

The Witness

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

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REPLY OF THE HOUSE OF BISHOPS TO THE DR. NEWMAN SMYTH MEMORIAL

"The House of Bishops has given consideration to the Memorial presented to it, signed by the Rev. Dr. Newman Smyth and the Rev. Dr. Williston Walker on behalf of many others representing several Christian communities.

"While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils.

"As in the civil sphere, so in the ecclesiastical, a patched-up peace, not resting on sure foundations, however immediately alluring, would be provocative of fresh misunderstandings and separations.

"Our differences lie deeper than questions of ordination, important as these are. Though often unperceived, the real difference between religious communions goes down, in many cases, to the recognition or not of a definite revelation of God's mind and will made by our Lord Jesus Christ, His incarnate Son, and of His Church as the minister of His truth and faith.

"We must remind the memorialists that, in the case of many of the religious communions represented by them, there is no central and authoritative body with which we can treat as to question of intercommunion. By the terms of this organization, each congregation is independent as to its doctrine, discipline and worship.

"To join in ordaining of commissions any army or navy chaplain, appointed by the State or accepted as a volunteer, from whatever Church he may come, would be to deny that any truth, including that of the Triune Being of God or of the Incarnation of the Eternal Son, is of real importance and necessity.

"We would urge by all means refraining from all unnecessary controversy and rivalry in caring for our soldiers and sailors, and the exercise of the greatest possible consideration and co-operation that does not violate convictions and principles, and prayerful preparation for the careful and deliberate consideration of questions concerning Faith and Order which now divide us. For such a world conference our commission, appointed several years ago by the General Convention, is earnestly working.

"The hasty adoption of ill-considered expedients in the face of an emergency we believe would endanger and retard, rather than further, the cause of reunion, and the realization of our Lord's intention and prayer that His disciples may in one Body bear witness to Him and to His word.

"The principles underlying the above reply apply to this particular case. No steps should be taken with regard to reunion in particular localities or between particular bodies which would hinder or endanger the wider object of the reunion of the whole body.

"The action suggested by the New Brunswick churches cannot be regarded as a merely local concern; it would imperil unity within our own communion.

"Apart from matters which clearly belong to the jurisdiction of the Bishop of the Diocese, and with regard to the two questions about which advice is asked, we are specially clear:

"(1) That confirmation as the apostolic completion of baptism cannot be surrendered or treated as an optional alternative to any other form of re-baptism.

"We feel convinced that however laudable the intentions of the promoters of this scheme, its execution would have the effect, however far from their design, of adding to rather than diminishing the divisions which we deplore.

The Rev. H. M. Chittenden, Archdeacon, in addition to the adoption of the above statement, the appointment of a commission of three Bishops; to be named by the chair, with whom the Bishop of New Jersey can consult in any action that may be called for."

The recommendation of the committee was adopted.

Death of an Eminent Educator and Priest

The Rev. James Dobbin, D. D., Rector Emeritus of Shattuck School, Faribault, Minn., died at his home in Los Angeles, Cal., on Saturday, May 18, at an advanced age. Dr. Dobbin was born at Salem, N. Y., and after graduating from Union College, Schenectady, N. Y., accepted a position on the staff of teachers in the Faribault Episcopal Institute of the Bishop Seabury University, which had been opened the previous year. "He remained one year", says the history of the Diocese of Minnesota, "and subsequently returned to the diocese, entered the Church, became a candidate for Holy Orders and, having completed his studies, was ordered deacon in 1867 and priest in 1868 by Bishop Whipple, and appointed warden of Seabury Hall, including the oversight of the divinity students and the care of the boys in the Grammar School. Seabury Hall was burned in 1872, and the separation of the Divinity School from Shattuck followed. In 1907 Dr. Dobbin completed his fortieth year as Rector and head of Shattuck School. Every building now standing on the grounds (1908) has been erected under his personal supervision. To the oversight of this important work he has given his days and nights of constant thought. The summer vacations have been devoted to the erection of buildings or to plans for extending the usefulness of the school. In the early days he discharged the duties of Rector, headmaster, financial manager and instructor. Few educators in our Church schools, perhaps none, have served so many years, or filled successfully such varied positions."

He retired in 1914 and removed to California, where he made his home until the time of his death.

Farm Blessed at St. Alban's School

Of all the impressive services that take place during the school year at St. Alban's School, Knoxville, Ill., the blessing of the farm is one of the most beautiful.

The boys gather in the chapel on Rogation Monday at six o'clock. Forming in procession they march to the gardens at Tryon, chanting the proper psalms. At this first station a lesson is read and prayers said. From here the procession passes on to the orchards back of Bishop Chase Hall where a short service is said. The litany is now started as the boys cross the large campus. This year a stop was made at the flag staff while the Honor Roll of sixty names was read and proper prayers said. The next station where the celebration of the Holy Communion has been said each year is very beautiful, facing as it does the east and the whole farm. Several beautiful trees which are literally covered with blossoms at this time of the year form the temple canopy. After the service is said the Benedicite is chanted as the return to the chapel is made.

The procession this year was com-

Waterman Hall to Close

War Conditions Compel the Temporary Closing of This Well-known Girls' School, Located in Sycamore, Ill.

A local paper says:

Sycamore has met a loss; a real loss. Even though as promised it may be the loss of a small time only, nevertheless it is a big loss to Sycamore. Waterman Hall is to close. Its close makes one of the great disasters of the war.

This war which has been working such destruction to human life, to cities and countries, has sent a message to Sycamore that will be felt in every Sycamore home; every part of our existence. Our social fabric will receive a shock; our stores will feel their losses; to see the beautiful lawns bereft of the young folks who for so many years have made them gay will put a tinge of sadness all about it.

The communication which made this announcement came Monday. It reads like this:

"On November 1, 1917, The Rev. B. F. Fleetwood, D. D., resigned the position of Rector of Waterman Hall, after twenty-nine years of active work. The Trustees having failed in their efforts to secure a successor, passed the following resolution: "Resolved, That owing to war conditions, the operation of Waterman Hall after June 4, 1918, be suspended until further action in relation to the same is taken by the Board of Trustees."

Twenty-nine years is a long time—a lifetime—and during them all Dr. Fleetwood has presided over the destinies of Waterman Hall. He will remain in Sycamore in his own home.

Aged Minnesota Clergyman Dies

The Rev. Thomas George Crump, Rector of the Church of the Redeemer, Canon Falls, Minn., familiarly known as "Parson Crump" and "the fighting parson", a veteran of the Civil war and the first drill master at Shattuck Military School, Faribault, died Friday night, May 24th, aged 82 years. He graduated from Seabury Divinity School in 1870 and was ordained deacon and priest by Bishop Whipple, and served as rector at Litchfield for ten years when he resigned and worked for a number of years in California, returning to Minnesota about ten years ago, and from that time until his death was in charge of the work at Canon Falls. He was well-known throughout the state of Minnesota and the funeral service, conducted by Bishop McElwain on Monday the 27th ult., was largely attended by the clergy and friends of the deceased.

Ordinations to the Priesthood

In St. Paul's Church, Cleveland, Ohio, Trinity Sunday, May 26, 1918, the Rt. Rev. William Andrew Leonard, D. D., Bishop of the diocese, advanced to the Holy Order of Priesthood the Rev. Messrs. Walter Freeman Whitman, Charles Thomas Hull and Nathaniel R. High Moor. The candidates were presented by the Ven. A. A. Abbott, Archdeacon of the diocese, the preacher being the Rev. Andrew Chapman, Rector of St. James' Church. These, with the Rev. Walter R. Breed, D. D., Rector of St. Paul's, united in the laying on of hands.

posed as follows: The wardens, the thurifer and boat boy, the eight servers, the celebrant and then the boys with members of the school family.

Aside from the great spiritual blessings that come each year to the school from this service, the farm has been blessed until it has become a great asset way beyond all expectations.

THE CONVENTION SEASON

Minnesota

The Annual Council of the Diocese of Minnesota, held at Christ Church, St. Paul, the Rev. Walter S. Howard, Rector, on Wednesday, May 22, was devoted exclusively to business, except the opening service, when the delegates and members of the Diocesan Branch of the Woman's Auxiliary made their corporate communion and listened to Bishop McElwain's address. The Bishop struck a high spiritual note in a brief discussion of the war, and reviewed the activities of the work in the diocese the past year. The work of the Council was completed at an afternoon and evening session. The same officers were re-elected, and few changes were made in the personnel of the principal committees.

The Rev. Dr. Kramer, warden of Seabury Divinity School, called attention to the life and work of Bishop Whipple, and was granted the special privilege of raising on the floor of the Council the balance needed for the fund to place a portrait of the Bishop in the State Historical Society building. More than the needed sum was contributed, and the balance was given to the Red Cross War Fund.

Considerable time was spent in the consideration of a report presented by the Rev. Elmer N. Schmuck on the Church Pension Fund, and owing to possible legal and practical difficulties, it was decided not to merge the Diocesan Clergy and Infirm Clergy Fund with the Church Pension Fund.

A Publicity Commission was appointed, which will undertake to keep the important events occurring in the diocese before the public through the use of the secular press, and to correct misconceptions of the general public regarding the Church. A Diocesan Board of Religious Education was also created.

The Rev. A. H. Wurtelle presented a very interesting report as chairman of the Committee on the State of the Church, in which it was shown the large part the clergy and laity of the diocese are making towards the moral and financial support of the government, taking the leadership in activities backing up the war.

The fiscal year was changed to close on December 30 each year, instead of April 30, as heretofore.

One of the most important steps taken by the Council was in the rearrangement of the Deaneries for more effective work along missionary lines outside the Twin Cities, and empowering the Bishop to appoint a general missionary for the Mankato Deanery.

The next Council will be held at Faribault.

The Semi-annual meeting of the Diocesan Branch of the Woman's Auxiliary was held at the same time as the Council. The attendance was the smallest in years, but the reports showed that the organization had made the best record in the way of contributions to missionary work in its history, and that branches in the parishes and missions of the diocese had been working faithfully during the year, notwithstanding the many demands made upon the women in Red Cross work.

The women, by a unanimous vote, passed a resolution to purchase and present an automobile to Bishop McElwain. It is expected that the necessary sum of money will be raised for this purpose at an early date, and that every woman in the diocese will be extended the privilege of making a contribution towards the fund.

Rhode Island

The 128th Annual Convention of the Diocese of Rhode Island convened at St. John's Church, Providence, Tuesday, May 21, at 10 o'clock. Holy Com-

munion was celebrated, Bishop Perry officiating, the clerical members of the Standing Committee, the secretary of the Convention and the Rector of St. John's assisting.

At the business session following the communion office, a vote of greetings and sympathy was sent to the senior clergyman of the diocese, Dr. George L. Lock of St. Michael's, Bristol, detained at his home on account of sickness.

Routine business occupied the time of the Convention until the noon hour, when Bishop Perry delivered his annual address. He reviewed the hearty response of the Churches to the appeals of the War Work Commission and other similar agencies. He urged that the Churches continue to be a partner of the nation's enterprise and supply the needed spiritual power for winning the war. The War Commission had asked the Churches of Rhode Island for \$15,000, but \$22,000 was raised, and a summer resident had given \$20,000 in addition—\$42,000 in all. Five of the clergy are absent from their parishes, engaged in war work, and others are serving part time as voluntary chaplains in the cantonments.

In spite of war conditions, four new churches had been completed during the year, and another had finished clearing off a debt of seven years' standing. Three hundred and fifty persons were confirmed during the year.

The Bishop urged that the salaries of underpaid clergy be raised and that the undemocratic system of pew rentals be abolished.

The report of the Committee on Diocesan Missions showed valuable constructive work in needy rural communities by the diocesan deaconesses, and a growing work among the Italians, of which there are 60,000 in Rhode Island.

The report on General Missions showed that the diocese had exceeded its allotment by \$1,800.

The Committee on Christian Education urged hearty support of the General Board of Religious Education. Dr. Lester Bradner spoke as a representative of the Board. He emphasized the value of religious education by calling attention to the fact that those who were bearing the stress of the present crisis were educated in the Church schools.

The registrar was able to announce the purchase of a long desired fire-proof safe in which valuable historical documents had already been deposited.

The diocesan president of the G. F. S. reported commendable activity, through various agencies, for war relief, and the formation of a Patriotic League of 700 members.

The Convention was addressed by Mr. Alfred Coats, representing the National Food Administration, urging the grave necessity for food conservation, and the hearty support of the government's program.

Two resolutions were passed for the relief of the underpaid clergy. One had reference to those in charge of mission stations, and authorized an increased apportionment to meet the need. The other dealt with the underpaid clergy of independent parishes. For their relief a committee of five was chosen to investigate their need and to be the custodians of a fund to assist such parishes as might desire assistance for this purpose.

