural. The boys are up against the supreme reality all the time, and they know it. Their reaction to the serious fact does not express itself in the effervescence of religious emotion; rather it expresses itself in the quiet recognition of the invisible order as the purpose and explanation of the present visible order, and in a recognition of manly conduct as the most fitting behavior of those whose destiny looms so big and so near."

"It is one of the greatest prizes on which America may plume itself that in the making of its citizens into soldiers it does not have to substitute a barbarian code for our commonly accepted morality. It is written in the war books of some of our enemies that, upon being received into the army, the citizen's code of morality, which is fitted for times of peace, must be smashed. Civil notions of morality must be got rid of at any cost, and the method taken is the complete destruction of the recruit's spiritual fabric. In America, we find that to make good soldiers out of our citizens we must heighten and strengthen that code of decency and honor which is most highly esteemed amongst us—to render them nobler, not baser men. And to this end the government has encouraged and assisted Jews, Catholics and Protestants to bring the claims of the moral life to the attention of the men in training."

"It is not a light thing that the general commanding the American armies takes time in the face of a serious business to make public acknowledgment of the faith that is in him, and to ally himself with the forces which make for righteousness in 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
1 S. aft. Trinity	Neh. 10:28; 11:2 Ezek. 16:44-end	Romans 12	Prov. 3:1-26	Luke 18:9-34
M.	Exodus 29:1-28	Acts 7:59; 8:25	4	Matthew 7
Tu	29:29-end	8:26-end	6:1-18	8:1-17
W	30:1-10	9:1-31	6:1-19	8:18-end
Th	30:11-21	9:32-end	6:20; 7:3	9:1-17
F	30:22-end	10:1-23	8	9:18-26
S	31:1-17	10:24-end	9:1-42	9:27-end
2 S. aft. Trinity	Neh. 12:26; 30:43; 13:2; Eccles. 16:21; 17:14	I Peter 2	Isa. 8:5-20	Luke 12:1-31

That Trinity season is not intended to be a sort of a go-as-you-please for Lectionary purposes, or even devoted to "duty", after a course on doctrine, is quite apparent, with the Eucharist for our guide, if we take note of the fact that whereas Whitsunday is a commemoration of the gift of the Holy Spirit, that is followed, on Trinity Sunday, by the necessity of being born anew by the Spirit, and that in turn by the definition of the regenerate life as one of love, on the first Sunday after Trinity (Epistle). Hence it is that the present Prayer Book Lectionary plan of undertaking to give, from Trinity Sunday on, an outline of the Old Testament, rests on no sound basis. Although particular lessons here and there may turn out to be topically suitable, the whole *raison d'être* of the use of the Old Testament, viz: the record of a religious experience which is fulfilled in the New, as a rosebud enclosed in its calyx, and which flowers in the full blown rose, is practically lost through the failure to connect the great redemptive facts of the first covenant with the anti-types of the new. Nor should we overlook the fact that even geography, as well as history, has a spiritual meaning in the Old Testament. Egypt, the wilderness, the Promised Land, Babylon—these are types of spiritual experience. It is for that reason that the New Lectionary devotes Trinity season of year 2 (so far as the Old Testament is concerned) to the experiences of God's redeemed people after their return from exile—a people who have sinned, been punished, and then forgiven and restored.

The continuation of our Old Testament historical course brings us on this Sunday to a practical obedience (after the re-covenanting of last Sun-

day) to the laws of God which had been given through Moses, especially a separating of the people who "had knowledge and understanding from outsiders: no intermarriage with non-Israelites; strict observance of the Sabbath and land and debt laws; provision for the worship of Almighty God, and so on. The student of Old Testament history, nay, of religion, should "stick a pin" here. This was the beginning of Pharisism, that is, of "separatism"; of that Old Testament Puritanism which preserved all that was good in Judaism and also crucified the Lord. Topically, no selection could be more appropriate in connection with the Collect for the day, viz: "evangelical" obedience.

The Old Testament alternative is one of the many prophecies fulfilled after the return, and the New Testament lesson is St. Paul's appeal for evangelical obedience, the obedience of love, which responds to God's grace, exhibited in redemption. As the word, "therefore" (Rom. i:1) harks back to the redemption expounded in preceding chapters, so did the past experiences of Israel returned urge obedience on the redeemed. Moreover, the separation from the world and the fellowship with each other that characterized the people in Nehemiah's time, are urged by the Apostle as under the head of not being conformed unto this world, and not thinking of ourselves more highly than we ought to, but as being members one of another.

The evening lessons, selected with reference to the same leading thought, give us the blessings of obedience from the standpoint of Old Testament wisdom, and its necessity (second lesson) for eternal life; but that obedience which consists in following Christ. (Perhaps the selection should end with 30.)

THE SANCTUARY OF PRAYER

PRAYER

A Sonnet, by Hartley Coleridge

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leave
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

"Prayer was to, Christ the means, not only of helping individuals, but of dealing with intricate social problems. When He had been healing and teaching in the cities of Galilee, and was moved with compassion for the distressed multitudes, He saw with deeper insight than His disciples that the real difficulty was not with the multitudes: 'The harvest indeed is plenteous, but the laborers are few.' For this reason He turned to the fundamental lack, commanding: 'Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.' This diagnosis is correct for the world today; this remedy applies to all social disorders. Christ goes to the heart of present problems when He calls His disciples to pray for laborers who share His spirit and who will employ His methods."

"Shall Christ-like leadership, on which everything else depends come to Church and State, at home and abroad? 'The laborers are few, pray ye therefore.' Shall the leaders of the coming day be delivered from false ideals, from unworthy ambitions, from habits which blind and enslave? 'This kind can come out by nothing, save by prayer.'"

—From Associated Press.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE DIVINE IMAGE

By William Blake

To Mercy, Pity, Peace and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace and Love
Is God, our Father dear;
And Mercy, Pity, Peace and Love
Is man, His child and care.

For Mercy has a human heart,
Pity, a human face,

And Love, the human form divine,
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk or Jew;
Where Mercy, Love and Pity dwell,
There God is dwelling, too.
(Berlin papers please copy.)

EDITOR'S QUESTION BOX

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

What do you mean by the Holy Catholic Church?

I mean three things:

(a) That Jesus Christ founded a visible society, which He called His Church, which He purchased with His own Blood, which He loved as His Bride, which He will one day present to the Father, a glorious Church, without spot or wrinkle, or any such thing, of which He promised that the gates of hell should not prevail against, and of which He said that whosoever refused to hear it was like a heathen man or a publican.

(b) That this Church was entrusted to a historic, Apostolic ministry, endowed with the gift of the Holy Ghost, entrusted with the Sacraments, which He ordained for our salvation, and to which He gave the command that it should be a faithful witness of the great facts of His holy life.

(c) That this Church, thus founded, has been continuously maintained, according to His promise, and that its principle of unity is the Sacrament of the Altar, in which we all partake of one body, and that we owe the same kind of loyalty to the Church that we do to the nation, each in its several sphere. So that just as I believe that the unity of the nation, in accordance with the constitution, is vital to its life and purpose, so do I believe that the Holy Catholic Church is that body of men who have been faithful to the constitution, ministry, Sacraments and life of that Church.

And I believe that this Church has been faithful in its fidelity to these essential elements in the constitution and life of the Church, and I challenge any one to show in what it has been unfaithful.

Do you believe that men who do not belong to the historic Church will be saved?

The question of the salvation of any or all of us is in God's hands, and His only. No man can take it out. But I believe that all baptized men have inherited the promises of Jesus Christ, and are members of the Church which He founded. I do not regard the discipline of the Church as dealing with the question of man's individual salvation, but rather the discipline of the Church exists to preserve the faith, untouched by the hand of any man, and the Sacraments unchanged by man's self-will.

God deals with the individual as He chooses, but we discharge our function as witnesses only by adhering to the facts entrusted to us, and not by subscribing to opinions about those facts. I do not impugn the character of an Englishman when I say that he

is not a citizen of the United States. He may be a far better man than I, but still it is my duty to be a witness to the facts that lie at the foundation of this republic, whether he likes it or not.

To me, the historic Church is essential to the preservation of the historic faith. Individuals unquestionably may be saved outside of the historic Church, but the fabrics which they have constructed will be burned by the fire that will destroy the transient and refine the permanent.

I cannot conceive of the right of any man to substitute his own opinions for the facts that Christ entrusted to us, nor can I allow his right to destroy the unity of that Church because others refuse to accept those opinions.

There are certain things which Christ put into the Church that no man can take away without destroying that which Christ did.

Has the vestry or choir master the right to control the music of the services?

They have not. The canons of the Church distinctly say that this is a matter under the control of the Rector, and the canons say so because the music of the service is a part of the worship of the Church. It frequently happens that the choir is the source of harmony within the Church and of discord without. This is due to the fact that certain persons are apt to detach the music from the unity of the service, and try to run the choir as though it were a law unto itself.

Its function is not to sing for the delight of the people, but for the glory of God, and the "sacrifice of praise and thanksgiving" must be a part of the priest's work, which he may relegate to other men, but which he should not permit to be used for the advertisement of the human voice, or as a substitute for popular singing. At the same time a priest will do well not to be too arbitrary in dealing with musicians. Many of them are temperamental, and can be reasoned with better than they can be ordered about.

If we are to sing to the glory of God, there must be harmony, not only in our voices, but also in our hearts.

The whole question of music can easily be a storm center in a parish, from which destructive cyclones may originate. It is a wise priest who can handle the music without producing discord. It is a godly musician who can yield to an unmusical rector because it is his duty so to do. The two should have a distinct understanding at the start as to what is to be done by each.

the different Churches and schools. The school simply excuses the child from the play period, at the request of the parent. The rest falls entirely upon the Church school teacher, whose problem it is to first of all interest and obtain the co-operation of the parents, without which little can be accomplished, for no matter how attractive the course of study be made, the play-loving child invariably prefers the playground or the gymnasium. The fact that religious instruction vies with play is not so disheartening as it may seem, for it offers an opportunity to train the child in the cultivation of the will.

William Wirt, the man who conceived and is developing the "Gary Plan", has said of Christ Church School: "We believe that the Church School in Christ Church Parish is increasing in value each year, and that it is a most important form of co-operation with the public schools."

The children in the grades are given two forty minute periods each week (circumstances have made it impossible to include the kindergarten and high school classes in the week day work), besides their Sunday session. On Sunday, part of the time is given over to a service in the church. The ante-communion service is used, with a talk by the Rector.

The Christian Nurture Series is followed in all classes, and the Sunday and week day instruction is closely correlated, the same lesson being used at both sessions. The class teacher on Sunday gives the story, and on the first week day session this is elaborated upon and worked out in note books, with pictures, stories, outline and other activities suitable to the age and grade.

The second week day class is given over to Christian service, along the lines of mission or Red Cross work, social service and Church school support. Although the Red Cross work has been especially emphasized, the Lenten offering for missions trebled that of previous years. Certain mission fields have been studied, and boxes sent to them.