A resolution was passed urging the state to ratify the national prohibitory amendment, and calling upon all Churchmen to work for the election of such legislators as would support the measure.

In conformity with the Bishop's address, a committee of five was chosen to investigate the custom of pew rentals, and if possible, to eliminate the same.

The Bishop closed the Convention with prayers and the benediction.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

St. Barnabas The Apostle

THE COLLECT

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. Amen.

"Singular gifts of the Holy Ghost!" The best is none too good for God. He can sanctify the commonplace. He does sanctify the commonplace and make it bear witness to His power and patience; but His work demands and needs the best brains and the best talents that can anywhere be found and consecrated. Once a Bishop of this Church came from his missionary jurisdiction in the foothills of the Rockies to the General Theological Seminary, and in effect he said: "Young men, who are the leaders of your classes, I challenge you by the claims and needs of a Western field; but I know there is not much use in doing this, because you will not like to leave the better paid and more comfortable parishes of the Church, which is well established in the East. Too many of your priests and Bishops have felt that any clerical fotsam and jetsam would do for the West, and the Church in the West is, for that reason, a weak and puny thing." And at a date preceding this utterance by many years, one Bishop was overheard to say to another Bishop concerning the election of a priest of most cultured and exquisitely refined mind to be a Missionary Bishop to the Indians: "You might as well pick out a razor to chop wood."

Not so did the early Church reason out the matter. It was recognized that all gifts which are given to any one are bestowed on him for the good of all. "Separate me Barnabas and Saul for the work wherewith I have called them." Barnabas had a background of good birth, was possessed of a fortune, had the gift of prophecy, gifts which made him a marked man wherever he went; and these gifts were consecrated to God, and were used by and blessed by Him for the good of the Church.

Fathers and mothers of gifted children should see that those children be taught to listen for the voice which cries in the temple. All the chivalry and idealism of their childish minds should be stirred to the rescuing of the world from the flesh and the devil. The joy and honor and responsibility of being a St. Barnabas should be set before our talented youngsters by parents, god-parents, pastors and teachers. "Nothing too good for God's service" should be in the mind of him who solicits workers for the Lord's vineyard. Singular gifts—not gifts which mark him as peculiar, but gifts which make one stand out above his fellows, which single him out as the "best one in the bunch" to publish glad tidings of redemption and release.

"Grace to use them alway to thine honor and glory." If clergymen of whatever order have but a sense of humility, one can be reasonably sure that their singular gifts have no virtue in them. The man who uses great gifts of mind, body or estate with no humble sense of accountability is not an asset to any community or congregation. The world is filled with the wrecks of lives, made so by the irresponsibility of gifted people, who had no rudder, no guide, no bit nor bridle, no vision of a life filled with efforts for the glory of any other being than themselves.

Missionary work in many cases has suffered from those who forgot to consecrate their talents to the service of the Lord. Missionary work will always suffer when talented men are reserved for the home base, and any old thing can be sent to work in the outfield of missionary endeavor. And might it not be said in passing that the man who does not study the challenge of a godless world, as he fits and prepares himself for his career, is in danger of losing the great chance to put himself among the immortals of the Church militant and expectant.

"Use them alway." That "alway" is a fascinating word. Many of us work hard while the excitement is on—the first flush of enthusiasm holds, but the test-time word is "alway". In season and out of season, the faithful, persistent man does more good with his one talent, if he yield it to God's grace, than the careless, easy-going,

easily moved, emotional five-talented man.

St. Barnabas is the patron New Testament saint of the nursing profession. The son of consolation was well chosen by these nurses, if for no other reason than this, that he did use his gifts always to the honor and praise of God. Would there were more who followed in his train.

FOR THE EPISTLE

Tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.—Acts xi:22.

"They sent forth Barnabas." Would that every parish had it on its program to send forth at least one man or woman every year into the mission work of the Church. Why not resolve to educate the brightest man or woman in their senior years, provided they will dedicate their talents and gifts to the mission cause at home or abroad? Why not have recruiting stations in every parish, with officers from every department of parish work to pass on such representatives and properly approach them? They should be good, full of the Holy Ghost and of faith. Such there are in every well-established parish—but their feet have never been directed into the paths of missionary service. Once get them in the service of Mother Church, and you will see "much people added unto the Lord."

When Barnabas found Saul, he brought him to Antioch. And for a whole year those two assembled themselves with the Church and taught much people. Think how the great war is calling talented men and women to donate their talents for the period of the war to the service of their country. When this war is over, there will be men and women of gifts and treasure who should be led to associate themselves in like manner for the good of their less fortunate brethren in the less favored spots of creation, as they have been associating themselves in all sorts of benevolent enterprises for all sorts and conditions of men, no matter what their birth and breeding.

Antioch laughed at the followers of Jesus, and smilingly called them "Christians". That name now is attached to the best and highest ideals and ideas of civilized life. "We bear the name of Christian; His name and sign we bear." Let us remember that to bear the name and the sign of a Christian, and yet be indifferent to the true mission of a Christian, is to stigmatize ourselves as impudent, foolish, blaspheming followers of the good Christians at Antioch.

"Every man according to his ability." We never know our ability until we know the extent of the need which appeals to us. Appropriations and budgets are useless, unless the preceding publicity is well and thoroughly done. Those prophets knew the needs of their fellow sufferers, and their simple tales brought the required relief.

Let not the successors of the Apostles complain, unless they know that the needs of the brethren have not been adequately presented; for from the time of Barnabas until today people have always responded to an intelligently presented claim. People do not have to be charmed out of their money. Tell the story, and tell it truthfully, and people will determine to

send relief. God is the giver of ability—"The ability that God giveth"—but God is not the author of spasm. He is the author of system. Tell people what is needed, and they will determine; they will plan, and the plan will produce sufficient results.

May it not be true that we have planned too much the work of Church extension in terms of money and buildings, instead of men? Show the Church your Barnabas and Saul; show the Church your Peter and Mark, and the Church members will then catch your vision, and will see that your Barnabas and Saul do not go forth empty handed. Go over your parish lists. Take account of the seniors from your parish in law, medicine, letters, art, science, etc., who are now in the great war, and put before them the challenge of the war which needs recruits, and ask them to hold themselves ready to respond to the call of that war when this war is done. You will be surprised to see how many will take you seriously and talk to you with enthusiasm. Take the promising, talented seniors in high schools and grammar schools, and tell them you will see them through their last year in collegiate or academic life, if they will hear the call as St. Barnabas heard it, and will answer it as wholeheartedly as he did. And again will you feel the thrill of young enthusiasm, as it solemnly dedicates itself to a holy task.

THE GOSPEL

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.—St. John xv:12.

"That ye love one another." In the genuine Barnabas is shown "the best of the Holy Spirit's gifts, that which is the fruit of His own indwelling Presence: Love, which suffereth long and is kind, which envieth not, which seeketh not its own, is not provoked, taketh not account of evil, which beareth all things, believeth all things, hopeth all things, endureth all things."

"What a friend we have in Jesus" goes the old song. "Ye are my friends," says Jesus, "if ye do whatsoever I command you". If you love God, you will abhor that which is evil. If you abhor the evil, you will want to do away with the evil. You will want to do it your way, or God's way. If you are wise and humble, you will try to do it God's way, and that involves obedience to God's commands, the last of which shows you love in action. "Go into all the world, teach, preach, baptize." It is for this purpose that Jesus calls you, chooses you. "You have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit. The live Christian parish does not, cannot, sit still. It must move, it must progress. How is this done? By sending out each year its sons and daughters to "publish glad tidings", "fling out the life-line", "rescue the perishing", "seek and save the lost". It is a great work. It beats selling goods, making laws, enforcing laws, buying and getting gain—all of which are worth doing, but not necessarily requiring the best talents, the wisest minds, the largest hearts, the keenest zeal.

A love for souls! for immortal souls! This is the life! This is adventure worth while. This is the crusade that cannot know defeat. This is the war whose ultimate victory is the only one that can spell perpetual peace! This is the only permanent work that a mortal man can undertake! The saving of souls! God help us by the life and works of St. Barnabas to stir up our talented boys and girls, our wide-eyed youths and maidens, our well-equipped and endowed men and women, who have no children, so to see the need and the challenge and the glory of the poor and helpless of this world in such a way as to dedicate themselves, their souls and bodies to the redemption of those poor and helpless ones. Thus will we prove our titles and our aspirations to be the friends of Jesus.

But if you are tied down by ill health or poor education, or the support of the aged or the infant, or the marital claim—do not feel entitled to claim exemption from the challenge of the Church. "As you are able", determine to do what your Friend wants,

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
2 S. aft. Trinity	Neh. 12:26-30, 43; Ecclus. 16:24; 17:14	I Peter 2	Isaiah 8:5-20	Luke 12:1-31
M.	Exodus 35:1-10	Acts 11:1-26	II Esdras 2:33-end	Acts 4:23-end
Tu	Ecclus. 31:3-11	9:23-31	Deut. 33:1-11	12:24; 13:13
W	Exodus 36:1-19	13:1-13	Prov. 11:1-16	Matt. 11:20-end
Th	26:20-end	13:14-42	11:17-end	12:1-21
F	37:1-16	13:43-end	12:1-18	12:22-37
S	37:17-end	14:1-18	12:19; 13:7	12:38-end
3 S. aft. Trinity	Neh. 13:4-end	Romans 2		Luke 14:1-33

The first lesson is the story of the dedication of the completed wall and of the appointment of singers to restore the musical worship as in the days of King David. The point of general and of everlasting import is the offering of sacrifices with great joy, "so that the joy of Jerusalem was heard even afar off", although the fact that provision for the choir was followed by strict obedience to a law of God (13:1-3) should not be slighted.

The New Testament selection carries us forward and upward into the true temple of God, into the Holy of Holies, of which the High Priest has ascended, and we are urged to take our place in true worship: "Ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ". Moreover, the narrowness and exclusiveness of Nehemiah's time, necessary, no doubt, under the circumstances, are in striking contrast with the extension of the blessings of Christ to the Gentiles. The royal priesthood (of the laity) is gathered from among all nations, and Christians are urged to win outsiders through their own good works, that they may glorify God.

The point of contact with the Eucharistic services would seem to be mainly found in the Gospel for the day, the parable of the great supper. The "elect race" of the second lesson corresponds with the invited guests of the parable, while the calling out of darkness into His marvelous light of those who in time past had been no people, but were now the people of God, corresponds with the "poor and the maimed and the halt and the blind" who are gathered to the feast.

The evening lessons were selected to bring out the protection of Provi-

dence and the "fear and love" of God's holy name, prayed for in the Collect and suggested in both Epistle and Gospel (I John 3:15-20; Luke 14:24). The Prophet Isaiah, dealing with the crisis in Judah's history, in which they faced a conspiracy of the upper kingdom of Israel and Damascus against themselves, and when they were tempted to resort to human contrivances for help, to an alliance with Assyria, for example, and consulted necromancers instead of God for guidance, urges on them the fear not of Syria, but of Jehovah: Fear not the policy of frightfulness inaugurated by Syria, but "Jehovah of Hosts; Him shall ye sanctify, and let Him be your fear and let Him be your dread". Put your trust in God and in the revealed Word of God. It is the same thought that our Lord deals with in the second lesson (which might well include verse 32, or even go on to 34). "Be not afraid of them that kill the body, and after that have no more that they can do. Fear Him who, after He hath killed hath power to cast into hell. Yea, I say unto you, fear Him; but also love and trust Him". "Be not anxious. *** Fear not, little flock; it is your Father's good pleasure to give you the kingdom". "Not a sparrow is forgotten in the sight of God. Fear not: ye are of more value than many sparrows". (Note also Isaiah 8:14 and I Peter 2:8.) What a message for a world facing German frightfulness and efficiency!

The week day lessons continue the Old Testament law in the morning, paralleled by experiences of the New Testament Church, and in the evening, Proverbs develops the wisdom whose principle is the fear of the Lord, while the teachings of our Lord are full of warning and of comfort.

THE SANCTUARY OF PRAYER

"Men will not pray if they can get what they want without praying. Therefore, if men are to be taught to pray, there must be two different orders of experience and capacity—a less satisfying one which is open to men whether they pray or not, and a more satisfying one which is unlocked to them only through prayer. Otherwise they will not be driven to prayer; they will not be educated out of self-sufficiency into childlikeness; they will never know the joy of self-surrender nor make proof of the matchless love of God. Here, then, we have found a worthy reason why there should be two orders, a lower order and a higher, a natural and a supernatural. And we see that God longs to act toward men upon the principles of the higher or supernatural order.