Never before has there been such an opportunity to train a coming generation in true patriotism and Christian service. Appropriate stories are told while the children knit or sew for the Red Cross, and the session is closed with the declarations of allegiance to the Church and country and patriotic songs and prayers for our soldiers and sailors.

Along the lines of social service, the members of the school have remembered people less fortunate than themselves, and have aided in the support of the Church school. Since Lent, they have been busily engaged in raising money for Liberty Bonds, which will help in paying the debt on the church.

All this activity is closely related to the teachings in the Church school, and it is the instructor's aim that the children should ever be mindful of the facts that they are members of a Divine human society, for which it is their privilege to work.

The question invariably arises, What is week day instruction doing for the Church? Although the work is still in the experimental stage, three results may be noted: First, it has brought the religious into the everyday life of the child; secondly, it has promoted Church loyalty, and, thirdly, it has made the Church what was once known as "the village center".

VERA L. NOYES.

Wyoming Church Celebrates Anniversary

Fiftieth anniversaries of Church life are not common events in the Western districts, and the Rector and people of St. Mark's Church, Cheyenne, Wyoming, felt a deep thankfulness in the celebration of the semi-centennial of St. Mark's Parish, commemorating the erection of the first church, 1868, the first services in the present church, 1888, and the cancellation of the indebtedness on the parish house, 1918.

The chief event of this occasion was the Fellowship Supper given in St. Mark's Parish House, May 16, 1918, at which over 200 communicants and well wishers of St. Mark's gathered to extend congratulations over fifty years of achievement. Following the supper, a rare literary feast was enjoyed, in which tribute was paid to the memory of the Rev. Joseph W. Cook, who came to Cheyenne in 1868, and through whose vigorous and untiring efforts the first edifice was erected; to the Rev. George C. Rafter, who for twenty-two years was Rector of St. Mark's Church, who furnished the inspiration for the erection of the present beautiful structure, and who, as Rector Emeritus, was the honored guest of the evening; and to the present Rector, the Rev. S. A.

Gary school system, which has reached the paradoxical position of being widely known, and yet unknown. A program of work, study and play is followed, evolving a skillful method of rotation, which keeps half of the pupils in the class rooms, while the other half are engaged upon the playground, in the shops or the auditorium. It is from the play periods that children are taken for religious instruction.

No credit is given in the schools for the work done at the Church schools, nor does any connection exist between

EVERY-DAY RELIGION

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

AT THE SIGN OF THE RED CROSS

"Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

The sign of the Red Cross is the highest symbol of human service. It interprets to the world today the profound meaning of that cross once uplifted on Calvary's hill, whereon the Saviour of the world was crucified.

Within the past year, all over this country, groups of women, and latterly groups of men, numbering many thousands, have assembled for the purpose of doing service for those upon whose faces they will never look, and yet whose needs are as real to them as though they belonged to their own household. It is verily true, "a touch of pity makes the whole world kin". We used to think that our responsibility was bounded by the neighborhood in which we lived, but today there are no boundaries, and the human heart is responsive to the cry of suffering and need in every land and clime. What this enlargement of our vision must spell out, and what the reflex of it must be in our national and individual life no one would venture to say; but of one thing we are certain, namely, that never again will America be insular or its people immune from responsibilities and obligations, however remote they may be, or however foreign they may seem.

Must we not believe that the Red Cross is the world's latest interpretation of the Cross of Calvary? Jesus said, over those who crucified Him, "Father, forgive them, they know not what they do". The Red Cross knows no hate. It is the symbol of love and of sacrifice. To no object have we contributed with so much deep satisfaction or such splendid generosity. Where is there a field of enterprise that is so lofty in its ideals and purposes that it refuses compensation and looks for no rewards? Somehow or other we have come to appraise ourselves at a higher standard of value these days. Our gold has taken on a new lustre, and our service a new form of consecration. Once America had as her symbol, so the foreigner

thought, the sign of the dollar mark; today she has as her symbol the sign of the Red Cross.

Who among us can estimate what this service must mean to the thousands of men wounded in the world's great struggle, and who among us will venture to estimate what this loving service will mean in the days that are to come to countless thousands of our people in the homeland? Here, at the sign of the Red Cross, woman fulfills her highest function and discloses her noblest and most Christ-like qualities. Our women have literally become the mothers of men, and men, be it said, whose names they will never know and whose faces they will never see.

The sign of the Red Cross in its very color typifies the warm, red blood of the human heart touched with pity and overflowing with loving kindness. Shall we not believe that to each one of these devoted workers there must come that word of high praise that fell from the lips of Him who "came not to be ministered unto, but to minister", "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Again, at the sign of the Red Cross, we find disclosed the larger fellowship of our community, where there is no room nor place for rivalry or competition; where there is no division between class and class, where the confusions and embarrassments of denominational differences are silenced and forgotten. In the silence of the workroom, where deft and consecrated hands are making bandages to be applied to gaping wounds, there is but one word that constitutes the talisman of fellowship, and that word is—Love.

Shall we not hope and pray that out of these workrooms, where love is regnant, there is to come in the new world, that presently is to be born, a unity and a comradeship the like of which no man has ever dreamed? Yes, verily, the sign of the Red Cross is the new seal and symbol of our higher consecration, our truer fellowship, and our greater devotion to the common things of our common lives. — Courtesy of the Minneapolis Tribune.

Huston, under whose Rectorship the indebtedness on the parish house has been cancelled.

Short and most entertaining addresses were given by Mr. Frank S. Burrage, member of the vestry of St. Matthew's Cathedral, Laramie; Dr. Rafter, Bishop Thomas, under whose guidance the parish house was built; Bishop Johnson of Colorado, a guest of the evening; former Governor J. M. Carey; Dean Thornberry of St. Matthew's Cathedral, Laramie, and Mr. Luke Voorhees and Mr. J. H. Walton of St. Mark's vestry.

On Friday afternoon, May 17 the women of the parish were entertained at a "Golden Anniversary Tea", given by St. Mark's Guild, successor to St. Mark's Mite Society of former days.

In the evening Bishop Thomas confirmed a class presented by the Rector, and preached the sermon.

Services on the morning of Whitsunday were in commemoration of the twenty-fifth anniversary of the consecration of the present St. Mark's Church, under the Rectorship of Dr. Rafter, who upon this latter occasion was the Epistoler. Mr. Huston's sermon was on the text, "Ye are the temple of the Living God". The Collect, Epistle and Gospel for the consecration of a church were used with this anniversary service.

Encourage Work of a Louisiana Rector

A notable revival in every department of parish work has occurred at Grace Church, Lake Providence, in the Diocese of Louisiana, under the Rectorship of the Rev. Nicholas Rightor, who took charge of the parish last February. He was formerly assistant at Christ Church, Savannah, Ga. The attendance upon the services and the open offerings are larger than ever, and the generous Easter offering enabled the treasurer to meet all diocesan and general apportionments. An every member canvass resulted in doubling the income for parochial expenses, and the pledges for missions and benevolences trebled. The increased income brings the parish under a canon of the diocese within the list of self-supporting parishes, which includes all parishes that provide a rectory and pay a stipend of at least \$1,200 a year. The

vestry has released the Rector for one Sunday in each month for missionary work, with the provision that under such an arrangement he is to receive an increase in his stipend of \$400 per year. On Sunday, May 5, Bishop Sessums confirmed the largest class ever presented to him for the laying on of hands in the parish—fifteen adults, two boys and two girls, twelve of whom are prominent men in the community and vicinity. At the suggestion of Mr. Rightor, several handsome memorials have been given to the parish, including a credence table, by W. S. Maguire, in memory of his late wife, Margaret Barker Schneider; the seven-branch Altar lights, by Messrs T. B. and F. B. Davis and Mesdames F. H. Schneider and F. X. Ransdell, in memory of their late parents, Edward H. and Julia Blackburn Davis; a lectern Bible, by Frederick J. Breithaupt, in memory of his late sisters, Fanny, Julia and Louisa Frederica Breithaupt. The parish will shortly receive a memorial pulpit and Altar.

Church of Atonement, Augusta, Ga.

At a recent confirmation eight soldiers were confirmed, and the Sunday following a soldier was baptized and gave in his name for confirmation. Many of the soldiers have been given the little cross of St. Francis, so frequently mentioned in the book, "Over the Top". I have a few of these crosses on hand, as I am the organizing secretary in this country of the Third Order.

A "social hour", 6:30 to 8:30 p. m., is held every Sunday for the soldiers. At 8:30 all attending go from the parish house to the church for Evensong. After Evensong, all the boys flock over to the rectory for music, etc., until it is time for them to return to camp.

Ascension Day, at Atonement, a corporate communion, in which the congregations of St. Paul, Good Shepherd and Christ Churches joined, was well attended. The Bishop preached, the Rector celebrated, and the Rev. William Johnson read the Gospel. The Revs. Whitney and Prentiss, being late, sat in the congregation. The Bishop, as usual, preached a very helpful sermon.

Rev. C. B. Harris is now civilian chaplain, and is doing a splendid work at Camp Hancock.

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

THE SPIRIT OF THANKSGIVING

Near the heart of our religion lies the spirit of thanksgiving. In the recognition of the goodness of God, in the vision and knowledge of the light which the redemptive life of Jesus sheds upon every hard, dark experience, man has girded himself to serve others, and out of a heart filled with gratitude to God for His blessings, has tried to transmit the joy

which fills his nature.

Not until we grasp the spirit of thanksgiving, make it dominate in our life, make it a new song on our lips, can we enter into the spirit and power of our religion.

BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS, WHO SAVETH THY LIFE FROM DESTRUCTION AND CROWNETH THEE WITH MERCY AND LOVING KINDNESS.

DAILY BIBLE READINGS

A. M.

Psalm 92.
Psalm 126.
Psalm 34.
Psalm 110.
Psalm 145.
Psalm 103.
St. Luke 1:46-56.

May my whole life, O God, be one thanksgiving unto Thee, for all which Thou hast given, for all Thou hast forgiven; for Thy hidden blessings, and for those which in my negligence

P. M.

St. John 15.
Isaiah 12.
Isaiah 35.
Isaiah 52:1-11.
I Thess. 5:16-28.
Ephesians 3:7-end.
Col. 3:1-17.

I have passed over; for every gift of nature or of grace; for my power of loving; for all which Thou hast yet in store for me; for everything, whether joy or sorrow, whereby Thou art drawing me to Thyself. Amen.

Week-Day Religious Instruction at Christ Church, Gary, Ind.

Much is being said, and some little done, in regard to Religious Education in connection with public education. Some of these methods have been tried for the past three years at Christ Church, Gary, under the auspices of the General Board of Religious Education.

The opportunity for week-day work was primarily brought about by the

NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

The first baptism, marriage and funeral to be held in the building of Christ Church, Roanoke, Va., were those of soldiers and their families.

Fourteen children were baptized in Grace Church, Bay City, Mich., on Whitsunday, and it is expected that as many more will be baptized in the near future.