"Average human experience is determined by the character of average human activity; it is the response which God provides out of the in-

finitude of His resources to the demand which the average will and the average faith of man makes upon Him. But what if there were a human will which conceived an object of endeavor far nobler than the average? What if there were a faith which, faced by a difficult situation, was inspired to a demand upon God grander than the ordinary man ever dreams of? Must not God, by virtue of the very uniformity of His nature, respond to such an exceptional will and such an exceptional faith in a correspondingly exceptional manner? Would not this exceptional response constitute a new departure in human experience?"—A. G. Hogg, "Christ's Message of the Kingdom."

"Things which eye has not seen nor ear heard, and which have never entered the heart of man; all that God has in readiness for them that love him."—I Cor. 2:9 (Weymouth Translation.).

—From Association Press

Poems Worth Preserving

Selected by Pastor Suburbanus

HYMN FOR HIGH PLACES

In darkened days of strife and fear,
When far from home and hold,
I do essay my soul to cheer
As did wise men of old;
When folk do go in doleful guise,
And are for life afraid,
I to the hills will lift mine eyes,
From whence doth come mine aid.

I shall my soul a temple make
Where hills stand up on high;
Thither my sadness shall I take,
And comfort there descry.

and see how easily love will find a way for you to accomplish that which should be the heart's desire of every man born into the Kingdom of God, namely, "the Christianizing of this world in this generation".

For every good and noble mount
This message doth extend—
That evil men must render count
And evil days must end.

For, sooth, it is a kingly sight
To see God's mountain tall
That vanquisheth each lesser height,
As great hearts vanquish small.
Stand up, stand up, ye holy hills,
As saints and seraphs do,
That ye may bear these present ills,
And lead men safely through.

Let high and low repair and go
To where great hills endure;
Let strong and weak be thine to seek,
Their comfort and their cure.
And for all hills in fair array,
Now thanks and blessings give,
And, bearing healthful hearts away,
Home go and stoutly live.

—From London "Punch", Aug. 22, 1917

EDITOR'S QUESTION BOX

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

What should be the attitude of our clergy toward Ministerial Associations?

The first thing to settle is that of your own poise. Are you able to hold the faith without betraying the Church? Are you able to stand snubs and narrow-minded demands without losing your temper? Have you that peculiar type of ecclesiastical mind which brooks no opposition to its authoritative assertion?

If you can't treat your Christian brethren with kindly forbearance, I wouldn't attempt a close association with them. The average sectarian minister, especially in small cities and towns, is utterly lacking in a kindly consideration for other people's views, has a narrow and petty system of ethics, and is a rather intolerable person generally. This is a sad thing to state, but the observation is based on a rather wide experience.

But his faults are those of ignorance and prejudice. Be sure you are not the same kind of a man. If you think much can be accomplished by such association, you will probably emerge from it a sadder but wiser man.

But that one should attempt such association is unquestionably a duty, and sometimes you will meet with pleasant surprises. There is but one thing to do, if you enter such a union, and that is to state your own position clearly and definitely at the outset, and give them clearly to understand that you cannot and will not be bound by any vote of the association, and that you are willing to unite with them on the basis of social intercourse and, so far as you can go, the public good.

The greatest good that you will get out of the intercourse is a great deal of self-discipline, which you need, and an opportunity to put into practice the 13th chapter of I Corinthians.

If you can set forth the law of Christian charity among your fellow ministers, you will be much more able to deal with the difficult members of your own congregation. Of one thing I am certain, and that is that their ways are not our ways.

What should be the chief service on Sunday? What constitutes a chief service? Is it a m. sacrosanct? Is the chief service determined by the number of people who attend? Or is the chief service determined by the character of the service?

In the writer's judgment, the chief service of the day is that celebration of the Holy Communion at which the people both worship and receive, irrespective of the number of people who appreciate it. This should manifestly be in the early morning, as was the custom in the primitive Church.

A late celebration, or high mass, whichever it may be called, is a much later development of the Church's service, dating from the time of Constantine, when Sunday was made a legal holiday in the Roman empire,

and a late celebration was a possibility. From the first it has been a layman's service, as it is called in certain parts of France; for either it is a time when the multitude receives without fasting, or else it is a service at which the person worships without receiving.

Personally, I believe that the 11 o'clock hour should be the time for reaching those who are not communicants, or a missionary service. Neither the communion service nor Morning Prayer are adapted for missionary purposes.

I know that there are some who feel that the Holy Communion is a missionary service, but, if so, why, in the primitive Church, were none but communicants allowed to remain throughout the mysteries?

Morning Prayer was a service formulated for a people who were all Churchmen. For such it is an admirable service of prayer and thanksgiving, but for those without it is a complicated and confusing service, which they make little or no attempt to follow.

If those who are already Christians are unwilling to get up and go to church early to receive the body and blood of Christ, they do not attach much value to their receiving. One wishes that the Church would boldly return to the primitive practice and put the emphasis for communicants upon the early service, and make the later service one of instruction and preaching and singing and praying. We do not know which is the most futile in its results, the parish with the late celebration, or the one with Morning Prayer. But we do know that the parish with a large attendance at the early celebration is the one which is strong and healthy in its life and action.

Do you approve of establishing union Churches in places too small for us to build and maintain a church?

Theoretically it sounds well, but practically it is well nigh impossible. In the first place, you will find that a large number of churches built as union churches are absorbed by the Methodists. They have a peculiar code of ethics in the matter of getting people to give money for a union church, which ends by having a Methodist title deed.

Western Bishops with whom I have conversed experienced this "doing of evil that good may come". But there is no principle of cohesion in a union church, no world-wide program, and nothing to preserve it from local selfishness and local feuds. The truth is that people in small places are fifty years behind their leaders in the matter of Church union, and they have a maximum of prejudice and a minimum of Christian charity.

You can try it, but the road is a stormy one, and our Methodist friends have, as I say, a curious conscience in such matters.

vestry of Lynnhaven Parish, presided over by Adam Thorowgood, the first senior warden, at a meeting in the Thorowgood house, in the early part of the year 1640, ordered the old church to be repaired, thus clearly showing that it had been erected some time before the year 1640.

Donation was abandoned as a place of worship in 1854, and totally destroyed by a forest fire in 1882, only a small portion of its walls remaining. Since 1882 services were held in the ruins each year by a faithful few, under the leadership of the senior warden, Thurmer Hoggard, who had held the office of senior warden for 60 years.

The present Rector of Old Donation, the Rev. Richard J. Alfriend, who was assigned to the parish in June, 1912, by the late Bishop A. M. Randolph, reorganized the congregation, and with the untiring efforts of Judge B. D. White, the present warden of Donation, succeeded in restoring the old church to its present beauty and usefulness.

The success of the Church is all the more remarkable by reason of the fact that there was only one member and one dollar in the treasury when the Rev. Mr. Alfriend assumed charge of the parish.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.

Summer Conferences for Church Workers

From the Board of Missions comes the following detailed information regarding the various Conferences for Church workers this summer:

CHURCH CONFERENCES

Eagles' Mere, Pa., Province 3, June 17-21.
Gambier, Ohio, Province 5, June 19-20.
Cambridge, Mass., Province 1, June 21-July 6.
Geneva, N. Y., Province 2, July 1-12.
Racine, Wis., Province 5, July 17-25.
Sewanee, Tenn., Province 4, August 6-13.

BROTHERHOOD OF ST. ANDREW
Northfield, Mass., August 14-21.

INTERDENOMINATIONAL CONFERENCES OF THE MISSIONARY EDUCATION MOVEMENT

Blue Ridge, N. C., June 25-July 4.
Silver Bay, N. Y., June 5-14.
Estes Park, Colo., July 12-21.
Asilomar, Cal., July 16-25.
Ocean Park, Maine, July 19-28.
Lake Geneva, Wis., July 26-Aug. 4.
Seaback, Wash., July 30-Aug. 8.

The Church Conferences are, of course, intended primarily for Church people. They provide the best possible courses of instruction in the various phases of Church work, usually grouping the courses under the three departments of Religious Education, Social Service and the Mission of the Church, respectively. Excellent instructors, both clerical and lay, conduct the courses throughout the morning of each day of the Conferences. The afternoons are given over to recreation and excursions, for which the location of each Conference provides abundant opportunity.

The Interdenominational Conferences have a somewhat more specialized aim, in that the main emphasis is laid on the missionary enterprise. At these Conferences, therefore, one expects to get information and instruction of a more exclusively missionary character, to meet missionaries from foreign lands, and get their experiences at first hand, and to receive the stimulus of a large gathering of men and women representing wide varieties of religious experience. No Churchman need feel other than at home in these gatherings, since there is always a large proportion of Church people present, and the proportion grows year by year. The special attention of men should be called to the Brotherhood Conference at Northfield, in August. This is the Brotherhood's first attempt at holding a summer Conference. A program of great interest has been prepared, and the occasion promises to be one of the most important of the whole summer for the laymen of the Church. Unless all signs fail, the week of August 14 will become memorable in the Church through this men's Conference. It would be abundantly worth while if vestries would seriously consider paying all the expenses incident to sending at least one member of their parish to the Conference within their own province. The cost, exclusive of railway fares, and the small registration fee (\$3-\$5), varies from about \$10.00 to \$17.50 per week. Further information regarding any of the Conferences can be procured from the Educational Department, 281 Fourth Avenue, New York City.

Archdeacon of Canterbury Cables of New Patriarch for Syrian Church

On May 17 I had the honor and great satisfaction of receiving the following cable:

"Have received the following telegram from Urmi: Paul, brother of Mar Shimun, consecrated Patriarch at Urumia, April 27. The Patriarch, the Metropolitan and the Bishops request your influence for the preservation of the nation. Relatives of Mar Shimun safe at present."

"ARCHBISHOP OF CANTERBURY"

It has been a very great relief to us all in this country, and especially to the relief workers, to learn from this cable that the conditions must have become somewhat normal to allow such proceedings as the consecration of a Patriarch at Urumia, and we are very happy that one of the brothers of Mar Shimun, the late Patriarch, has been appointed to take his place, and that Surma and David, the sister and brother of Mar Shimun, are safe, of whom we had great anxiety.

The new Patriarch, Paul (Paulus) is one of the three remaining brothers, and has had a very liberal education under the Archbishop's Mission. He was not a Patriarch designate, but due to the fact that the Patriarch designate, the son of David, is a mere boy, Paul has been chosen by the Church and the nation to succeed to the Patriarchate. He is about 25 years old, and this family has had a remarkable record among our people, both as to their personal worth and their official and Church capacity.

FOUL PLAY ON THE LIFE OF THE LATE PATRIARCH

Previous to the above telegram, Mr. Langdon, the secretary of our committee, and myself had also the following communication from the Archbishop's secretary:

"The following letter has been received by the Archbishop of Canterbury from Mr. Secretary Balfour, Minister of Foreign Affairs:

"Foreign Office,
"Whitehall, S. W.
"March 26, 1918.

"Sir:
"I am directed by Mr. Secretary Balfour to state for the information of the Archbishop of Canterbury that a telegram has been received from His Majesty's Consul at Tabriz stating that a report has been received to the effect that Mar Shimun, the Syrian Patriarch from Turkey, was proceeding a short time back with a battalion of Syrian troops and two guns from Urumia to Saimas, when he was met by Simku, who invited him to his house, and there shot him dead. Persian horsemen are said to have been sent from Khoi and Marand to attack the Syrians."

"I am, Sir, your most obedient, humble servant,
(Signed) "MAURICE de BUNSEN,
"The Chaplain to the Archbishop of Canterbury."

The ordinary observer cannot realize the great position of danger into which Mar Shimun's people have been left by the withdrawal of the Russians. When the latter withdrew, they left two guns and some ammunition for the Assyrians to defend themselves. We have also known that the Assyrians were not allowed to go to the Caucasus.

Simku is a notorious Kurdish chief. He was under the employ of the Russians, who tried their best to win him to their side, and he seemed to behave well for a time. When the Russians retreated, he played the game of siding now with the Turks, now with the Russians. In this case, he seemed to have protested friendship for the Christians, while at heart he was still a wolf (and the word Kurd means wolf in their own language).

(Signed) PAUL SHIMMON.

Death Removes the Warden of DeLancey Divinity School

The Rev. Thomas Benjamin Berry, S. T. D., for the past nine years warden of the DeLancey Divinity School, Geneva, N. Y., died at his home in that city on May 12, after six weeks' illness.