A troop of Boy Scouts has been organized at St. Stephen's Church, Providence, R. I. The Rev. Charles J. Harriman, Junior Curate, is scout master.

The children of St. Michael's Mission School, Paonia, Col., have adopted a French orphan and are now enrolled as beneficiaries of the fatherless children of France. There are only 25 communicants in the mission and the Sunday school is small.

A Service Flag with fifty stars was placed in St. Paul's Church, New Orleans, La., with appropriate services, on Sunday, May 12. The stars represent forty-eight young men in the fighting forces of the country and two young women Red Cross nurses, members of the parish.

Members of St. James' Church, Cleveland, Ohio, discovered the other day that men supposed to be pro-Germans, had stripped the war shrine, which was dedicated a few weeks ago, of the American and allied flags. Nothing else but the flags was disturbed.

The Diocese of East Carolina leads the entire Province of Sewanee (12 dioceses and two missionary districts) in the number of postulants and candidates for Holy Orders, and in the per capita gifts for domestic and foreign missions.

The women of the Bishop's Guild of St. Paul's Church, Los Angeles, Calif., gave a somewhat unique exhibition recently in the parish hall, consisting of little garments they had made from old cast-off clothes and scraps of material that had been donated to them. The clothing will be given to needy children.

The chimes of St. Paul's Pro-Cathedral, Des Moines, Iowa, are tolled every day at the noon hour to remind every one to offer a prayer for the boys "over there", and for the cause of our allies. This is in co-operation with the nation-wide plan for universal prayer, inaugurated recently at Bryn Mawr, Penn.

Mr. Samuel H. Abbott has been a vestryman of St. Mary's Church, Kinston, N. C., since November 5, 1875—43 years. He has been senior warden since April 12, 1888—30 years, and superintendent of the Sunday school since January 1, 1891—27 years. He was recently presented a gold cross as a token of affection and esteem by the members of the congregation.

Even the Igorots of the Philippines are taking part in the Liberty Loans. Far up in the mountains of Luzon, in the neighborhood of the school where Deaconess Anne Hargreaves represents the American Church Mission, they dug up ancient Spanish pieces and other relics from the ground and brought them out of other hiding places peculiar to these mountain people, in order that they might do their bit for liberty.

Dr. John R. Mott, General Secretary of the National War Council of the Y. M. C. A., has been visiting England, France and Italy, by way of studying the work in these various countries of the organization he represents. In London, Dr. Mott was informed by Sir Arthur Yapp, General Secretary of the British Y. M. C. A., that during the present offensive the British Y. M. C. A. lost considerably at the front, and that the value of huts, equipment and stores destroyed or captured by the Germans was \$500,000.

"America and the War" is the subject of six patriotic addresses being conducted at St. Luke's Church, Evanston, Ill., the Rev. George Craig Stewart, Rector. The series is as follows: "Christ vs. Antichrist", Rev. John Henry Hopkins, D. D.; "American Manhood", Rev. Bernard I. Bell; "Our American Women", Prof. Leices-

ter C. Lewis; "The College and the Colors", Rev. Paul Nicou; "The Troops in Khaki", Rev. George Atwater; "The Church in the War", Bishop Weller.

"Look the country over," says Bishop Sumner of Oregon, "and you will note that the parish or mission which is not giving its quota or more to missions is a decaying and well nigh dead institution, selfish and moribund, and in addition disobedient to the commandments of God, and therefore receiving no blessings for itself. Only when this and other dioceses do their duty in speeding the Word of God and consecrating itself and themselves to service and gifts for missions, may we expect or deserve any signal benediction upon our own parochial efforts."

Two very large and impressive services have recently been held in St. James' Church, Sault Ste. Marie, Rev. Stephen H. Ailing, Rector. The first was a memorial service in honor of Victor Holten, who was killed in action, April 10. This is the second member of the parish to lay down his life in the service of his country. The other service had for its purpose the aiding of the Chippewa County War Relief Fund, by which all war objects will be taken care of, every person in the county being expected to contribute one, two or three per cent of his income. Major H. Hamilton of the Canadian forces, Mr. John P. McCallum and the Rector spoke.

Daily papers have recounted fully, says the official organ of the Diocese of Kentucky, the very complimentary invitation that has been extended Bishop Woodcock to take up for a period of six months work for the Y. M. C. A. in France. He was one of six persons who were selected from the clergy in the United States for this important work. He has finally announced his decision that he will not accept this appointment, for the reason he feels there is too large and important work for him to do in his own diocese, and, notwithstanding the call for service in France, he feels that there are more urgent demands for him to remain at home.

At the recent Sociological Congress held at Birmingham, Alabama, Bishop Bratton of Mississippi was elected president for the ensuing year. His address on the race question, given during the Conference, left a profound impression upon the audience. The late Booker T. Washington is reported to have expressed the opinion that Bishop Bratton has the clearest vision of any man in the South with regard to their race, and his race looked to him for leadership.

At a meeting of the Northeastern Deanery of the Diocese of Chicago held at Chicago on May 15, resolutions were adopted endorsing the censorship work of Major Funkhouser in the city police department, and protesting against any weakening of the censor's powers through action by the city council. A high tribute was paid the major by the clergy for the work he had already done, and a committee of three was appointed to represent the Deanery at any council meetings where the subject might come up. The committee includes the Rev. John D. McLaughlan, the Rev. Theodore B. Foster and the Rev. Jas. B. Haslam.

The Rector of St. Luke's, Evanston, Ill., Rev. George Craig Stewart, has been granted six months' leave of absence by his vestry and by the Bishop of the diocese to serve as a Red Cross chaplain in France. He expects to leave about the middle of June, and during his absence the parish will be in charge of the Rev. Frederick C. Grant, assistant. In the recent Red Cross drive Dr. Stewart served as captain in the Third Ward in Evanston.

Personal Mention

The Rev. Frederick G. Harkness, formerly Curate of St. Paul's Church, Akron, Ohio, accepted the call to St. Luke's, Cleveland. Address, 7310 Franklin Avenue, Cleveland, Ohio.

The Rev. Walter G. Harter has accepted a call to organize a new work in Lundale, W. Va., a new mining town. After June 1st, his address will be Lundale, Logan County, W. Va.

The Rev. Harry A. Link of Watertown, Wis., has assumed his new duties as Rector of St. Peter's Church, McKinney, Texas.

The Rev. Edmund T. Jillson, Rector of Christ Church, Xenia, Ohio, has resigned to accept a call to the Rectorship of St. Paul's Church, Newport, Ky.

The Rev. Myron B. Marshall, Rector of St. Andrew's Church, Norfolk, Va., gave the Memorial Day address in his city at the invitation of Pickett-Buchanan Camp, Confederate Veterans.

The Rev. Charles N. Tyndall, Rector of Christ Church, Williamsport, Pa., will engage in war work, under the auspices of the Y. M. C. A., beginning next week, and expects to divide his time between Camp Hancock and Camp Gordon.

During the absence of the Rev. Dr. Bowie, Rector of St. Paul's Church, Richmond, Va., at Camp Lee and in France, as chaplain of the McGuire Hospital Unit, he will send sermons to be read to his congregation.

Mr. George Herbert Randall, Executive Secretary of the B. S. A., with headquarters at Philadelphia, recently visited Syracuse, N. Y., and other points, giving addresses on the war work of the Brotherhood. While in Syracuse he was tendered a reception at Lockwood Memorial Hall by St. Paul's Church.

The Rev. Donald Wonders, M. A., has accepted a curacy upon the staff of Trinity Cathedral, Newark, N. J., and will enter upon his new duties on the 1st of June.

The Rev. R. P. Kneitler, Rector of St. Luke's Church, Scranton, Pa., is chairman of the Charities Endorsement Committee of his city, and has spent considerable time in recent months working out plans for the coordination and support of local charities during the war. It has formed a Council of Social Agencies, in which the various charities are represented, and is well along in its work on a financing plan. This work was made necessary because of the fear that the many national patriotic and charitable calls might tend to lessen the income of the deserving local charities. The committee has also investigated all charities seeking support, and has endorsed only those that are deserving of support.

Newark Notes

The interest in the war service work of the diocese is strongly maintained. The Rev. Warren L. Rogers of Jersey City is taking the place at St. George's Chapel, Camp Dix, of the Rev. Edgar L. Cook, who returns to his important work at Hamburg and Vernon. The Rev. John C. Donnell of Newark, at Y. M. C. A. Building No. 4, Camp Dix, takes the place of the Rev. Charles W. Popham of Belleville, who returns to the care of his parish.

The construction of the parish house for Camp Merritt is being pushed to completion, and the Rev. Edwin S. Carson of Ridgewood takes the place in camp of the Rev. Barrett P. Tyler of Morristown, who returns to his work with the beautiful new Church of the Redeemer, approaching completion. The ordinary term of leave of absence on service of the clergy is three months.

It is a pleasure to record that some of the restrictions in the administration of the Holy Communion in the camps have been lessened, so that there is a record of many services of the Holy Communion for large or small groups, and many baptisms. The minds of soldiers, especially those who are to go to France, turn to the Sacraments above all other religious observances. Many of the clergy are expecting appointments as chaplains or in service of the Y. M. C. A. or Red Cross Society, or in our military camps.

The Rev. Hugh D. Wilson of St. George's, Passaic, has accepted a call to missionary work in Western Colorado, to the great loss of the diocese and the great gain of the Missionary District. The Rev. Frederick B. Bartlett of West Hoboken also goes soon to work in South Dakota—also a man who will be greatly missed in the Diocese of Newark.

AN INSPIRING MILITARY SERVICE

Trinity Church, Marshall, Mich., was the scene of an inspiring military service, which was arranged by Mr. C. J. S. Williamson, Brotherhood of St. Andrew secretary in Camp Custer. Mr. Williamson and the Rev. Albert M. Ewert, Rector of Trinity Church, Marshall, worked out the details whereby, in spite of difficult military conditions, arrangements were made by which a soldier choir was organized and trained, and members of the Marshall congregation came to Camp Custer in their automobiles and took the military choir for an 18-mile drive to the imposing old parish church, where the service was held.

It was an impressive and never-to-be-forgotten sight to the people of the Marshall congregation when the choir marched into the nave of the church. The crucifer, the flag-bearer and the fifty singers were all in khaki, and the two clergymen at the rear of the procession alone were vested, the Rev. Albert M. Ewert, the local Rector, and the Rev. William Heilman, Episcopal War Commission camp pastor, formerly Rector of St. Luke's Church, Ypsilanti, Mich.

The processional hymn was "Onward, Christian Soldiers", and the congregation, which packed the church far beyond its seating capacity, were so deeply affected that the singing seemed to be entirely that of the strong, clear voices of the soldiers. The Rev. Mr. Heilman took the service of Morning Prayer, and the lessons were read by Sergt. Arthur L. Shera, Ambulance Co. 339 of the 310th Sanitary Train. Sergt. Shera is a lay reader of Grace Church, Grand Rapids, and director of Military Chapter No. 1 of the Brotherhood of St. Andrew.