Dr. Berry was born Nov. 18, 1846, in Dublin, Ireland, of English parentage. He was educated at King's College, Dublin. He received his theological training at the Cambridge and Virginia Seminaries. Honorary degrees of M. A. and S. T. D. were conferred upon him by Hobart College. He came to this country in 1866, and was engaged for some time as a teacher in the Institution for the Deaf, New York City. He was ordained deacon in 1871 and priest in 1873 by Bishop Doane, beginning his work in the ministry as a curate at St. Paul's Church, Albany, N. Y. In addition to his duties as a parish priest, he held services in the sign language for the deaf throughout the state. He was known as one of the finest sign makers in the country. He was later engaged in missionary work in Wisconsin and South Dakota, and while in Sioux Falls founded what is now the State School for the Deaf. In 1888 he was called to the Church of the Good Shepherd (Ingersoll Memorial), Buffalo, N. Y., as its first Rector, where he faithfully served for nearly twenty-one years.

While in Buffalo, Dr. Berry was for several years chaplain of the 74th Regiment, N. G. S. N. Y., by appointment of Governor Roosevelt.

His wife, one son, F. T. Berry of Philadelphia, two daughters, Amelia E. Berry of New York and Mary Richards Berry, survive him.

The funeral was held from the

Notes From the "Log" of a Provincial Secretary

Early in the evening of a lovely August day I left the train at Williams Bay, a little Wisconsin village on the shores of Lake Geneva. The station seemed busier than usual. Many visitors had arrived, and trunks and other baggage were being trundled across the platform to the steamer which was to take us to our destination on the other side of the lake.

It was a delightful ride. The surface of the water caught here and there the reflection of the setting sun. Sitting upon the deck, I looked forward to a week of rest and relaxation.

But my musings were not for long. They were interrupted by the conversation that was going on around me. With the camaraderie of a crowd bound for the same port and on much the same errand, we were soon talking generally and interestedly. The one sitting on my right was a Baptist missionary from Africa. On my left was a secretary of the Presbyterian Board. Another one of the group was a Methodist, who had landed two weeks before in San Francisco on furlough from his field in China, and I—well, I was a department secretary—they were departments then—of the Board of Missions.

In a little while the steamer glided up to the dock, and we disembarked and straggled up the bank to where the Y. M. C. A. camp was located, and where the Missionary Conference was to be held, under the auspices of the Laymen's Missionary Movement.

After establishing myself in my quarters, a cool and roomy tent, I started forth to see if I could catch a glimpse of a "familiar collar". The search at first promised to be fruitless. In fact, it was not until I was sitting at the supper table that I discovered that two more of "my kind" were in attendance upon the Conference.

All this happened about eight years ago. Last August I again took the train to Williams Bay and steamed across the lake to the now familiar camping grounds. This time, however, I found myself not nearly as "lonely" as on the occasion of my first visit, for I discovered nearly seventy Church people who had gathered for a week of quiet, earnest and devotional study of the things pertaining to the Kingdom of God.

The whole atmosphere of the Conference seemed changed. Its outlook was broader, its sympathy deeper and more understanding.

We had a wonderful week. The subjects offered for study in the several classes were varied and interesting. We did not lose ourselves. The devotional spirit of the Prayer Book was often recognized by those who gathered for the open air Vesper Services. Each of the two Sunday mornings of the Conference saw us assembled in an upper room for the Holy Communion. On the second Saturday evening my tent mate, a young Presbyterian missionary just back from India, said to me: "I hear that your people are to have the Lord's Supper tomorrow morning. May I come?" What would you have answered him?

Last year we had to depend for the things needful for these services on the generosity of nearby clergymen, but we have changed all that. On the second Sunday we made an offering for the purchase of our own communion service, and it will be with us for use this coming summer.

Those of us who were present at this Conference did not undertake to form an Episcopal organization, but we did come to a fairly clear understanding of the best way of giving value to our relationship to the Conference and to each other.

Some of us believe that hearty and sympathetic co-operation on our part may make these Conferences a real influence in the life and work of the Church. We want people to know of the opportunities which they offer, in the hope that the number of Church people thus foregrounding on the shores of Lake Geneva may increase from year to year.

Church of the Good Shepherd, Buffalo, May 14, at 3 o'clock. Interment was made in the family plot at Manlius, N. Y.

Before the removal of the body to Buffalo, opportunity was given all who knew Dr. Berry to pay their last tribute of respect to him at his late residence on Park Place, and the Rev. Charles Morton Sills, D. D., of Trinity Church conducted a private service.

NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

"Friends, Romans, countrymen, lend me your ears—and I will return them the day after tomorrow (Monday)" is a unique request made by the Rev. George A. Ray, M. A., Rector of St. Mary's Church, St. Paul, Minn., through the medium of his parish paper, under date of Saturday, May 25.

Christ Church, Toms River, N. J., the Rev. Charles H. Holmead, Rector, has received a handsome solid silver chalice and paten, in memory of Mr. Caleb Falkenburg, a former vestryman, and a processional cross, in memory of Mrs. Laura Schureman, both presented by Mrs. Falkenburg.

The program for the sixty-sixth annual commencement of Racine College, Racine, Wis., June 9-12, includes a series of services and addresses, the placing of the class stone, the class play, alumni dinner and a reception. The Rt. Rev. John Hazen White, D. D., Bishop of Michigan City, is to preach the baccalaureate sermon on the 9th inst., and Chief Justice John B. Winslow of Wisconsin will give the commencement address on the 12th inst.

Fifty new subscribers to the envelope system and a \$300 increase for current expenses resulted from an every-member canvass in St. Thomas' Parish, Bethel, Conn. The new Vicar, the Rev. J. Wesley Twelves, and the members of the congregation feel very much encouraged over the result, especially as it follows close upon an Easter offering of \$600, which enabled the treasurer to pay off several old debts.

In another column will be found a report of the Student Workers' Conference, which met at Howe School, Howe, Ind., May 21-24. The Rev. Paul Roberts of Brookings, S. D., states that it was a meeting of very great significance to the whole Church, as it dealt with one of its largest problems. "Too much credit," says Mr. Roberts, "cannot be given the General Board of Religious Education for making the Conference possible. If the Church realized clearly the work the Board is doing, it would have little difficulty in raising its \$45,000 war fund."

The Men's Club of St. Luke's Church, Evanston, Ill., held their annual meeting at the parish house on May 29, when a war dinner (\$3c) was served. The speaker of the evening was Capt. Bevington of the Princess Pat Regiment, who has been in charge of the tank on exhibition in Chicago. Special guests of the evening were Bishop Griswold and Dean Bell. One of the features of the evening was the presentation of a new Silk Service Flag for use in the church, made by Mrs. Arthur Bowen, and bearing 112 stars. This flag was presented by St. Margaret's Guild, Mrs. A. P. Bowen director, and was blessed by Bishop Griswold. The Rector presided at the meeting and acted as toastmaster at the dinner.

St. John's Church, Aberdeen, Miss., will attempt to entertain the cadets and soldiers at Payne Field U. S. aviation school, which is situated about twelve miles from that little city, and on good roads leading into town. There are about 1,200 men in camp at present, with more coming. The Church War Commission has given the parish \$500 to furnish a soldiers' club room, using their Guild Hall, the Anne Acker memorial, for the purpose. There is a committee of women of the Church who will be behind the movement. There will be reading matter and writing material on hand all the time. The rooms will be neatly furnished and made comfortable for the boys. Every Saturday and Sunday afternoon will be feature days, when the women of the parish will entertain the boys.

A requiem celebration of the Holy Communion was said in the Church of the Intercession, Stevens Point, Wis., by the Rector, the Rev. E. Croft Gear, at 9 a. m. on Memorial Day, which was attended by the First Separate Co. and the local organizations of the G. A. R., the W. R. C. and the D. A. R. A Service Flag was dedicated at this service, containing 24 stars of men in active war service, among them Major General McGlachlin and three lieutenants. The baccalaureate for the city

high school was held in the Church of the Intercession on Sunday, June 2—the third time in three years. The Woman's Auxiliary will take no vacation during the summer, and have arranged an interesting program for the ensuing year, including the following topics: "Motive and Aims of Missions", "Evangelizing the World", "Our Obligation", "The Extent of the Task", "The Missionary at Work", "Obstacles to Be Overcome", "Success of the Early Church", "Co-operation of the Home Church".

On the evening of Whitsunday Bishop Johnson visited Trinity Parish, Trinidad, Colo., and confirmed seven persons, ranging in age from 12 to 70 years. This is the second class presented by the Rev. D. R. Ottmann since last August. In the morning the Rector baptized four adults. The parish is in excellent financial shape also, due largely to a most successful every-member canvass and the raising of a special sinking fund, which enables the treasurer to meet all bills promptly on the first of the month. The Bishop commended priest and people on the progress and character of the work being accomplished.

The Newark Diocesan Assembly of the Brotherhood of St. Andrew held its annual meeting at Trinity Cathedral, Newark, N. J., May 25. Some 50 clergy and laymen were present, including Bishop Lines and Bishop Stearly. Walter Kidde presided, and addresses were made by Secretary Graves of Camp Merritt, Arthur E. Barlow, T. W. Dennison and Mr. Stonham. Mr. Barlow was elected president of the Diocesan Assembly and H. S. Wiltshire secretary. Mr. Wiltshire was also elected by the Assembly as an additional member of the National Council, representing the Diocese of Newark. Large numbers of the members of the chapters were reported as in the war service, both in this country and overseas. In the evening the annual service was held in the Cathedral, with intercessions and patriotic hymns. The address was made by George H. Randall, executive secretary of the Brotherhood. In the afternoon the Juniors of the diocese held their meeting.

The spring Convocation of the First District, Diocese of Central New York, was held in St. John's Church, Cape Vincent, the Rev. J. deLancey Scovil, Rector, May 14-15. Mr. Scovil read a paper on "Some Historical Interpretations of the War". Archdeacon Hegeman preached a sermon on Diocesan Missions, the Rev. C. Lambert reported exceptional awakening at Pierpont Manor, Zion Church, and the Rev. E. Tuthill spoke on Democracy at the Woman's Auxiliary service.

In a recent address before the University Y. M. C. A. at Rochester, N. Y., the Rev. Dr. Wm. A. R. Goodwin, Rector of St. Paul's Church, that city, said in part: "The thing which goes to make up the glory and beauty of womanhood and manhood lies in the background. We are to be trained for responsiveness. God puts us here to be interpreters of the thing which lies behind. Two things are needed to make this revelation—the spirit and presence of God and the power of responsiveness. Know your creeds and Church doctrines as you know your botanies, but give yourselves to the realities of life. The darkness of modern civilization is due not to a lack of culture or intellectual developments, but to a lack of responsiveness. Give yourselves to the power of the invisible. Use your minds, develop them to the full. That is my philosophy of life—responsiveness. Let us so make ourselves that the eternal can use us. We are asked to be co-workers with God, and the personality which makes itself fit to transmit and interpret the Invisible Power comes to be like Him."

Personal Mention

Bishop Weller delivered the Memorial Day address at Fond du Lac, Wisconsin.

The Rev. Merton W. Ross, Rector of St. Alban's Church, Superior, Wisconsin, who has been confined to his bed the past month, as a result of a serious case of blood poisoning, is slowly improving, and it is expected will be able to resume his work at an early date.

The Rev. Robert F. Lau, D. D., should be addressed at 20 East 33rd St., Bayonne, N. J.

Mr. S. S. Ross of Cincinnati, Ohio, who has about reached the century mark in age, has attended, with few exceptions, every Convention of his diocese for the past seventy years.

The Rev. R. S. Stringfellow has resigned as Rector of Emmanuel Church, Kellogg, Idaho, and will become the Rector of the Church of the Redeemer, Salmon City, Idaho, this month.

The Rev. George Herbert Thomas, Rector of St. Paul's Church, Chicago, has been selected to serve as a Red Cross chaplain in France. His selection came in response to the call for one hundred ministers to perform this service. Bishop Lawrence, chairman of the War Commission, requested Mr. Thomas to represent the Church. He succeeded Bishop Page of Spokane as Rector of St. Paul's Church.

The Rev. W. L. Kinsolving has accepted an invitation of St. Paul's Church, Chattanooga, Tenn., to take charge of the parish during the absence of the Rector, the Rev. Dr. W. J. L. Clark, who is engaged in war service in France. Mr. Kinsolving has recently returned from France, where he served as a Y. M. C. A. secretary at Paris. He is a son of the late Bishop Kinsolving of Virginia, and is a brother of the Bishops of Texas and Brazil.

The Rev. Dr. H. G. England, formerly of Washington, D. C., has accepted the Rectorship and assumed charge of Calvary Church, Wilmington, Del. Dr. England has had degrees conferred upon him by Columbia and George Washington Universities, was ordained a priest by Bishop Paret in 1898 at the Church of the Ascension, Baltimore, and for three years served as the Bishop's private chaplain. Under his administration a new church was erected at Seaford, Del., and a new church and parish hall at Berlin, Md. He was elected an alternate delegate to the General Convention from Delaware and Easton, while serving as a presbyter in those dioceses. He was Vicar of the Church of the Holy Comforter, Rock Creek Parish, Washington, D. C., for over ten years prior to his going to Wilmington.