Mr. Ewert preached a very impressive sermon on "The Ideal of Man-kind", which wove together the theme of Trinity Sunday and the service that men now are rendering on behalf of humanity in the armies of the allies. Mr. Ewert said: "The Church has not failed to raise up in America a long line of patriots, who carried their ideals into action, and who have showed the results of a living faith in the ideal of mankind." As evidence of this assertion, Mr. Ewert recited the names of many sons of the Church who rendered notable service to the United States at great crisis.

A delightful chicken dinner was served to the military choir by the women of the parish at the conclusion of the service. After dinner, the men delighted the Marshall people by singing a number of Camp Custer songs.

It was felt by many of the Marshall people that the soldiers would enjoy a walk around the town, but when it was discovered that the Rev. Mr. Ewert was willing to give an impromptu organ recital in the church, the men gathered in the nave, and the afternoon wore away in the presence of the associations called up by the tones of the organ and the dignity and quiet restfulness of the church edifice. There seemed to be no desire on the part of the men to leave the church, and old associations were brought up in the minds of thoughtful young men sitting quietly listening to familiar music among surroundings which reminded them of sacred things in other places.

In order to arrange the service, it was necessary for Mr. Williamson to make more than 100 calls and arrange for choir rehearsals in different places, both in and out of the camp, but the verdict of the soldiers is that such service pays, and it has made many of the soldiers come back to a realization of what their Church is to them, and to some non-Churchmen in the choir it brought a new regard and friendship for the Church.

Organist, T. D. Klinger, Grand Rapids. Crucifer, Corp. C. A. Holt, Madison. Flag-bearer, Sergt. Geo. T. Durham, Marquette.

Soloist, Corp. Raymond L. Weaver, Detroit.

Violinist, Private Chester Everhardt, Detroit.

Chorus Choir: Private Myron J. Asire, Marquette. Private Carl A. Backlund, Grand Rapids.

Private Catesby B. Cannon, Chicago. Private Augustine Charlton, Detroit. Private A. J. Cullins, Paris, Ont. Wag. H. A. Cicotte, Detroit.

Private Alden R. Davis, Grand Rapids.

Private Homer DeNeut, Grand Rapids.

Sergt. George Durham, Detroit.

Wag. Wallace A. Gill, Grand Rapids. Private Allan J. Gray, Houghton. Sergt. Tony Hanson, Battle Creek.

Private Harold Hansen, Manitowoc, Wis.

Private Clinton G. Hall, Detroit.

Private J. K. Holmes, Danville, Ill.

Private B. F. Hutchinson, Deseronto, Ont.

Private Clayton Hutchinson, Deseronto, Ont.

Private Russell K. Irwin, Detroit.

Private Michael Kryah, Wheeling, W. Va.

Private Arthur F. Lumley, Detroit.

Private T. McClintock, Toronto.

Private S. McClintock, Toronto.

Private P. O. McKinney, Chicago.

Corp. H. S. Malin, Detroit.

Sergt. Robert Messinger, Hartford, Conn.

Private F. B. Miller, Lexington, Mich.

Private Raymond E. Moore, Niagara Falls, N. Y.

Private Harvey Mumbey, Pontiac.

Sergt. Arthur Nancarrow, Houghton.

Private Charles P. Nelson, Grand Rapids.

Private J. Frank Newman, Detroit.

Private David C. Porterfield, Detroit.

Private Orey Pond, Grand Rapids.

Private Dudley Pritchard, Allegan.

Private Wm. T. Puddington, Battle Creek.

Private Charles Purviance, Galesburg, Ill.

Private Clyde M. Roberts, Manistique.

Private Fred Ross, Berlin, Wis.

Private Andrew Rostron, Waukegan.

Private Fred Royle, Detroit.

Private Conrad P. Schulz, Detroit.

Sergt. Arthur L. Shera, Grand Rapids.

Sergt. Ralph Sloanaker, Detroit.

C. Newkirk, Detroit.

Wag. Michael S. Smolenski, Grand Rapids.

Sergt. A. Speer, Essex Falls, N. J.

Private James Ten Broek, Grand Rapids.

Private Homer Tuley, Detroit.

Private A. E. Veal, Muskegon.

Corp. Raymond L. Weaver, Detroit.

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Private George Varwis, Grand Rapids.

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Private Leon Petsch, Grand Rapids.

Sergt. Earl Mulligan, Detroit.

Ushers: Sergt. Harold Cock, Los Angeles, Calif.

Corp. Chester D. Tinker, Minneapolis.

Private R. H. Mohrhardt, Marshall.

Marquette Notes

The Woman's Auxiliary in St. Paul's Parish, Marquette, has held two very successful sessions in April. The first one held at the rectory, was addressed by the Rev. A. J. Wilder and the Rev. R. P. Ernst on the needs of our own diocese—Mr. Ernst's address was replete with first hand information and resulted in the Auxiliary pledging themselves to raise \$200. The second meeting took the form of a tea which Bishop Harris addressed and at the conclusion of his speech the former pledge of \$200 was redeemed by the women placing in the Bishop's hands a check for \$300 instead of for two. The offering at this meeting for the same object was \$35.00.

On Sunday, May 12th, a class of twenty-four were confirmed by the Bishop at St. Paul's, Marquette and on the evening of the same day a splendid musical service was given by the choir.

Bishop Harris has just returned from a visitation at Escanaba, where he found things in splendid spiritual condition. The Rector, the Rev. W. J. Datson, presented a class of twenty-nine for confirmation.

The commencement sermon at the State Normal School, Marquette, is to be preached by the Bishop, also that of the High School, Negaunee. The Marquette High School sermon will be preached by the Rev. A. J. Wilder, Rector of St. Paul's.

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EDITORIAL

joyfully say, "Goodbye God, I am going away from you on a well-earned vacation."

There are certain definite matters of holy obligation and one is that one day in seven is the Lord's Day. His yoke is easy and His burden is light, but still it is a yoke. You are to recognize that it is His day and not yours, before you have any right to appropriate it entirely to yourself.

It is just as easy, I will grant, for a Christian to steal the day as it is for a crook to pick your pocket, but it is no less stealing because it can be done easily.

You see Christ does not care to have that kind of Christian morality which puts you into the hands of a moral policeman. He wants you to be honest because you love honesty, to be pure because you love purity, to worship God because you love God. Therefore you are your own policeman.

What's the use?

Just this! That the Christian religion is a man's job, requiring a man's energy and demanding the same kind of trustworthiness that you require in your clerk.

In short, the use is that if you are going to be a Christian at all, you want to be the kind of a one that does not have to be watched; that when you say you will do a thing, some one doesn't have to wonder whether you are telling the truth or not.

You want to be a Christian who doesn't shirk his share in the first place, either in work or money, and when he gives anything to the Lord, he doesn't retain a mental reservation that he will give that service providing he can't think of some excuse for not doing it.

Just as many parishes have been wrecked by poor vestrymen as have been wrecked by uninteresting parsons. Christ gave his opinion of those who made excuses for not using their talent; for not coming to the feast, for having no oil in their lamps, and He treated them all the same way as you treat a worthless employee. He shut the door and wouldn't let them in.

A Christian is one bound by an oath made to Almighty God to do his service as a good soldier does his duty. A deserter from the army expects to be shot; a deserter from the Church expects to be buried with full military honors.

It is about time that those enlisted soldiers of Christ who do nothing and give nothing be treated as slackers are treated. Why cumber they the Church? Of what possible use are they in a Church militant?

What's the use of your doing your duty as a Christian at all times, whether anyone is watching you or not? Why the answer is simple. In order that you may be a soldier that needeth not to be ashamed of himself.

What's the use?

Exactly the same use that every boy in the U. S. army has for doing the best he can, even unto death, in the face of the ungodly Hun. Better die and be a man, than live and be a grafter.

Let the boys in the army teach us in the Church militant how to be a good soldier.

"You have not yet resisted unto blood striving against sin." They have and are, God bless them! Shall we do less in our fight against sin, the world and the devil, than do they, our own boys, in their struggle against all these in the fields of France?

The Church School

St. Luke's Church, Kalamazoo, Mich.

Beyond our present hopes was the Children's Easter Offering this year. In spite of the demands in money which the war makes even upon the little people, the sum of \$225 was sent to the Board of Foreign Missions in New York.

By birthday pennies, that is, one for each year of their lives, the children met their pledge of fifteen dollars for the Cribside.

The meetings of the teachers have been discontinued after a year of most encouraging co-operation on the part of all. The last meeting was a supper with places set for thirty-seven. Guests of the evening were some of our friends whose interest in the School has been very welcome. Among them were Mr. and Mrs. Green, who lately came to St. Luke's from Detroit. After the supper an informal discussion of our problems proved most interesting. Never has the School closed under more encouraging conditions. We have teachers for twenty classes with an average attendance of 150 or 160 children. Our last session is June 16, the Sunday before the public schools close. We feel sure no vacation can now break into the well established work which has been made possible for the last two years by the faithful work of our teachers and we look forward to the fall with no misgivings.

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IX
Democracy Made Safe in Christ's Commonwealth

2. Of these social bonds, the State is one, its ideal being Democracy, rightly understood.

So man is born a member of society and lives in membership. He is intimately related to the whole human family. But he has some relations more intimate than others. First, of course comes his family. His family gives him his entrance on the stage. His parents are his point of contact. His family is a real part of himself. He cannot be himself without it. But his family in its turn is part of a still larger circle, a member of a larger group, which is made up of other families like his. This inclusive group, which stands between the family and the whole human race, we call the State.

Now the State is clearly a natural and quite inevitable group. It is a necessary condition of a man's life. A man is born into it as he is into his family. It is a family of families. It has a direct and immediate bearing upon each individual. Its history becomes his heritage as soon as he is born. Its heroes, its prophets, its leaders and law-givers, its statesmen and its benefactors are as native to him as are "its rocks and rills", its climate, its conditions and resources. Its laws give him security of life and limb and property. Its commerce brings him food and drink and the necessities of life. His love for it and joy in it are not acquired but spontaneous. Patriotism is like the love of children for their mother. It has its roots in the very depths of our self-hood. That is why the call of country fires every man worthy of his manhood, every man who has not lost his soul. That is why there is no lower depth of infamy than treachery, no blacker word in our vocabulary than "traitor".