West Texas

The Diocese of West Texas held its 14th Annual Council in Grace Church, Cuero, May 21, 22 and 23. The opening service on Tuesday evening took the form of a special intercession for the nation and allies. The new Rector, the Rev. A. J. Gaynor Banks, in a happy manner extended the hospitality not only of the parish, but of the community at large. Bishop Capers responded with the assurance that the Council looked forward to days of spiritual and social enjoyment. The Rev. Dr. W. Bertrand Stevens, Rector of St. Mark's Church, San Antonio, clearly and forcibly set forth the two-fold responsibility resting upon the Church by reason of the war situation, namely, sending our soldiers forth with the blessing of the Church in its widest application, and welcoming them upon their return with an understanding heart. Because of his experience with soldier work and with the Red Cross work in the base hospital, Dr. Stevens speaks with telling knowledge.

The Council was organized at the Wednesday morning session. Nine new clergymen were introduced to the Council. In all, ten clergymen have been added to the staff during the year, five of the clergy have been given for service with the colors and four have been transferred. The clergy list now numbers thirty-six, a record for the diocese. The reports from the parishes and missions gave cause for encouragement and thanksgiving. Progress was the watchword, and the general feeling was that the time had come for a decided advance all along the line. Most of the places are manned, and the unanimous call is to "go forward".

The diocese faces a peculiar responsibility because of the large soldier population, probably larger than in any other diocese. There are two voluntary chaplains serving in the diocese, the Rev. Dwight Cameron and the Rev. Francis K. Little. These two chaplains look after the work in the aviation camps. The diocesan chaplain, the Rev. Frank A. Rhea, visits the other camps in and near San Antonio.

A happy feature of the Council was the reception given Wednesday evening at the home of Mrs. Otto Buchel. The members of Grace Church had made splendid arrangements for the entertainment of the delegates, and in this they were aided by the entire community. The officers of the Mohawk Club placed their delightful club rooms at the disposal of the Council.

The meetings of the Woman's Auxiliary were held in the Knights of Pythias' hall. A special meeting of the Council was used for the formation of a diocesan organization of the Girls' Friendly Society.

The Council closed with a mass meeting Thursday evening. The speakers were Mr. Walter Macpherson, field secretary for the Brotherhood of St. Andrew war work, the Ven. Lee W. Heaton, Archdeacon of the diocese, and the Rev. Mr. Richards, Rector of Christ Church, San Antonio, and Bishop Johnston.

The Rev. U. B. Bowden was re-elected secretary. He appointed the Ven. Lee W. Heaton as his assistant.

The Council accepted the invitation of St. Mark's, San Antonio, as the place of the next annual session. The Feast of St. Philip and James was appointed as the time. This will mark the fifth anniversary of the consecration of Bishop Capers, and a special committee was appointed to make provision for a fitting commemoration of the occasion.

By resolution, provision was made for a "Council of Church Women", to be held at the same time as the Annual Council.

The Committee on Constitution and Canons reported adversely on a proposed amendment to the Canons, by which women would be admitted as delegates to the Council. The report of the committee was sustained by one vote. A like report from the committee in regard to the election of women to vestry was also sustained.

A resolution expressing the gratefulness of the diocese to the American Church Building Fund, and asking for an annual collection from the parish on vestry was also sustained.

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X

Democracy Made Safe in Christ's Commonwealth

3. The ideal of Democracy must, however, fail unless God's social grace, specially provided, shall overcome man's individual selfishness.

Democracy, then, in its ideal meaning, turns out to be simply fellowship or brotherhood shared in by all the members of a State. So far we are on solid enough ground. Democracy is in our blood. It is the law of human nature. It is the necessary ideal of every human State, however far some may have wondered from it. And some States, in ancient as in modern times, have deliberately adopted the ideal of democracy, at least as the working model of their policies. All the familiar methods of what we call popular government; universal, or almost universal, suffrage; popular elections; limited terms of office; representative legislatures: all these things are meant to furnish moulds in which our fluid desires and hopes of brotherhood may be stiffened and hardened into permanent habits of democratic life. They all indicate a democratic mind in the citizens. They are signs of a democratic purpose.

But does it work? Has the ideal been realized? Has it ever been in the way of being realized. The answer must be "No." The ideal of democracy has never so far even approached fulfillment, at least on any important or permanent scale. All human political history could most truly be written under the heading: "Experiments in Fellowship." Its tragedies and horrors; its falling dynasties and despotisms; its catalogue of disproved philosophies; its outworn cultures; all its ins and outs and ups and downs, seem but a passing pageant of man's impotent experiments in brotherhood. Yet we never give up the hope of it. The root of the desire lies deep for us to tear it from our nature. It has an eternal power of revival. It is the magnetic pole of the soul's orbit. The human spirit swings ceaselessly in its direction, pointing to it as to its true goal. Broken and defeated time and time again; betrayed and

victimized; fooled by false promises; seduced by evil minds; hasty, blind and dull; still humanity comes back and back again to the main track of its desire and takes once more its search for fellowship. Evidently it is not competent to work it out in its own strength and virtue. But just as evidently it is incapable of quieting its need of it or letting go its hope of it.

Now here we have a situation which, in all ages, has turned the hearts of men to the hope and expectation of a Divine redemption. I need not explain the meaning of redemption to you. You know how all through religious history the conscience of mankind has confessed its spiritual failure. It has seen the good and done the evil. It has been torn between the high and the low. It has been faced by the guilty, hopeless fact that it has thrown away its highest good and now finds itself paralyzed and helpless to work out its own salvation. Plato for the Greeks, and Livy for the Latins, do but echo the tragic cry of Saul, the Jew of Tarsus: "Wretched man that I am, who shall deliver me from the body of this death?"

What I would urge upon you is, not that you should merely renew your sense of the meaning and necessity of Divine redemption, but that you should realize that the redemption men need is social. It is democracy which needs to be redeemed. It is this human nature, all of one piece, in which all of us share, by which we are all bound up in one, and through which we have one breath, one life, one destiny: it is this human nature that needs redemption, and until it is redeemed, I am not redeemed, for I belong to it, I am part of it, I am a member. It is as a member of a family, and of a State; it is as a true democrat, that I must be saved if I am saved at all.

(To be continued)

How to Hold the Interest of Children

By Mrs. Frank Hale Touret

I suppose one of the greatest problems to many teachers is this: how to hold the interest of her children. Nearly all of the trouble that any of us may have in the management of our classes hinges on this subject. The troublesome child, the inattentive child, the rude child, the mischief-maker in your class, if you take the trouble to study, you will find in almost every case lacks interest.

Now there are some things that naturally interest growing children. Interests change with growth and development—and just here is the very strongest argument for a graded system—if not of material, certainly of presentation. We should also consider the grading of the material essential. You and I know what interests us. Some things we do not even consider in the light of being worth our attention. Why? Generally because they are utterly unrelated to our lives—to anything we know or have experienced. Exactly this same thing happens with the interest of children. Often and often something is presented to them that is so unrelated to anything they have ever known or dreamed of—so lacking in the qualities that are vital to them, that they simply do not attend to that subject at all.

I shall never forget the little girl with whom I visited a Sunday school one day. The teacher was telling the story of the three children in the fiery furnace. She used, as an explanation of the story, the fact that these children were put into a furnace—"a great big iron kettle, children". She dwelt at length on the heat of this furnace, on the plight of the children; but no vividness of description held my little friend. Wishing to find out the cause of her utter indifference, on the way home I tried to discuss the story. "Well," said my child, "I thought it was going to be a very interesting story; but when that teacher told us about that tea kettle, I knew that never could be true. I don't like that story at all!"

The child who thought that the

hymn, "Jesus, Lover of My Soul, let me to Thy bosom fly," referred to a species of fly (and I knew that child), had a wondrous curiosity about the sort of fly it was—but nothing more than that. The little boy who wanted to go to heaven, perhaps feared hell, but more than all dreaded the Miz, that fearsome place created after God had "created the heavens and the earth, the sea and (oh, awful statement!) all that in the Miz", and then rested—had a sort of curiosity and interest in the horror of it, but no interest that would make him long further to investigate or pursue the subject.

No, if we are really to interest children of any age, we must first know what is in their minds—what there is to which this new subject is to be presented, and then let the new be added to the old and increase it. And a general and safe rule for any one hoping to attract the interest and attention of any child is this: Begin with the native interests of your child and offer him objects that have immediate connection with these. Next, step by step, connect with these first objects and experiences the later objects and ideals you wish to instill. Associate the new with the old. And just here is the great difference between a teacher who has prepared the lesson and one who has not: the unprepared one has to teach with one eye firmly fixed on her manual—to depend on those questions in the lesson leaflets—and so gives no atmosphere of life and freshness to the lesson.

Think of your own religious experience—your faith—your religious living. What is it built on? What does it mean to you? Is it rich and growing, or dead and lifeless? Answer these questions to yourself, and if you can answer them satisfactorily to yourself, try to give your children the same background, so far as you can, that has made your Church and your religious life a precious thing to you—a vital part of your daily living. If you have not had this experience, pray that you may begin at once to deepen your spiritual living, and then, with gratitude for your new and better way, give the best in you to your children who come to you for their

foundations. If you are teaching the life of Christ, make it glow with life—make the character of the Christ fall amidst the problems of the present day—the daily lives of your children. You can do it, if it is real and alive to you—if you take the trouble to so study that Life yourself, so that you will have to give each year more and more of the wonder and beauty of it. If your subject for the year be the Church Catechism—and what a wonderful subject!—make that, too, alive and vital to the children. From the beginning to the end, every word may be made so alive, so connected with the daily living of the children, that all the rest of their lives they will remember and live by the great principles there laid down. "To do my duty in that state of life into which it hath pleased God to call me"—could there be more vital and more moving and needed words than these just here and now. "To hurt nobody by word or deed; to be true and just in all my dealings"—we might go on and on picking out passages that come to the mind, learned long, long ago, and discussed in a real and living way.

Perhaps the course is the Fatherhood of God, and with the little children and the wealth of material just in the world around—the wonder of so living that the Fatherhood of God is the inspiration of your own life, and so will remain in the minds of the children you touch—what a great and marvelous vision must come to each of us who is privileged to lead the littlest, feet!

So we might go on and on; but always with the same conclusion: We are the responsible persons. We must know the children we are teaching, and then, knowing their minds as intimately as ever we can know the mind of a child, we can reverently and prayerfully present a well prepared subject, always trying to take what is already present in the children's minds, and adding to it something real and enduring. For, when we look back over the years we must find that, after all, we are what we are; we know what we know just by this slow accretion, this slow adding the new to the old, at first taking in only what our senses presented to us—what we could see and taste and handle—and then, little by little, as our minds educated by our senses opened, adding ideas and ideals that have made us what we are.

We are weaving "the magic robe that hangs in the wardrobe of every man, and which shall shield him from all storms and trials". And in our weaving we shall succeed in making a robe that shall endure, only as we are workmen, willing to work faithfully and patiently and intelligently at our tasks.

The Church Must Combat Materialism

The Rector, wardens and vestry of St. Paul's Church, Syracuse, N. Y., a body devoted to the cause of Christianity, and holding in special reverence and affection the branch of Christ's Church to which we belong, passed the following memorial:

We believe that this is a time for organized Christianity, as well as for the individual Christian to practice self-examination and see in what way the Church has failed in the task which Christ gave it to do. That organized Christianity has fully succeeded in this task can hardly be asserted, in view of what is going on in the world today.

This is a time for extraordinary self-sacrifice and brotherly sympathy. If the Protestant Episcopal Church is to prove itself a blessing to those who suffer during this terrible period, and a force in the reconstruction which will follow the war, it must do its utmost on behalf of the fatherless and the widows in their affliction, and keep itself unspotted from the world. It must combat materialism in every form. It must also, in our judgment, hold out, to an extent hitherto unknown, the hand of fellowship to other Christian bodies, in the hope that organized Christianity itself may be reconstructed, and a second Pentecost may bring nearer together all the body of Christ's followers on earth.

The members of this vestry believe that as individual Christians are expected to practice a patriotic economy in this emergency, so also the Churches themselves should do, with regard to parish expenditures not essential to the preservation of Church property, and its growth in usefulness and fitness for purposes of worship and the proper maintenance of service and Church activities. Along with this there should be increased generosity in the field of missions and in the relief of suffering. No opportunity should be lost to emphasize the unity of purpose with all other bodies of Christians.