Now if you contemplate this Divine ordinance of the State, so essential and natural to man, and therefore so clearly part of the plan of man's creation, you will see that its true idea must be what we call "democracy." Otherwise it will not and cannot fulfill its proper function. We must, however, be careful not to identify democracy with any particular form of government. It by no means follows that a democratic form of government ensures a democratic State, or vice versa. Governments do not make States. The State is itself the living and creative thing and its government is its creation. No doubt the state may submit to a hostile and unfriendly power, because it has not will or force enough to overthrow it. It may put up with unworthy and inefficient men in public office; it may be corrupt and contented. But the government of a State can never be, in strict truth, more than the creature of the State, the expression and servant of its will. Democracy, then, means a great deal more than a mere form of government. Democracy, literally translated, is the "people's rule". This means exactly what it says, namely, that no class shall rule, but the whole citizenship. No special group of citizens, whether capitalists or laborers, whether learned or ignorant, whether bourgeois or proletariat, shall have control for their own interests. But the good of all shall be the rule of each. The very heart of true democracy is thus the principle of universal service. Each citizen is set to serve the State, which is the whole body of the citizens; and to serve it in its wholeness as of supreme social worth. Life in the State is for all and not for some; that is the rule and inspiration of democracy.

I must pause just long enough to remind you how our current ideas of democracy have been poisoned and distorted by the narrow individualism especially of the Eighteenth Century. It was then that the individualistic creed carried men into the field of politics and led to many revolutions and found expression in many famous documents and constitutions. But most of these were really anti-social. The State was treated, not as the parent, but as the product of its citizens. As individuals, as units, men were thought of and represented as saying each to the other, "Go to! Let us have a State, which shall protect us and secure us our rights."

In this way **citizenship** was made a sort of **contract** between individuals for their mutual advantage. This has led to lamentable results in many

States which are politically organized under democratic governments, including our own. For this breeds a spirit which is essentially at war with true democracy. This leaves no place for loyalty or chivalry; this has no suggestion of a great social bond, worthy, for its own sake, of the utmost devotion its citizens can render. So there has come to be rife, especially in our democracies, the spirit of self-seeking; of looking to the State, not as an object of service and devotion, but as a source of private gain and profit. Frankly, I think that famous phrase which tells us that each citizen has a right to demand of his State life, liberty and the pursuit of happiness, is utterly unworthy of a truly democratic faith. It is naked individualism. It is a demand that society shall at all costs serve me. It means my rule over the people. I am in the center of the stage. My country is my minister. Now that is the very basic error against which I am contending. That is precisely the wrong order, the wrong relation. The true democrat is the man who willingly, gladly lets the people rule him; whose life is given up to serve the whole; whose most dearly prized right of citi-

to mean freedom and liberty to serve, to work for the highest interests, the true welfare, of our country, in order that the Divinely given social order may be secured according to God's. The State, then, is a Divinely ordered social bond, natural and necessary to men, and its only possible ideal is found in a true democracy of social life.

(To be continued)

O God the Son, Redeemer of the world, truly Thy name is above every name! In spite of error, misunderstanding, hatred, scorn and blasphemy, in the deadliest hour, when the skies blacken and the earth reels, and it seems that men have once more crucified in this dread eclipse the Son of God afresh, still Thy majesty and Thy power are felt, and through the midnight comes the prayer of a penitent, "Lord, remember me", or perhaps the confession of an executioner, "Truly this was the Son of God": still when they dream that Thou art forever silenced, buried, guarded and sealed down, the stone is rolled away from the door of the sepulchre; and the keepers grow weak as dead men; and angelic forms are there; and still through the gray mists of the morning Thou comest, changed to something august, half-unknown, immortal; but the tones of Thy love are heard again, and at Thy voice we know whom we have believed, and our faith in Thee becomes the victory which overcomes the world.—Chadwick.

Though we had all that God hath
made,
The joy of earth, the bliss of
heaven,
Yet were we still unsatisfied,
Unless the Giver, too, be given.
His gifts are beautiful and dear;
Without Himself, how poor they
seem—
The earth a desert, bare and drear,
And heaven the phantom of a dream.

Lexington Notes

NOONDAY INTERCESSIONS

Following the recent service of intercession for the allied cause, held at the Cathedral, Lexington, a novel method has been inaugurated to interest all citizens of Lexington in the success of the cause of the allies. Every day at noon the Cathedral chimes ring out for five minutes, during which time the citizens of Lexington, whoever they are and wherever they be, are requested to pause and offer a prayer for the success of the allied cause.

FRENCH ORPHAN ADOPTED

Calvary Church, Ashland, Ky., the Rev. G. H. Harrison, Rector, has adopted a French orphan living at Rennes, France. The orphan is named Juliette Boisrammi.

LATONIA

The mission at Latonia, recently made vacant by the resignation of the Rev. Peter Langendorff, has been placed by Bishop Burton under the charge of the Rev. J. Howard Gibbons, secretary of the diocese and Rector of Trinity, Covington.

PUPILS OF ST. JOHN'S, CORBIN, AT
HOSPITAL

Two little girls, pupils of St. John's Collegiate Institute and Industrial School, Corbin, Ky., our mountain missionary school, have been taken to Lexington recently to be operated on at the Good Samaritan Hospital. The operations were serious ones, one for mastoiditis, performed by Dr. McClure, the other for appendicitis, performed by Dr. Barrow.

ACTIVE CHAPLAIN

The Rev. A. H. Marshall, Rector of
St. John's, Fort Thomas, contin-

POLL ELECTION OF VESTRY

The annual election of vestrymen of Trinity Church, Covington, Ky., was held May 6, with polls open from 5 to 8 p. m., for the casting of votes by members of the congregation. Between 6 and 8 p. m. dinner was served by the Ladies' Aid Society at the nominal price of 50 cents. Previous to the election, a list of the members, communicants, was printed in pamphlet form. At the congregational meeting, held at night, a unique plan for paying off the Church indebtedness was put into operation. The plan proposed the selling of 250 "blocks of Church indebtedness", a number of which blocks were sold that night at \$10 a block.

INTERESTING PROGRAM

The program, now issued, for the twenty-third Annual Council of the Diocese of Lexington, besides providing for the usual routine of business, gives place for three special services in Calvary Church, Ashland, at which addresses will be made upon the following interesting subjects: "Demands Made Upon the Church by the War, and How the Church Is Meeting Them", by the Rev. Dr. R. Wilkinson, Rector of the Good Shepherd, Lexington; "Effect of the War Upon the Church—The Church of the Future", by the Ven. F. B. Wentworth, Archdeacon of the Diocese of Lexington, Tuesday night, May 28th. "The Call of the Times for the Extension of the Kingdom", by the Rev. J. J. Gravatt, Jr., Rector of the Church of the Ascension, Frankfort; "The Call of the Times for the Religious Education of Youth", by the Rev. G. H. Harris, Dean of Margaret College, Versailles, Wednesday night, the 29th. "Church Unity; Unity of the Spirit", by the Rev. T. L. Settle of St. Mary's Church, Middleboro; "Corporate Unity", by Mr. Allan D. Cole of Maysville, Thursday night, the 30th. All speakers are limited to 20 minutes.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The need for Christian literature in the vernacular in the mission fields of the Orient is recognized by the Church. To meet this need in the district of Kyoto, at the request of Bishop Tucker, the Board of Missions has assigned the Rev. Dr. Irving H. Carrell, who has exceptional ability in this line, to the work of translation.

In the Diocese of New York there have been held recently eleven Training Institutes for parish officers of the Woman's Auxiliary, one at least in each district, so that no parish was unrepresented on account of distance, while one was planned at an hour which would be convenient for officers of evening branches. The same program was followed in all, including classes for presidents, secretaries and treasurers of branches, together with a class on the duties common to all officers. Suggestions for these institutes are being prepared. For particulars write to the Secretary, the Woman's Auxiliary, 281 Fourth Ave., New York City.

(It would be of great benefit to the Woman's Auxiliary if more of these institutes could be held in other dioceses, and we are sure a large sum would be raised.)

trend of consequences will be the same—towards a sense of oneness, the goal of the dying Master's prayer. It is obvious that there has already come a marked drawing together of our various communions through the great common cause, which has unified their devotion and life.

The editor-in-chief of *Le Matin*, the famous paper of Paris, told in the Cathedral of St. Paul, Boston, the other day, of an Episcopal clergyman, a Catholic priest and a Jewish rabbi who, as chaplains, lived together in a dug-out. After the battle they divided the work of giving the last rites to dying soldiers, without stopping to determine the religious affiliations of the fallen man.

There were so many dying, and the time for giving them spiritual aid and comfort was so furiously short! The French editor vouched for the story of a rabbi who held the crucifix to the lips of an expiring Catholic. To stay the passing soul on the supreme goal of all religions becomes, the quick, mastering passion of any man with a heart in him. Men who have lived through such experiences can hardly fail to bear the resulting sense of essential oneness with them while

and she herself, the Rev. F. T. O'Connell, earnestly seconded her plan. This is a fine way for a parish to help the government and also increase its own endowment.

War Altar Presented to Brooklyn Church

A resident of Paris, France, has presented a war Altar to St. Paul's Church, Brooklyn, N. Y., in memory of all the fallen heroes of the allied nations who have lost their lives on French soil, and to afford a sacred shrine where families of American soldiers may come to pray for those who are engaged in war service.

The eighth anniversary of the Rectoryship of the Rev. Andrew Chalmers Wilson was celebrated on Ascension Day. The parishioners brought roses and placed them at the foot of the Altar in memory of the dead soldiers in France. Addresses were made by the Vicar of Old Trinity Church, Manhattan, the Rev. Dr. McComas, and by Capt. Cornelius of the British army, military instructor at Princeton University.

A Parish Buys Liberty Bonds

During the Third Liberty Loan campaign, an every member canvass of Christ Church parish, Towanda, Penn., was made to get subscriptions for the purchase of a Bond. The campaign was most successful, the amount collected being about \$350,000. Practically every member of the

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.

III

May I mention several other characteristics of our Midwestern condition? I believe that I am within the bounds of truth when I say that in the Middle West such masses of the people as are not Roman Catholic are distinctly anti-Roman Catholic. This feeling varies according to the education, environment and nature of those who share it, but it is real. The Roman Church casts no spell beyond its own borders, and will never convert the unchurched unless they have shared in early life the traditions of that Church. In fact, this antipathy seems to be most keen among those who have no religious affiliation worth the name.

Beyond the Roman Catholic communion there is no recognition of authority in religious matters. And as matters stand, there is absolutely no hope of establishing the principle of authority. All the king's horses and all the king's men are ineffective. Authority has vanished as a vital factor in the religion of the Protestants. With authority vanishes uniformity and with uniformity vanishes religious momentum.

Religion among the Protestants of the Middle West has become the avocation of amateurs. Amateurs, committed to individualistic prerogatives, preach the Gospel, teach Sunday school, and proclaim liberty of opinion from every platform. This is the Middle West as I see it.

It is not without some feeling of temerity that I venture to forecast the future of religion in the Middle West. My own best judgment is that there will be no improvement until the primary problem of nationality is on the way toward solution. The Middle West, racially and socially, is a chaotic mixture of diverse elements. When these blend, there will be at the same time an automatic judgment upon the experimental conditions through which we are passing. In education, industrial relations, social conditions, forms of government and religion, there will be a gradual elimination of the relatively ineffectual forms and methods. There will be a constant approach to the enduring and effective forms and methods. In the realm of religion there will be a discrimination between the accidents and the substance. I have enough confidence in the people of our Middle West to believe that underneath their present chaos of method there is a real consciousness of the fundamental religious values and sanctions, and a capacity to discern the truth. They are committed now by training and tradition to some form of loyalty, or of denial, which concerns itself more with the forms rather than with the substance of religion. As time passes, there will emerge from the deeper reaches of the heart an insistence on the primary elements of religion. The efforts of any organization to capture this force as a stimulus to some passing manner of the exercise of religion will be futile. The rising tide of religion will dig its own channels, will recreate its own methods, will form that which will satisfy its own need for expression. Present-day modes will either be modified or pass away. For example, Sunday is now practically gone. If its passing means the passing of godliness, then it is a calamity. If its passing is but a phase in the transition from the recognition of the sacredness of a time to the sacredness of all time, we need not be so much concerned.

We make efforts to stay the disintegrating tendencies. We attempt to arrest the process. Social service and sacramentalism, revivals and educational efforts, are erected as bulwarks against the flood. They are up-bid by honest and God-fearing men. And it is right that those con-

vinced of their efficacy should try them. For it may be that one of them will prove to be the agent which will precipitate or crystalize the religious substance now held in solution. Each adherent of any of these agents naturally upholds the efficacy of his particular agent. But each is no more than experimental in its nature. We cannot now be sure that any agency has been effective enough to commend itself as the ultimate way.

In the face of millions of unchurched, yet not necessarily irreligious, in the face of social problems, shifting populations and rapidly changing conditions, what is to be the program of our own Church? For though I may arouse a suspicion of failing to take advantage of the privileges of this body, and of trespassing within the limits of orthodoxy, yet I say that in my heart I believe that the Episcopal Church may become the torch-bearer to lead the hosts of the Middle West into the path of a satisfying and enduring religion.

In view of what I have just said, you might properly ask what is to be her relation to this inchoate mass of human diversity. Why the Episcopal Church? Because the Episcopal Church is comprehensive of every principle which I have mentioned. She is both social and sacramental, revivifying and educative. Her faith is sane, reasonable and of right proportions. Her practices are stimulating and satisfying and strengthening. Her methods are calm and healing. She has an atmosphere of joy and peace. The Church is the hope of the Middle West because she is inherently possessed of elements whose abundance would alone be equal to the task.

But the method. Here again I am amazed at my own rashness in daring to propose that the methods now in vogue ought to be subject to some critical scrutiny. Are we quite convinced that a survey of the Church in the Middle West, parish by parish, mission by mission, would encourage us to believe that we are conquering the vast territory? I fear not. We are doing noble, heroic, self-sacrificing work in countless places, but it is being undermined by the conditions mentioned earlier in this paper, over which we have no control. This immediate work cannot be allowed to relax, of course, but I venture to return for a moment to the analysis of the situation as I have just suggested it, and try to relate our possible efforts to that.

The great unchurched masses, assisted by the discontented within religious affiliations, will in time, with the unifying of our varied social elements, express their religious elements in a new manner. The duty of our Church is to help to free these restrained forces in their struggle for expression, and at the same time to saturate the consciousness of the unchurched mind with the spiritual content of whole faith of which that mind has some slight portion.

I am afraid that our Church will never do this by a mere effort to extend geographically, and to occupy feebly an increasing number of towns and villages. These may be contact points, but they have failed in the Middle West to be sufficient to reach the unchurched. They need the reinforcement of a mightier central dynamo.

One of our disadvantages is the multiplication of weak mission stations, which exhaust the resources of the diocese and the strength of the Bishops, and only in rare instances blossom into strong centers of work. This Church must touch humanity at the points of richest contact. If the energy and money now enlisted in carrying out intermittent efforts in small and already overchurched communities, where we at best succeed in glossing a veneer over a few lives whose interior is already saturated with denominational influence of some sort, if that energy and money were put into our great education centers, in places where the current of life runs full and strong, where we can fight battles, and not engage in skirmishes, I believe that we should find the Church growing in power.

(To be continued.)

They Collected the Rector's Salary

The Church News, Diocese of Mississippi, says: "We heard a good one lately, which is too good to keep to ourselves. In a parish in this diocese

the vestry greeted the new incumbent with the news that the old incumbent collected his own salary, to which the new incumbent replied that he would collect just enough money to buy a ticket to get out of town on, and then the vestry said that that was not necessary, that they would collect the salary.

Interesting Work of a Rector On Exemption Board

The Diocese of Chicago presents some very interesting facts in connection with the work of the Rev. A. W. H. Anderson, Rector of All Saints' Church, Ravenswood, chairman of the Exemption Board for the Northern District of Chicago. Speaking of the physical examination of 1,000 men who first came before the Board, Dr. Anderson says the moral tone of these men was remarkably good. The percentage of social evil diseases was very low. There were very few cases of tuberculosis, due no doubt to the healthy conditions of the neighborhood, and to Ravenswood being the home of an upper middle class, and having no congested sections, and few foreign-born residents. The chief rejections made by the Board were for hernias or defects in hearts and eyes. The chief exemptions were of men having wives and children. Dr. Anderson says he was impressed by the splendid physical condition of the married men of 21 to 31 years of age. He did not recall a single case among the first thousand of rejection for alcoholism. Almost none of this number were abnormal physically, only two were imbeciles, and in the whole quota of 1,156 men there was only one bedridden case. No deaths were recorded from June 5 to January 1. The work of the members of the Board was done, of course, at a great sacrifice in time. Dr. Anderson states that during July and August he spent from 12 to 15 hours daily doing clerical work, on one day signing his name 3,000 times.

Speaking of certain characteristics of candidates of different nationalities, Dr. Anderson said that the German-American citizen by adoption or naturalization, in spite of his reputation for thriftiness, has been discovered since June 5, 1916, to be the most improvident and physically the most helpless of our people, and were it not for the fact that the sons of these citizens between the ages of 21 and 31 support them, they would become public charges. Another remarkable fact ascertained by the Board from these German-Americans was that although the sons of selective service age give almost, if not all, of their wages to their fathers and mothers, the married sons and daughters of these same parents, no matter how numerous or prosperous they are, are willing to let their parents starve rather than contribute one dollar a week for their support. It was noticed that the American boy of English and Scotch ancestry came first in willingness to serve; that the Irish came next; that the generation second to the soil of men of foreign parentage responded first; that the boy who came from Sweden, for example, as an infant, and whose father was a naturalized citizen, was not generally keen to fight, although he knows no land but this, and the boy born here of Swedish parents is often just as keen as one whose ancestors have been here for generations. This willingness is sometimes true of boys of German parentage, when the boys have not been taught to read and speak German. Dr. Anderson thinks it a great mistake to permit parochial schools, Catholic or Protestant, to perpetuate foreign traditions in this country through the teaching of foreign languages.

Rector for Twenty-Five Years

The twenty-fifth anniversary of the Rev. Percy S. Grant, D. D., as Rector of the Church of the Ascension, New York City, was celebrated on Thursday, May 9. A choir of 70 voices, led by four women trumpeters, sang appropriate music, and the procession included the Rector, his assistants, George Gordon Battle and Major August Belmont, in khaki, with other members of the vestry and officials of the Church.

Bishop Burch confirmed a class of twelve. He acted in the absence of Bishop Greer, who sent his regrets. Addresses were made by Bishop Burch on "The Progress in the Church in the Last Quarter of a Century"; Mr. Battle, a member of the vestry, on "Progress of Religious Thoughts Among Laymen in the Last Quarter of a Century"; Joseph Auerbach, on "For the Neighbors"; and the Rector, on "Progress in Ascension Parish in the Last Twenty-five years."

After the service, a reception was held in the parish house, where the congregation and friends gathered around the Rector and congratulated him on his long service.

Soldiers' Service Attracts Crowds

Many were turned away from St. Thomas' Church, Battle Creek, Mich., at an evening service in which soldiers from Camp Custer participated, with C. J. F. Williamson, B. S. A. Secretary, in charge.

Lieut. O. F. Crawford, 329th Machine Gun Battalion, at Camp Custer, former Rector of St. Paul's Episcopal Church in Bellevue, Ohio, conducted the service, while Lieut. G. H. MacNish, 328th Field Artillery, of Camp Custer, preached the sermon, which was a splendid one. His subject was "Fight a Good Fight". Owing to so many of the companies being in quarantine, only 35 of the 95 men asked were able to be in the choir, but regardless of that, the all-men's choir scored a big hit.

During the first half of the service, Private D. Klinger of Grand Rapids, Grace Church, a member of the 329th Ambulance Company, played the organ, while Capt. Aigie of the British mission at Camp Custer played the last half. The offertory was sung by Private William Gilboy of the base hospital, former soloist for St. John's Church, Albany, N. Y. Mr. Gilboy has a wonderful tenor voice, and his solo, "Ninety and Nine", was much enjoyed. Frank C. Holderness, formerly of Grace Church, Detroit, now stationed at Camp Custer, in the 329th Field Artillery, was the other soloist. Mr. Holderness sang "My God, My Father, While I Stray", during the first part of the service. He also possesses a voice of rare quality.

The ushers were soldiers, and they also took up the offering. Sergt. Geo. Durham, 310th Ammunition Train, and a former member of St. Paul's Church, Marquette, acted as flag-bearer, while Corporal C. A. Holt, St. Paul's Church, Madison, Wis., stationed with the 340th Infantry at Camp Custer, was crucifer.

U. S. Postoffice System Protested Against

The National Church Periodical Club, at their annual meeting, protested strongly against the law in regard to the United States postoffice zone system, as applied to periodicals, as follows:

"Whereas, During the past thirty years the Church Periodical Club has been instrumental in placing large quantities of periodical literature of all kinds in remote and isolated communities in every part of this country; and

"Whereas, There is documentary proof that this effort has been beneficial in raising the moral tone and the standards of living in these communities, as well as in encouraging self-improvement on the part of individuals; and

"Whereas, The application of the zone system to periodicals, by increasing the price and lessening the number published, will seriously limit the philanthropic and educational work of the Church Periodical Club; and

"Whereas, It is at this time a patriotic duty to give every aid in molding the thought of all communities along the line of intelligent loyalty; therefore be it

"Resolved, That the Church Periodical Club protests most earnestly against the application of the zone system to periodicals, and urges its members to ask the aid of their Senators and Representatives in repealing the present law."

Layman, Aged 92, Dies in Mississippi

The death of Dr. J. A. Lucas on May 8 removes from the activities of the Church of the Nativity, Greenwood, and the Diocese of Mississippi, a devout Churchman, who was greatly beloved by the members of his parish and the whole diocese, which he had served faithfully and well in various responsible positions for a long term of years: He was 92 years of age, and took an active part in Church affairs up until the time of his death. He only missed one Diocesan Council during a period of thirty years, and had been a trustee of the University of the South several terms.