MISSIONARY NOTES AND ITEMS OF INTEREST

I earnestly hope that all patrons of the WITNESS will read over the list of Summer Conferences for Church Workers which I am putting in this column, and then try to attend one, or in some way, help some one else to. Both men and women these days seem to be fired with extraordinary zeal for work, (the various needs and activities of the war has brought us all to this state of mind.) The Church needs that zeal as well and must have it. There is much to be done and we must be loyal and do it in as trained and intelligent a way as we do the other work.

These Summer Conferences are scattered over the country in such a way as to give many people a chance to attend at very little expense and without going very far from home. It's a pleasant way to spend a vacation, (and in as far as is possible, every person who works should have one). They afford a stimulus to one's mind and mentality, also a great chance to get together, learn new methods and discuss problems and difficulties.

The list shows that some of our very best leaders are to conduct these meetings and some of our most beautiful places chosen to hold them in.

Information regarding these may be obtained by writing to Educational Secretary, Board of Missions, 281 Fourth Ave., New York City.

Eaglesmere, Pa., June 17-21. Miss Withers.

Blue Ridge, N. C., June 25-July 4. Dr. Sturgis, Miss Richards, Deaconess Hart.

Gambier, Ohio, June 19-30. Miss C. Griswold.

Cambridge, Mass., June 21-July 5. Miss Withers, Miss Lindley, Miss Tillotson.

Northfield, Mass., June 24-July 1. Miss Lindley.

Geneva, N. Y., July 1-12. The Misses Lindley and Withers.

Silver Bay on Lake George, N. Y., July 5-14. Miss Tillotson.

Racine, Wis., July 17-25. The Misses Tillotson and Withers.

Estes Park, Colo., July 12-21. Mrs. Biller.

Also here July 10-15. Bible July 15-Aug. 6. Classes Aug. 11-22. etc.

The Rt. Rev. Irving P. Johnson, D. D. Asilomar, Cal., July 16-25. Miss Lindley.

Seabeck, Wash., July 30-Aug. 8. Miss Lindley.

Lake Geneva, Wis., July 26-Aug. 4. Mrs. Biller.

Sewanee, Tenn., Aug. 6-13. Mrs. Biller.

STUDENT SUMMER CONFERENCES Y. W. C. A.

Blue Ridge, N. C., June 4-14. Miss Dorothy Mills.

Hollister, Mo., June 25-July 5. Deaconess Newell, Dr. Sturgis.

Eaglesmere, Pa., June 21-July 1. Miss Dorothy Mills.

Silver Bay, N. Y., June 21-July 1. Deaconess Goodwin.

Seabeck, Wash., June 21-July 1. Miss Katherine Caley.

Asilomar, Cal., Aug. 6-16. (?)

Lake Geneva, Wis., Aug. 20-30. (?)

Northfield Summer School, July 9-14. Deaconess Goodwin.

SUMMER CONFERENCE BROTHERHOOD OF ST. ANDREW

Northfield, Aug. 14-21. Dr. Sturgis

It is said that a few days before his marriage in 1914, at the age of 7 years, James W. Gordon Bennett, owner of the New York Herald, who died in Paris a few days ago, was baptized in the Episcopal Church.

From Bethlehem a youthful British soldier writes to his friend in London:

"I am on guard at present and it is a great honor, I can tell you, that I am guarding the birthplace and manger of our Lord. It is a wonderful place, and I never thought when I used to read about it that one day I should stand and guard it.

"The birthplace is marked by a 14-pointed silver star, presented by the French government. The stable is hung with lamps from all different countries, and they look beautiful, and are always lighted. The manger itself is cut in natural rock, but marble has been put in to keep it in a state of preservation."

An editorial in the May Spirit of Missions says:

"Bishop Tucker calls attention to the fact that the time will soon come for establishing the first independent diocese of the Nippon Sei Ko Kwai. In line with this thought of the growing strength of the Church in the Far East is the recent election of the first native Chinese Bishop. The Ven. T. S. Sing has been elected Assistant Bishop of Chekiang, one of the Chinese dioceses supported by the English Church.

"In 1912 the English, Canadian and American dioceses in China became the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China), and from that time it has held regular synods. One of the first acts of the new Church was to organize a Chinese Board of Missions, much after the pattern of our own. The universal testimony of those who have had experience in one or another mission field is that the ultimate evangelization of any country must depend upon the ministry of the native people themselves. It will be a long time before the Church in China is self-supporting, but the fact that through their own Board of Missions, and now through one of their own number as Bishop, the Chinese are doing what they can do to reach out still further, is but an indication of the great harvest which one day will be won to our Lord in China by the Chinese. May God hasten the day!"

Aerial mail service in the United States has become an accomplished fact within the past few days, though not yet perfected. With the exception of Sunday, daily trips will be made from each end of the New York-Washington air mail route, each machine only flying one-half the lap of the journey, the mail being transferred to different planes at Philadelphia. It took just three hours and twenty minutes to make the trip. Miss Katherine Stinson, carried government mail from Chicago to New York, a distance of 783 miles in ten hours. A new 24 cent stamp is to be issued for aviation mail. It will carry the picture of an airplane, which will be blue, while the border will be red.

reticence of the Bible is sublimely, as sublime as that of the starry sky. Enoch speaks not in his translation moment. Elijah speaks not in his chariot of fire. Lazarus speaks not in his hour of resurrection. The child of Jairus speaks not on her bed of revival. The youth of Nain speaks not from his arrested bier. Moses alone does speak from beyond the grave; but it is not of the things beyond; it is of the things "to be accomplished at Jerusalem".—G. Matheson.

If we hold on to sin for a day, we may have to hold on to it forever.

The hand that is thrust into every hole will somewhere find a snake to bite it.—Ex.

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.

IV

The problem of our Church is likewise to make the whole body of people familiar with all the essentials of Christianity, irrespective of any further effort to enroll them in our ecclesiastical household. We must capture their thinking and captivate their imagination.

The unchurched must first be persuaded to think of Christianity and the Church as an essential aid to their living. The unchurched must be taught to know the fundamental idea of God as living and loving, of Christ as saving and healing, of the Church as the place of joy and service.

How are we to do this? To put the matter in a modern form, it is a matter of publicity. The attention of the masses must be gained. Their thinking must be enriched by the simplest of fundamental truths.

The teaching functions of the Church must be strengthened. But that teaching must not be confined to those already within our influence, but must be directed toward the people who now distrust the churches. Magazines of wide circulation, newspapers and other popular mediums must be the means, if it can be done, of bringing to the minds of the unchurched the best thought of the Church, expressed in dignified but simple language. People's difficulties must be met by a courageous admission of the presence of those difficulties and their obstructive influence in preventing people from Church affiliation. A "mission" to the readers of the Nation is as much needed as a "mission" to the hearers of the Nation. Who will arise and write the "best seller" that will be defensive of the faith, and will be as much read as novels that are critical of the faith?

Some say that it is impossible. The world has not found it so. The world has often achieved it. If our aim is really the conversation of the world we must achieve it, too. It will require wisdom, wealth, and work, but it may be done.

I have written to one hundred ministers asking of their work, and from their replies I have gleaned that a shadow of despair has fallen upon them. They feel that present methods are inadequate to meet present conditions. Have we no untried methods?

I venture to suggest that we have. Fantastic as it may seem to you, I wish to suggest but one of many which might seem to avoid the usual obstacles confronting us when we try to approach the masses. You may consider me a dreamer or an enthusiast, yet I shall venture to speak. May I say, in extenuation of my boldness, that for twenty years I have served one parish, situated most favorably for growth in the midst of a large

population of the best American type, and with every possible advantage of equipment. For, during twenty years, I have tried every method which seemed possible to propel the Church. Yet I feel that the result is not commensurate with the effort because I have been compelled to strive for one thing, to mould men and women to a system. It has been a case of individual education in almost every instance. The masses, the unchurched, seem not to have been touched at all.

So I do not speak from insufficient experience when I venture to commend to your attention an experiment in attempting to charge the minds of the unchurched with some sound religious content that within the course of time might impregnate the popular consciousness.

Let us face the facts. Countless people do not like to go inside the church buildings. It requires some courage, for they know not what they may face, what unexpected approach, what appeal for money, what wearisome discourse. A crowd will stand for an hour listening to a street speaker while in the same block a comfortable church will be empty. People see farther than the distance at which they can hear. I should like to see erected in the heart of one of our large towns an open chancel, without a nave; a spacious, well-lighted, flag-bedecked and joyous chancel, perhaps like a Greek portico, opening unto a large area on a street corner. I should like to see simple services conducted in that chancel with bright music and familiar hymns. Every passerby could see the picture, could stop, if he wished, could stay as long as he wished, and no longer, could stand as near as he wished and no nearer. To each one who stopped an order of service should be given, and also a manual with the principles of religion clearly and plainly set forth. There should be a short robust sermon. The joy, the helpfulness and the desire and the faith of the Church should be presented. I know the objections. Weather and cost. But the objections should be met and overcome. Such an effort would free the Church from the suspicion of being a small group of highly trained specialists, dressed in their best clothes, gathered in a more or less privately controlled structure, indulging in complex worship.

This suggestion may seem to you the vagary of an enthusiast. My next possible suggestion I dare not even speak of. It would seem madness. But the need is so great that any method deserves a passing appraisal.

The Church in the Middle West has the hardest task that ever confronted a band of Christian men. But by the help of God a way will be found, a method discovered, by which she will become equal to the task.

When we are tempted to despair, when the substitutes for religion of Christ, in whatever form they may present themselves, would tempt us to compromise with them, even as Sanballat and Tobiah, and Geshem of old, tempted Nehemiah to leave the work of building the walls of Jerusalem and to meet them in the plain, so we, each one of us, bishop, priest, layman, must answer as Nehemiah answered, "I am doing a great work, so that I cannot come down."

OUR CHILDREN'S CORNER

We Must Save Food or They Will Starve

The following composition was written by a little Chippewa girl aged 10 years, who is in the third grade of St. Elizabeth's School, Wakpala, S. D.:

CONSERVING FOOD

The government is sending posters telling us to save food. He is doing all that he can for us to save food. Mr. Hoover is appointed as a president to save food. Mr. Hoover appoints helpers, and the helpers appoint some other people, so is it known all over the world. The posters are put up to show that we must save food for the soldiers. To every school the posters may be sent.

The food is for the children who are starving. Some of the posters tell us that we must eat less wheat, meat,

fats and sugar. One of the posters tells us to send more to Europe. Another tells us that there is starvation in Belgium. One of the posters tells us to make our eggs count, and it tells us to give our eggs a chance to reach market in prime condition, and not to let our eggs get sun-struck. Another tells us to feed a fighter, and not to waste anything, but to eat what we need, that the fighter and his family may have enough.

We can save food if we eat less, and not to waste nothing, to eat what we need. Not piling our plates up too much. We can save food by not eating so much candy, or not putting so much sugar in our coffee, tea or cocoa. We can use lard instead of butter, but we must use less lard than we ever had. We can eat apples instead of candy. We can eat corn bread instead of wheat bread. We must save food, or they will starve.

KATHERINE CADOTTE.

The Army and Navy Department of the Brotherhood of St. Andrew

Immediately after the fateful Good Friday when this nation decided to enter the great war, the National Council of the Brotherhood of St. Andrew made plans for a program of Christian work among the men in the service, which resulted in the formation of the Army and Navy Department, under its own Council, and with full authority to guide and direct the Brotherhood work for the men in the service.

The Brotherhood alone, among all the hundreds that began work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money, but service to God among their comrades.

The movement was not popular at first, but its very merit won. In no better way can the work be typified than by the remark of the young infantryman, who, when asked what the group he belonged to was, replied: "Why, that's the Help the Other Fellow Society!"

Our young men have gone to the front, and are now quartered in camp and hospital, exposed to hardship and temptations. The Church has not deserted them. Her Sacraments are being brought to them, and every effort made to strengthen their spiritual lives.

The Brotherhood has enlisted in this service laymen of the Church. So rapidly has the work spread afield, there is an ever growing demand for more and more consecrated workers. These laymen, Brotherhood secretaries they are called, work in close co-operation with the Bishops, chaplains and clergy, and with the religious workers of the Y. M. C. A. and other organizations.

Secretaries have been placed in most of the large camps throughout the country, and soon the work is to be extended overseas. The Brotherhood secretaries usually live in camp, mess with the men, and in many camps are attached to the Y. M. C. A. camp staff, but are free to occupy all of their time in personal religious work.

The basis of this work is to get earnest Christian men in the ranks to help their fellows to live clean lives. The Brotherhood secretary expends his energies in lining up men capable of carrying on this work. These men are called "keymen", and it is around them little groups of personal workers are formed.

A word about these groups, as expressed in "Trench and Camp", the soldiers' paper, sums up the situation well:

"It's a happy idea to have these groups of men getting together and standing for the clean things in life. The democracy of the group is paramount. They make their own rules, elect their own officers and meet once a week, when possible. One thing they have in common is their motto of 'Prayer and Service' and 'Get your brother'. Fundamentally, they stand pat for things religious in a strictly interdenominational way. In some of the barracks a chapter from the Bible is read by one of the group before they turn in. The sick committee keeps track of the boys sent to the base hospital, and sees that some one visits them."

That briefly gives an idea of the group work. The men touched by the Brotherhood secretaries and the groups are urged to go to Church—to make their communion at least once a month, if possible. Naturally, the Brotherhood secretaries' first and most intimate points of contact are with Churchmen and Brotherhood men particularly, but they zealously serve the chaplain, of whatever faith he may be, and also co-operate heartily in all Y. M. C. A. activities.

The Brotherhood's camp secretary is also the active helper to all our clergy in touch with his camp, and assists in arranging for celebrations of the Holy Communion and bringing men to attend this and other services. In short, he so conducts himself as to be a "faithful servant" of our Lord and Saviour, co-operating with all who are like minded to do His will.

The organization of the Army and Navy Department of the Brotherhood is composed of the central office, of which Frederick S. Tittsworth is executive secretary, and the field workers, of which B. F. Finney is chief secretary and G. Frank Shelby personnel secretary. Mr. Shelby will be chief secretary for the work in France.

It is the function of the central office to keep a corrected up-to-date card catalogue of all enlisted Churchmen, giving their parish, home and as

much information as may be obtainable concerning their families. On May 15 more than 30,000 names were in this catalogue, and the work of adding names goes on daily. There is urgent need for every parish to send in names for this great Honor Roll of the Church, giving full military address and other information concerning members of the parish in the service. This Honor Roll is used to the fullest extent. The names of these men are sent to the Brotherhood secretaries, chaplains and clergy in their respective camps, and through the medium of this Honor Roll they are brought a personal touch from the Church. The central office fosters correspondence with these men, and ministers to their wants by co-operating with all agencies available for the purpose, such as the distribution of literature, comforts and the like. The central office also endeavors to keep a correct census of all Church chaplains of the army, navy and Red Cross, and all clergy attached and unattached to the ranks.

The central office also acts as a bureau of information to Brotherhood secretaries, to aid them in their work, and to collect and disseminate their experiences and make them available to all concerned, and also promotes and co-ordinates work of neighboring parishes with the work within the camps.

THE CHALLENGE TO LAYMEN

In the imperative and urgent call for men, the individual parish can do much if it will but sound its own laymen and every worthy candidate for service as Brotherhood secretaries in the camps here and overseas. Too much stress cannot be laid on this. Each day that passes sees the growth in the ranks of those serving the colors, and each day that passes must see men stepping forward to help the men who are standing ready to make the supreme sacrifice.

Those who hear the call of this challenge should communicate with THE BROTHERHOOD OF ST. ANDREW, DEPARTMENT OF ARMY AND NAVY WORK, Twelfth and Walnut Streets, Philadelphia, Pa. B. F. FINNEY, Chief Secretary.

F. S. TITTSWORTH, Executive Secretary.

Southern Ohio

The 44th Annual Convention of the Diocese of Southern Ohio was held in Grace Parish, Avondale, Cincinnati, May 14 to 16. The Convention opened with a patriotic service of inspiration Tuesday evening, at which the Rev. Arthur Carlisle of Windsor, Canada, spoke on the "Challenge to the Church of the War", and the Rev. Dr. Sherman of Akron, Ohio, spoke on the "Relation of the War to Religious Education".

Mr. Carlisle spoke from the standpoint of one who has been in the front line trenches, and the "challenge", as he conceived it, is to be worthy of the men who are dying that we may live. Dr. Sherman spoke from the standpoint of the scholar, and pointed the lesson which the Church has learned from the war, and appealed to the Church to profit by that lesson.

The second day of the Convention opened with the addresses of the Bishops. Bishop Vincent pointed to the steady growth and harmonious spirit of the diocese. He announced that the completed returns now place this diocese fourth on the list of dioceses in the matter of contributions to the Pension Fund reserve, over \$343,000 having been given by this diocese. He made a plea for better salaries for the clergy, who are greatly in need of increases of stipends on account of the high cost of living. He also stressed the need of a larger Bishop's Fund Endowment, in order that the assessments upon the parishes and missions might be reduced, and he urged laymen to remember the Bishop's Endowment Fund in their wills.

Bishop Reese spoke of the lead in patriotic work being taken by the diocese. He said that 726 men of this diocese are now in their country's service, and each receives a letter periodically from their Bishops to keep them in touch with their diocesan Church at home. He appealed to the Convention to take some action looking to the final payment on the indebtedness of the \$15,000 church building, parish house and rectory which has been built during the past winter by this diocese in the heart of Camp Sherman, for work among the men in that camp, and heartily commended the work which has been done there by the volunteer chaplain who is in charge and his St. Andrew Brotherhood assistant.

Important legislation was effected upon the two remaining days of the

Convention, chief of which was the adoption of diocesan canons in harmony with the new General Convention canons on better business methods in the Church. The annual parish meetings were changed to the first Monday in February and the annual diocesan meeting to the last Tuesday in April.

A canon was adopted which creates a House of Churchwomen, the same to have its session at the time of the Annual Convention, and the deliberations and legislation of which shall be of an advisory nature in relation to the Annual Convention.

Among resolutions of importance passed were the following: (1) The pledge to raise \$11,000 for diocesan missions. (2) The transfer of the Cathedral House, now free of debt from the Cathedral trustees to the trustees of the diocese. (3) The addition to the budget of an appropriation to enable the Diocesan Board of Religious Education to secure a diocesan Sunday school secretary. (4) The transfer of the property of several missions from the Bishop to the trustees of the diocese.

Bishop Reese presented to the Convention his new service of commemoration and thanksgiving, to be used in any parishes where men have died in the service, as a memorial service to them. The Convention adopted the same for general use in the diocese on Memorial Day. The service is something unique in the liturgy of the Church, and worthy of wide adoption.

Will Send Letters to Miss Garibaldi

The Girls' Friendly Society, which has 940 branches in various parts of the United States, with a membership of 50,000 women and girls, announce that the 50,000 members sent personal messages to the granddaughter of the great Italian patriot, Garibaldi.

Miss Rosa Garibaldi is a member of the Girls' Friendly Society of Rome. Since her country's entry into the war three years ago she has been working as a Red Cross nurse in a military hospital in Rome.

Thousands of postcards from members of the Girls' Friendly Society in this country will be sent to her. The postcards will bear a reproduction of the Girls' Friendly War Poster, done by Roy Williams of the National Child Welfare Association, with verses by Mary Haviland describing the war ideals of the society in terms of their slogan, "Bear Ye One Another's Burdens".

Mrs. George B. Stone-Alcock, the branch secretary in Florence, Italy, will also receive cabled greetings from the girls in America, and will be asked to transmit them to her compatriots.

The society, through its War Emergency Committee, is co-operating with the Italy-America Society in the work of distributing flowers and securing a general observance of Italy-America Day.

A letter has been sent out from headquarters at 281 Fourth Avenue to 50 diocesan presidents, asking them to interest the girls in collecting and distributing flowers.

Bishop Coadjutor-Elect of the Diocese of Texas

The Rev. Clinton S. Quinn, who was elected Bishop Coadjutor of the Diocese of Texas in May, has been Rector of Trinity Church, Houston, the past year. The Diocesan Council met in his parish. Considering the short time he had been in Texas, and his age, 34 years, the honor is doubly great.

Mr. Quinn has only been in the ministry seven years. He was graduated from the Virginia Theological Seminary at Alexandria, Virginia. He went to Paducah, Ky., in 1911 from Pewee Valley, and in the McCracken county seat established a reputation as a leader in civic affairs. He was Rector of Grace Church in Paducah, and in 1913 was chairman of a committee which handled some of the most perplexing problems during the big flood of that year. For several days and nights he risked his life in order to remove families from houses endangered by the flood. He established the first troop of Boy Scouts in that city, and was appointed chairman of the Vice Commission by Mayor Ernest Lackey in February, 1916.

Mr. Quinn is now building a \$75,000 church and parish house in Houston. As Bishop Coadjutor, he will take over the work of Bishop Kinsolving, who is advanced in years. The diocese is in the southeastern section of Texas, and includes Houston, Galveston, Austin, Waco, Beaumont and other smaller towns.

THE CONVENTION SEASON

Southern Virginia

The 26th Annual Council of the Diocese of Southern Virginia met in St. Paul's Church, Lynchburg, Va., at 10 o'clock a. m. on Tuesday, May 28, 1918. All of the sessions were presided over by Bishop Tucker, assisted by Suffragan Bishop Thompson.

The opening service was a celebration of the Holy Communion, and was in the nature of a memorial service to the late Bishop Randolph. The celebrant was Bishop Tucker, assisted by Bishop Thompson and others of the clergy. Bishop Tucker and the Rev. C. B. Bryan, D. D., each paid very beautiful and eloquent tributes to the memory of the late Diocesan, especially stressing his saintly, Christ-like character, his learning and his wonderful ability in the pulpit.

Upon organizing for business, the Rev. William A. Brown, D. D., was appointed secretary and the Rev. E. P. Miner assistant secretary. At the roll call, 59 clergymen responded to their names, besides others present whose entry into the diocese was too recent to entitle them to vote, and about 41 parishes and missions were found to have lay representation, thus constituting a quorum for the transaction of business.

The business transacted throughout the session was mainly of a routine character, and was expedited as much as possible, so as to permit of an early adjournment.

On Tuesday afternoon the first business entertained was the report of the general trustees of the diocese, which showed the invested funds to be in a very satisfactory condition.

The Rt. Rev. William C. Brown, D. D., Bishop Coadjutor of the Diocese of Virginia, addressed the Council with reference to the educational needs of the Church in the State of Virginia, with special attention to Stuart Hall, at Staunton, owned jointly by the two dioceses.

Rev. M. P. Porter addressed the Council in the interests of the Virginia Bible Society, stating its opportunities and needs, and mentioned the fact that it is now affiliated with the American Bible Society of New York.

The annual reports and addresses of the two Bishops were then read by them, and consisted mainly in a recital and record of their official acts during the past year. Bishop Thompson's address showed, among other things, that he has confirmed 450 candidates during the eight months since his consecration. From Bishop Tucker's address it was learned that the two Bishops had made a total of 220 visitations, with 1,010 confirmations during the year, and had held seven ordinations. Mention was made of the need of increase of clerical salaries, and that the Colored work of the diocese is in a very satisfactory condition. Bishop Tucker intimated his desire for a Coadjutor Bishop; commended the wise statesmanship of President Wilson, and that Churchmen must do their utmost, as patriots, to help the country.

The Rev. Dr. W. A. Rollins presented a report concerning the Virginia Theological Seminary, and spoke of the lack of candidates for the ministry.

The Convocation of Southwest Virginia presented a memorial asking the Council to consider the advisability of dividing the diocese, and a committee was appointed to investigate the matter and report to the session of the Council next year.

At the session of the Council on Tuesday night, Archdeacon Russell made an eloquent address in regard to the Colored work, but especially concerning St. Paul's School at Lawrenceville.

An interesting report was made concerning the condition and needs of the Boys' School at Covington.

The Board of Religious Education announced that a Sunday School Teachers' Training School would be held in Lynchburg from June 17 to 21, and that the Norfolk School will not be held this year.

The Rev. J. B. Dunn, D. D., made a magnificent address, in the form of a report, on behalf of the Committee on the State of the Church.

Several other speakers made brief addresses in the interest of various phases of Church activity.

At the session on Wednesday morning the time was largely taken up in a discussion of the matter of electing a Coadjutor Bishop, it being the evident desire to improve the condition of the Suffragan Bishop by making him Coadjutor Bishop. A motion was passed instructing the Standing Committee to ask the consent of the Bishops and Standing Committees of the Church to the election of a Co-

adjutor Bishop, on the ground of extent of territory.

A resolution was passed looking toward amending the Constitution of the diocese so as to provide for the Annual Meeting of the Council on the third Tuesday in January, instead of in May, as at present.

A few minor changes were made in the Canons.

An interesting discussion was had in regard to the relation of certain local funds with the General Church Pension Fund.

A resolution was passed instructing the secretary to send a telegram to President Wilson expressing the confidence of the Church in Southern Virginia in his wisdom, and assuring him of its loyalty in our struggle for freedom as against autocracy.

A resolution was passed expressing the sentiment of the Council as opposed to any effort toward enlarging the sphere of the Provincial Synods by conferring legislative power upon them.

The election of officers was quiet, most of the present officers being re-elected for the coming year.

On Wednesday night a public missionary service was held, which was addressed in a very interesting and inspiring manner by Bishop Thompson and other speakers.