Appoints Substitute to Missionary District of Liberia

The Bishop's House, 74 Vandeventer Place, St. Louis, Mo., May 22, 1918. The Presiding Bishop has appointed the Rt. Rev. Arthur S. Lloyd, D. D., to be his substitute in charge of the Missionary District of Liberia. DANIEL S. TUTTLE, Presiding Bishop.

Doing One's Bit

In Church affairs, "doing one's bit" for the war has been a favorite plea with many for escaping the responsibilities to the Church, that more than any other power is keeping law and order at home, asserts the Diocese of Chicago. "Doing one's bit" too often means taking the Church's share and giving it to war funds, and letting the Church do without. Our offerings for missions have been lessened since the war; the Church of England's increased. Presbyterians have a better showing than we, and have given about \$400,000 in excess for their foreign work to meet unusual conditions and high prices. But Presbyterians have suffered in their home missions, and will very likely be \$150,000 in debt this year. The Easter reports in the Diocese of Chicago show a general falling off from last year in the amount of the offerings, used by most parishes to pay deficits in current debts. This fact means harder times still for the clergy, whose salaries in general are inadequate, and whose services are needed more than ever during the war to lead their people, and to cheer and comfort them with the Gospel of Jesus Christ. To be honorable and intelligent, our people must cease to say "they are doing their bit", and must try "to do their utmost" to support the Church. If they do their utmost by their Church, they will do it, too, by their country. The two are bound together. And the power to do comes from Jesus Christ. Let Him be our one desire, and all else is made possible.

Rest, Recreation and Refreshment Provided For Women and Girls

St. Mark's Cathedral Parish House, Grand Rapids, Mich., is open daily, except Sunday, from 11:30 to 2 p. m., for the use of women and girls at work in the neighborhood who may care to spend a portion of their "noon hour" away from their stores or offices for luncheon, rest or recreation. Papers and magazines and the use of a piano are offered as a means of pastime. A sewing machine can also be utilized. Coffee is furnished for those who care for it at three cents a cup. No fees are asked. There is no question of religious affiliation and no services. Mrs. Emilie Burnett, who is connected with the work at St. Mark's, is in attendance to extend a welcome and provide the hospitality that St. Mark's is glad to offer. The work is carried on under the auspices of the Cathedral League. Mrs. W. K. Williams, 234 Madison Avenue, Grand Rapids, who is deeply interested in the work, has had printed a very neat "Return after five days" label for use on envelopes and other mail matter, on gummed perforated rolls of five hundred, which she disposes of at 75 cents a roll, and devotes the proceeds to the League. The labels are printed in blue—other colors ten cents extra. It is altogether a splendid work, which was established at the Cathedral during the Deanship of the Rev. Francis S. White, who is now in war service, and out of his otherwise very busy life finds time to continue his contributions to THE WITNESS.

A Brotherly Act

A pleasant illustration of good fellowship and a fine testimonial to the regard in which the Rev. Sidney E. Sweet of St. Stephen's Church, Jersey City, N. J., is held by the people of that community is contained in the resolutions adopted by the First Congregational Church a few Sundays ago.

"Inasmuch as his ministry has possessed the rare quality of prophetic boldness in all matters of social righteousness and still retained the true quality of kindness and respect for the personality of every man, woman and child to whom he has ministered; therefore be it

"Resolved, That we, the pastor and members of the First Congregational Church, do extend to him our gratitude for his splendid ministry in our midst, and do assure him that our prayers and interest shall follow him as he goes forth to spend and be spent for the people of Columbus. And furthermore, be it

"Resolved, That we assure the members of St. Stephen's Protestant Episcopal Church of our sincere sympathy in their loss of so exceptional a leader as the Rev. Sidney E. Sweet, and that we hope that in the course of time the work accomplished by the united efforts of Rector and people may be resumed under the leadership of a wise and devoted man of God."—Newark Churchman.

THE CONVENTION SEASON

Spokane

A dominant note of patriotism, with an appeal for self-sacrifice within the Church during these times of stress ran through the Convocation address given by Bishop Herman Page at All Saints, Cathedral, Spokane, Wash., on the morning of May 14th. A Public Missionary Service had been held the evening before and addresses from men in various parts of the field were listened to with rapt attention and gave the key note to all the Convocation inasmuch as they evidenced that the clergy were determined to spare no pains to do all in their power for the extension of the Church's usefulness in all parts of the community. One-sixth of the clergy of the district are now away from their work serving their country as chaplains and Y. M. C. A. secretaries and the men who are staying at home are endeavoring to fill up the vacant places thus caused with the Bishop as usual doing the lion's share.

A committee was appointed by Bishop Herman Page to arrange for a series of preaching missions for the ensuing year. A Diocesan Committee was appointed by the Bishop to attend to what is known as the Bishop's Penny Fund which goes towards the work in the district. It was originated in St. John's Church, Spokane, by Mrs. J. R. Neeley and quite a few dollars have found their way to a good work by means of pennies.

The usual boards and committees were elected and appointed. The Sunday School Conference which was held on Tuesday evening led by the Rev. H. I. Oberholtzer emphasized the desirability of having the Christian Nurture Series taught throughout the district.

The Girl's Friendly Society presented a program for the benefit of their Liberty Bond purchased a few weeks ago. They report a successful year and are planning for greater things this year.

The secretary and the registrar of the Convocation is the Rev. H. H. Mitchell to whom all Journals should be sent as well as any communications for the district. The Women's Auxiliary held their annual meetings at St. Matthew's Church, Spokane, and had a very interesting and profitable series of sessions. Mrs. W. H. Farnham was duly elected as president for 1918.

Maine

The Ninety-ninth Annual Convention of the Diocese of Maine was held in St. John's Parish, Bangor, on May 15th and 16th, May 15th being the Convention day and May 16th being the day for the annual meeting of the Diocesan Branch of the Woman's Auxiliary. A pre-convention event of some importance was the meeting of the Maine Episcopal Missionary Society, which was held in the parish house on the evening of May 14th. The Bishop presided. Splendid reports were received showing the growth of ten churches to be steady and vigorous. The treasurer's report showed something over \$22,000.00 in receipts and over \$26,000.00 in expenditures. But judging from the spirit of the meeting the deficit will readily be dealt with. The election of officers for this Society resulted as follows: Rev. Canon Plant, Treasurer; Hon. Chas. B. Claide, Treasurer; Sidney B. Thaxter, Robert H. Gardiner, President; Kenneth C. M. Sills and H. B. Van Nash, Trustees.

The opening service of the Convention was a celebration of the Holy Communion in St. John's Church on Wednesday at 7 a. m. The Bishop was celebrant and was assisted by the Rector, the Rev. J. Edward Hand. Morning Prayer was said at 9 a. m. and the Convention opened promptly at 9:30 for business. Interesting reports from the various Standing Committees were received. The Diocesan Committees of last year were selected with very few changes. Among other items of new business was a resolution authorizing the using of all Sunday School Advent offerings for the building of new churches, parish houses, of rectories within the diocese at the discretion of the Bishop and the Board of Missions.

The Bishop's address was excellent. Speaking of the war he said: "The great war continues, it is in the background of all our thought and speech. We all feel the present time to be one of those critical epochs to which 'God hath joined great issues good or bad for mankind.' It is right that I should now say to this Convention, very simply, yet from the bottom of my heart, both as a citizen and as

your Bishop that the wholehearted loyalty which our nation asks of us in the prosecution of this war, is in very truth loyalty to the cause of Christ. I frankly say to you that up to the time when our government declared the existence of a state of war and summoned to the mighty conflict all the resources of the country I hoped the way might still be open for our great Republic to play the role of mediator. But I have become convinced that this hope was an illusion arising from an imperfect understanding of the fact. I believe that those who would have held our country back longer—I among them—were mistaken. As I tried to follow my conscience then, so I would follow my conscience now. Our national conscience has been enlightened, I believe, by as full an illumination as God has ever vouchsafed to a great trust."

The Convention closed Wednesday evening with a public Missionary Meeting in the Church. The speakers and their subjects were as follows: Rev. Arthur W. Moulton, Lawrence, Mass., "The Church and Social Service," President Sills, of Bowdoin College, "Religious Education," Dr. W. C. Sturgis, New York, Educational Secy. Board of Missions, on "The Church's Missions." The addresses were of a high order. The Woman's Auxiliary Meeting the following day was full of interest. Miss Grace Lindley, General Secretary, made a stirring address.

Iowa

The 66th Annual Convention of the Diocese of Iowa was held at St. James' Church, Oskaloosa, the Rev. A. M. Lewis, Rector. The Convention opened with services on Sunday, May 12, the Rt. Rev. H. S. Longley being the celebrant at 8 a. m., and the Rev. Webster Hakes at 9 a. m. The Rt. Rev. T. N. Morrison was the celebrant at 10:30. The Rev. W. Pence James read the Epistle and the Rev. Dr. E. H. Rudd read the Gospel. The Convention sermon was delivered by the Rev. Craig Stewart of Evanston, Ill., from the words, "We are more than conquerors through Him that loved us and gave Himself for us." It was an eloquent and masterly discourse, embodying timely moral and patriotic lessons for the nation, the Church and the individual, stimulating to a brighter hope and a better life.

The Daughters of the King met in the afternoon. They were addressed by Bishops Morrison, Longley and Beecher. Mrs. A. J. Busby, Waterloo, was elected president, and Miss Caroline Urban, Des Moines, secretary.

In the evening a patriotic meeting was held. A large congregation listened to excellent and appropriate addresses by the Hon. George F. Henry, the Rev. G. C. Stewart and the Rt. Rev. George A. Beecher.

Monday evening was again the time of national and Church enthusiasm. Bishop Longley presided. The Rev. George Long, chaplain at Camp Dodge, gave an interesting account of the work being done among the youthful recruits, and the Revs. E. N. Owen and W. E. Mann spoke on "Diocesan Missions."

The business session convened at 9 a. m. Monday, with the Bishop of the diocese presiding. The Rev. John S. Cole was re-elected secretary and the Rev. F. H. Pickworth was re-appointed his assistant.

The Bishop and Bishop Coadjutor read their addresses, which the local press described as "able documents, and of vital interest to the needs of the Church." They were interwoven with patriotic references to the present war crisis, and were impregnated with the idea that the existing conditions only emphasized a stronger need for a diligent and active Church, that would meet the issue and solve the life problems of today by a larger work in the cause of Christ in the world. It was resolved to have the addresses of both Bishops printed at once and distributed throughout the parishes and missions of the diocese.

The report of the treasurer of the Board of Diocesan Missions presented a satisfactory showing in meeting apportionments, nearly every parish and mission being on the honor roll. A committee of five laymen was appointed to send a letter to the delinquents, urging full payment of the apportionment to date.

A telegram was received from Mr. C. D. Jones, Independence, regretting that he was prevented from attending the Convention by reason of a serious accident. The Rev. Dr. Rudd was appointed to send a letter of sympathy. Mr. Jones has long been one of the most faithful and reliable

laymen of the diocese, and the loss of his valued services at the Convention was distinctly felt.

A report of the splendid work being done at St. Katherine's School was presented by the chaplain, the Rev. T. J. Williams. The Bishop spoke of the success of St. Katherine's graduates in some of the Eastern colleges, such as Bryn Mawr. The memorial to the late Miss Marion Crandall was explained by the chaplain, and the Bishop urged that the memorial be made an accomplished fact. It is proposed to erect a teachers' cottage on the grounds of St. Katherine's, this being an expressed wish of Miss Crandall, as she saw the needs of the school before she left for her post of danger in Europe. Miss Crandall was teacher of French at the school. She was the first woman from Iowa to give her life a martyr for the nation.

Mr. Ira R. Tabor, treasurer of the diocese, felt impelled to decline reelection, and Mr. Charles R. Henderson, Davenport, was elected treasurer. The Convention thanked Mr. Tabor for his efficient and faithful services. The members of the Standing Committee were re-elected. The new rural deans appointed were: The Rev. W. C. Hengen, Ottumwa, Des Moines Deanery; the Rev. R. J. Campbell, Cedar Rapids, Cedar Rapids Deanery; the Rev. Felix H. Fickworth, Mt. Pleasant, Muscatine Deanery; the Rev. W. E. Mann, Council Bluffs, Sioux City Deanery. The Rev. Thomas Horton, Waterloo, was appointed delegate to the Provincial Synod in the place of the Rev. L. K. Smith.

The first Sunday after Trinity was approved as the day to make special presentation of the "one day's income" plan for missions.

The Rev. Dr. Dysart and the Rev. M. L. Tate were appointed a committee to consider the question of holding parochial missions.

A discussion took place regarding the inability to secure wine for use in the Holy Eucharist. Bishop Longley and the Hon. George F. Henry were requested to communicate with other bodies and with the Attorney General, with a view to drafting a bill to be presented to the next State Legislature to remove the present inconvenience.

Bishop Longley was requested to communicate with the Bishops of the dioceses and missionary jurisdictions of the Middle West in regard to the condition and growth of the Church therein.

The Rev. Dr. Dysart and the Rev. W. C. Hengen were authorized to select two laymen, who should co-operate with them as a committee, to consider the re-establishing of the Iowa Churchman, and to devise some workable plan. The committee was given power to act.

A resolution regarding second-class mail matter was adopted, and the same ordered sent to the Iowa State Senators and Representatives.

The secretary of the Convention was authorized to have printed new financial and statistical blank reports, making such additions as he deemed necessary for obtaining more complete returns.

Davenport, Trinity Cathedral, was selected as the place of meeting for the next Convention.

The Woman's Auxiliary had a large representation, and much interest was manifested in the splendid work being done by the Auxiliary in the diocese. Mrs. H. S. Longley, Des Moines, was re-elected president. The other officers are: Secretary, Mrs. George Allingham, Cedar Rapids; treasurer, Mrs. W. H. Cunningham, Cedar Rapids; educational secretary, Miss Caroline M. Dysart, Dubuque; correspondent Church Periodical Club, Miss Florence Johnson, Newton; chairman Junior work, Miss Mabel Henderson, Cedar Rapids. Bishop Morrison and Bishop Longley gave addresses to the members of the Auxiliary.

Harrisburg

On Tuesday, May 14, at 4 p. m., the Annual Convention of the Diocese of Harrisburg met for the opening service at St. Paul's Church, Lock Haven. The Bishop, surrounded by his Archdeacons and preceded by the augmented choir and a long line of clergy, entered the church singing the Battle Hymn of the Republic. In his address the Bishop paid a glowing tribute to the personal bravery and public spirit of the Rev. Lewis Nichols, Rector of the parish, during the recent flood. He dwelt upon the importance of the Sacrament of Baptism and its bearing upon the burning question of Church unity. At the offertory a most striking spectacle was witnessed when the Bishop blessed the standards of our own and our allied countries. Each flag was

presented by an eminent citizen of the country to which it belonged. Too much cannot be said of the impressiveness of the music on this occasion.

When the Convention was called to order, 48 clergy and 47 delegates from 20 parishes were found present. Gen. Clement was re-elected secretary and Mr. H. W. Hartman, treasurer. A committee was appointed to draw up a memorial to the next General Convention, asking for a more liberal administration of the Church Pension Fund. Nominations were then made for offices to be filled the next day. Dinner was served at the State Normal School at 4 o'clock.

Wednesday began with a confirmation service at 7:00 a. m., followed by the communion service. At 9:30 the Finance Committee presented its budget and suggestions for reducing the size of the Journal. Dr. G. G. Pond moved the following resolution, which was adopted by a rising vote:

"Resolved, That this Convention extends its warm appreciation and cordial thanks to the Rector, vestry and congregation of St. Paul's Church for the splendid entertainment of the clergy and delegates and the general public. Especial appreciation is due for the soul-stirring service, including the blessing of the flags, the beautiful music and the introduction of distinguished guests representing the allied nations; for the most enjoyable war dinner prepared by the ladies of the Church, and the inspiring program of stirring messages from our efficient toastmaster, our distinguished guests and our beloved Bishop."

Deaconess Newbold told of her work in Japan, representing this diocese.

After discussion of the possibility of making Yeates' School a diocesan institution, a committee of three distinguished members of the legal profession was asked to report to the next Convention how this could best be done.

Resolutions were adopted endorsing prohibition and the discontinuance of the German press and instruction.

A Diocesan War Commission was elected as follows: Rev. Messrs. Tyndell, Appleton, Torkington and Bishop, and Messrs. E. Munson, H. W. Hartman, F. K. Lukenbach and Joseph Eberle.

Marquette

The Convention of the Diocese was preceded by an evening gathering of the lay and clerical delegates at the Houghton Club, the Convention proper assembling at Trinity Church, Houghton, on Wednesday, May 15th.

This informal social meeting was for the discussion by and with Bishop Harris of the missionary problems of the diocese. Subsequently came into the discussion the problem of the Bishop's residence for which the laymen spoke at length. The discussion culminated in the appointment by the chairman, the Rev. Wm. Reed Cross, of five representative laymen to raise immediately \$7,000 for the two objects. \$4,000 of this is already subscribed.

The Convention opened with a choral celebration of the Holy Communion. The Bishop celebrating and giving his address as part of the service. He pleaded in a masterly manner, not for the Church because it is the Church—but for the Church as the inspiration of those things which democracy must contain if democracy is to be safe for the world. First things first and we will give and fight none the less but the more because this order shall have been maintained. He urged therefore the great necessity of all our churches being open in these times of peril and their being inspirational in all their services.

The Convention proceeded with business with alacrity—an increase of \$2,500 a year was voted for Diocesan Missions. The whole standing committee was re-elected. New policies as to future work were discussed pro. and con. Delegates to the synod to be held in Gambier, O., were elected i. e., the Rev. Messrs. Alling, Ten Brock, Wilder and Ernst.

The Bishop appointed his various committees. The Convention adjourned at 6 p. m. to meet next year at St. Paul's, Marquette.

Very much was done, but it was the unsurpassed spirit of this Convention with which it did things that was most noted. There was a spiritual snap and tenacity vibrating through chair and house.

Too much cannot be said for the hospitality of the Houghton people and the able way in which the Rector of Trinity, the Rev. Wm. Reed Cross, admirably arranged the details of the Convention.

Washington

"One of the serious signs of the times is the growing disregard for the Lord's day in Washington," said Rt. Rev. Alfred Harding, Bishop of Washington, in his annual address at the twenty-third Convention of the Diocese of Washington, held at the Chapel of the Good Shepherd, the Rev. C. S. Abbott, Vicar, on May 16-17.

Bishop Harding said the opening of the theatres Sunday nights since mid-winter, coupled with the all-day-every-day motion picture theatres, and the increase of work on buildings, railroads, etc., are among the evidences of the necessity of a Sunday law for the District of Columbia.

"We do not want a Puritan Sunday," he continued, "but it is evident that for the sake of labor and for the quiet and order that should mark a day whose chief sanction is religious there should be some reasonable restrictions."

He said, as a member of a committee of the Lord's Day Alliance, the matter was presented to President Wilson, who was sympathetic in his attitude, and asked that a bill embodying the wishes of the committee be submitted to him for his consideration. The Bishop said that as far as he knows no action has as yet been taken.

In opening his address, Bishop Harding spoke of prominent Church workers who have died during the year, among whom were Rev. Dr. Geo. H. McGrew, a former missionary in India; Rev. John William Chesley, James B. Nourse, Harry Vaughn, architect of the Cathedral; Mrs. Archibald Douglas Russell, and Rt. Rev. Dr. Alfred Magill Randolph, Bishop of Southern Virginia.

In speaking of the new conditions in Washington, Bishop Harding said: "Our formerly serene and quiet Washington has become a city overrun with a vast influx of people, some on business with the government, but the large number workers for the government. New conditions confront us, which demand new methods and new agencies to meet them."

The Bishop called upon the rectors to organize in every Church an active representative committee, which would stimulate all activities on behalf of United States soldiers and sailors, but in particular advised means of bringing strangers into social fellowship with the people of the Church.

He told of the work of the Church War Commission, which has its central office in New York, of which the Bishop of Massachusetts is chairman. Speaking of the Church's moral work, he said: "It is of fundamental importance that every phase of it should be fully and generously maintained. Our parishes should be kept in vigorous condition. Never did we need more than today the Church's helps to spiritual growth, to noble living, to the maintenance of high ideals. To do our full duty in this regard, in addition to the other imperious claims on our resources, and the increased cost of everything essential to living, will demand rigid self-denial and unflinching sacrifices, but this is the call of God to us today."

The Rev. Dr. Randolph McKim delivered an address on "Effects of the War on Missions in England and in This Country, and What Ought to Be Its Effect". Paul Shmona of the Armenian Church told of Church conditions in his country.

Resolutions condemning Sunday baseball and all other forms of amusement were adopted at the afternoon session. The resolutions, which were presented by Dr. McKim, set forth "that the clergy be requested, in their sermons on May 30, the day of humiliation and prayer appointed by the President, or on some appropriate Sunday, to call attention to the deplorable fact that professional baseball has now been licensed in the District of Columbia, and that theatres, moving picture halls and other forms of amusement are also legalized, and to exhort the people to make humble confession to Almighty God of this violation of the sanctity of the Lord's day."

The resolutions set forth further "that the clergy and the people of the diocese are hereby urged to do all in their power to bring about appropriate legislation to secure the due observance of the Lord's day in the national capital."

Another resolution adopted was that Congress set aside Good Friday as a legal holiday in the District of Columbia. The Convention adopted another resolution petitioning Congress to pass the pending bill providing for the care of the feeble minded in the District.

Deputies elected to the Provincial Synod: The Rev. Messrs. D. W. Curran, W. T. Snyder, G. C. F. Bratenrust and E. S. Dunlap; Messrs. H. L. Rust, S. E. Kramer, H. P. Blair and M. T. Endicott.