A general feeling of pleasant harmony pervaded the sessions.

Western New York

The 31st Annual Council of the Diocese of Western New York was held at St. Luke's Church, Jamestown, May 1, 1918.

The Bishop of the diocese, the Rt. Rev. C. H. Brent, D. D., being absent on his duties at the war front in France, as general headquarters chaplain, the secretary of the Council, the Rev. G. S. Burrows, acting under the Canon, called the Council to order.

The Rev. C. A. Jessup, D. D., Rector of St. Paul's Church, Buffalo, was elected presiding officer of the Council.

Resolutions were adopted as follows:

Recommending and urging upon the parishes the increase of clerical salaries to the amount of 20 per cent.

Merge of the Christmas Fund with the Church Pension Fund, upon the completion of an agreement with the trustees of the latter and upon the approval of the Council of the diocese.

Urging the passage of the Barkley bill and the co-operation of the laity of the Church in securing war emergency prohibition and the ratification of the national prohibition amendment by the Legislature of the state.

Recommending to the Synod of the Second Province that St. Stephen's College, Annandale, be an official college of the Province and arranging for aid in its financial support.

Expressing sympathy for the family of the late warden of De Lancey Divinity School in their bereavement; for the Rev. C. J. Davis in his illness, and greetings and best wishes to Lieut. J. C. Ward, chaplain, the Rev. A. F. Lowe and Lieut. H. Lowe, now in France.

Recommending to the missionary boards of the diocese increased financial support for the deaf-mute missionary.

A very important business before the Council was the consideration of communications from Bishop Brent, proposing either the arranging for his resignation as Bishop of the Diocese, because of his detention abroad on war duty, or the election of a Bishop Coadjutor. The communication drew from the Council the following memorial and resolution, which were unanimously adopted:

The Bishop of the Diocese of Western New York has been appointed by the Secretary of War as senior chaplain of the U. S. army in France—the most responsible position ever held by any clergyman in connection with the army of the United States of America. His pre-eminent fitness for this very great distinction is everywhere conceded, not only because of his high character, but also on account of his past experience in connection with the army and government of the United States. During the fifteen years of his residence in the Philippines, from 1902 to 1917, he was constantly in touch with the officers and men of the United States army,

and with every individual clothed with official responsibility in the administration of the civil affairs of the islands. Moreover, his personal relations with Gen. Pershing, Commander-in-chief of the American expeditionary forces, are known to be exceedingly personal and intimate.

We are most emphatic in our belief that the United States and its allies are waging a righteous war, a war upon which we ask God's blessing, without hesitation, and which we are sure Christ our Lord approves. In this practically world-wide war of nations and peoples, and not merely a war of armies, we are all, every one of us, called upon to give our best. The best that the Diocese of Western New York can give is our Bishop. We are, as we should be, proud beyond words to give him for this service. As he himself has recently said: "We must give until we have nothing left to give, and if one dies in the giving, that is of no account." We must act in the same spirit that actuates him, if we are to be in any sense worthy of having him as our Bishop. If he lives, and we pray God that he may be spared, we shall be unspeakably proud when he returns to us to assume his duties as the head of our diocese. If he dies, and he well knows that this is within the range of possibility, we want him to die as Bishop of Western New York, as well as senior chaplain of the United States army in France. Therefore be it

Resolved, That we record our deep appreciation of the privilege that is ours of giving our great Bishop for this great work; that we heartily endorse the action of the Standing Committee in granting unto him indefinite leave of absence; that in the judgment of this Council the relation existing between Bishop Brent and ourselves is one which only death can sever, and that we extend to him the assurance of our personal affection and complete approval of his acceptance of the high office conferred upon him by our government, and we ask the prayers of the people of the diocese for his overwhelming success in the discharge of his duties as senior chaplain, and his safe return to the diocese at the end of the war.

The Council adopted resolutions approving of the election of a Bishop Coadjutor for the diocese, and requesting the consent of the Bishops and the Standing Committees of the Church, and providing that as soon as the necessary consents are obtained a special Council be called to meet as early after the first of September as possible.

At the evening session of Tuesday a message from Bishop Brent to the Council and the people of the diocese was read by the president of the Standing Committee, the Rev. Dr. Sills; also an address was made by the Rev. Dr. Goodwin, urging upon the Church in the diocese a meeting in full of its missionary opportunities and obligations.

A very happy feature of the Council was the presence of the Rt. Rev. Frederick Courtney, D. D., who, upon the request of the Council, addressed it, expressing his thanks to the Church people of the diocese for the cordial reception accorded him in his work within our borders, and suggesting the thought that the diocese should thank God for its Diocesan and the great work he is doing as headquarters chaplain general, A. E. F., in France.

Bishop Brent's message to the Council was on "making democracy safe for the world. Sentences from it are:

"A salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath."

"The one thing for us to attempt to do is to translate democracy into terms of the Kingdom of God."

"There is no lesson which the Churches are learning in the war zone of greater importance than the impotence of our divided Christianity. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the Churches."

"We, a complex and shattered world, stand face to face with the simple and only God. When men and nations and Churches shall have become as simple as His only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and His Christ."

Bethlehem

The 47th Annual Convention of the Diocese of Bethlehem convened in Trinity Church, Pottsville, Pa., Tuesday evening, May 28, at 7:45 o'clock. Evening Prayer was sung by the Rev.

S. U. Mitman, Ph. D., and the lessons were read by the Rev. Franklin C. Smith. The Rector, the Rev. H. W. Diller welcomed the Convention.

Bishop Talbot, in his Convention address, considered sundry matters of importance. He called attention to the four years of successful operation of the Bishop's Church Extension Fund, which is the right arm of the Board of Diocesan Missions, furnishing nearly half as much money each year as the Board itself.

The great need of candidates for the ministry was noted. The answer of our clergy to the call of our country has created a grave situation. Business men possessing qualities of leadership and culture, and who are beyond the draft age, should be sought out and trained, and the number of lay readers ought to be greatly augmented.

The Bishop expressed the gratification of the Church that the apportionment for General Missions was fully paid, and praised the devotion and valuable assistance of the women of the diocese, and the splendid offering of the Sunday school children of over \$6,000 in their Lenten offering.

Concerning the war, he said: "We have come into this struggle not because we love war, but because we hate it, and feel that war is contrary to the Divine purpose, and opposed to the counsels of the Prince of Peace. America thinks so much of peace that she is ready to pay the cost of war. Our war today is that we may destroy war. There is but one thing for a Christian man or a Christian nation to do with war, and that is to hunt it to its death and exterminate it from the face of the earth, and please God, in this war, we shall achieve our purpose."

"We have not entered upon this enterprise for peace until we had exhausted every honorable effort to avert war. At an enormous sacrifice of human life and treasure, inspired by the conviction that our motives are pure and our cause a righteous one, we may appeal to the all wise judgment of Almighty God in vindication of the high ideals which animate and inspire us."

"In such a cause and with such a motive, we should regard the present crisis as a challenge to our faith and undying hope. We should interpret it not in terms of possible discouragement or failure, but as giving our country an unprecedented opportunity of world-wide service. Has any nation in all the history of the world ever had a more unique opportunity of rendering such a service?"

"Wicked beyond all expression as this war was in its inception, fearful as the guilt of that nation which deliberately planned it and forced it upon a peaceable world, it is bringing us the promise of a new and better day for all mankind."

"It is bringing us a clearer vision of what human life ought to be and can be in America and elsewhere. The deep suffering, the willing sacrifice, the close fellowship, the very course and progress of the war is making us see the folly and the wrong of much that has had place in our American life: our too great care for money and our worship of material things, our glaring economic injustices, our clumsy and inequitable distribution of wealth, our foolish antagonism between capital and labor. Having learned to live together as brothers in war, we shall be content to do no less than this in time of peace."

"When our boys come back home they will have a new vision before them, a new consciousness of their own manhood, a new sense of what is due to themselves and to other men. They are not going to be satisfied with things as they were before. Let us thank God that they will not be. Let us be ready to join with them in making this a new world, by bringing it at last under the rule of the risen Christ."

"But that we may do this, it is all important that we now greatly resolve to put first things first, and to lay emphasis on the spiritual and ethical side of this conflict in behalf of justice and truth."

Bishop Talbot continued by noting the splendid responses of the people to the various appeals for war funds, and concluded with a strong appeal to support the Church in her work at home, in the army and in the mission fields. "Were it not for Christ and His Church, we should have no country worth living for, and certainly no country worth dying for."

The reports of the custodians of various diocesan funds were highly gratifying. There are no deficits and but few parochial arrearages. The Bishop's salary was increased, and a strong recommendation to all vestries

for an increase of at least 10 per cent in the salaries of all the clergy.

The Boards of Missions and Religious Education and the Social Service Commission presented excellent reports of the year's work. Miss Laura Ruddle, president of the Bethlehem Branch of the Woman's Auxiliary, was presented to the Convention and made a most interesting address on the subject of women and missions. Three women were added to the Diocesan Committee on Social Service, and the Bishop named Mrs. E. J. Lipps of South Bethlehem, Miss M. Karracher of Pottsville and Mrs. R. P. Gleason of Scranton.

The elections resulted as follows: Secretary, Mr. David J. Pearsall, Mauch Chunk; assistant secretary, the Ven. H. E. A. Durell, East Mauch Chunk; treasurer, Mr. Hunter Eckert, Reading; Chancellor, Rodney A. Mercur, Esq., Towanda; registrar, Prof. Preston A. Lambert, M. A., South Bethlehem; standing committee, the Rev. James P. Ware, president; the Rev. John H. Griffith, Plymouth, secretary; the Rev. W. B. Beach, D. D.; the Rev. Walter Coe Roberts, the Rev. S. U. Mitman, Ph. D.; and Messrs. F. M. Kirby, Edward G. Mercur, Albert N. Cleaver, Joseph N. Welch and R. H. Patterson.

Deputies to Provincial Synod: The Ven. D. W. Cox, D. D., the Ven. H. E. A. Durell, the Rev. R. P. Kreidler, the Rev. John T. Ward; Messrs. W. R. Butler, N. H. Hiller, D. J. Pearsall and W. R. Coyle.

An interesting pre-Convention program began on Monday afternoon with the General Theological Seminary Alumni Reunion and address by the Rev. Ralph B. Pomeroy, B. D., instructor in Ecclesiastica! History and Polity in the Seminary, followed by the G. T. S. Alumni supper in the parish house. In the evening, the Rev. Karl M. Block, Church chaplain at Camp Dix, Wrightstown, N. J., addressed a mass meeting in the church on the subject, "The Church in the Training Camp". Bishop Talbot followed with an account of the Church's work at Camp Crane, Allentown, Pa.

On Tuesday there were conferences and discussions: "The Sermon and Its Preparation", by the Rev. George C. Foley, D. D., of the Divinity School, Philadelphia; "The Sunday School and the Present Crisis", by the Rev. Clarence S. McClellan, Jr., P. D., of Christ Church, Baltimore; "The Conservation of Spiritual Forces", by the Rev. George Lynde Richardson of St. Mary's Church, Philadelphia.

On Wednesday morning the Bishop celebrated the Holy Communion, with the Ven. D. W. Cox, D. D., Gospeller; the Ven. H. E. A. Durell, Epistoler, and the Rector of Trinity as Server.

Michigan City

The Diocese of Michigan City held its Annual Council in St. John's Church, Elkhart, Indiana, on Tuesday, May 20. There was a large attendance and great interest in the proceedings.

Besides the usual routine business and elections, two matters received special attention, under the report of the committee calling for changes in the Constitution.

It is suggested that the name of the diocese be changed from Michigan City to Northern Indiana. This action seems necessary, as the Bishop no longer resides in the See City, and all Cathedral relations with the parish of Michigan City have been cancelled by agreement between the Bishop and the vestry of Trinity Church. As the Bishop has named no other city as the See City, it is proposed to return to the custom of geographical boundaries and call the diocese "Northern Indiana". Final action will be taken at the next Annual Council.

The Committee on Constitution also reported the outline of a plan to create as a co-ordinate part of the Convention the "House of Churchwomen", so successfully operated in other dioceses. This was acted upon favorably, but was held over one year for final ratification.

The Bishop's son is the only priest of the diocese who has gone into the war, and the diocese very cordially elected him as the chaplain of the diocese. The Council also recognized with feeling the fact that the Bishop had not only furnished a son for the army, but two daughters as trained nurses in Red Cross work.

Bishop Griswold, Suffragan Bishop of Chicago, was a guest of the Council and occupied a chair at the right hand of the Bishop. He was the preacher at the evening service.

Rev. L. T. Rogers was elected secretary, to take the place of Rev. J. T. Plummer, resigned.