

The Witness

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

VOL. II. NO. 77

HOBART, INDIANA, JUNE 22, 1918

3 CENTS PER COPY \$1.00 A YEAR

ADVERTISING THE CHURCH IN KANSAS

Several of the daily papers at Topeka, Kans., were devoted to reports of the recent Convention of the Diocese of Kansas held in that city, during its sessions, as a result of the efficient work done by the Bureau of Advertising and Publicity, appointed by Bishop Wise. The Rev. J. H. Harvey of Pittsburg, Kans., is chairman of the Bureau, which has succeeded in arousing considerable interest among the clergy and laity of the diocese in giving publicity to the work of the Church. The following is the first bulletin issued since the Convention met, by the Advertising Chairman of the Bureau, Mr. Charles Haynes:

THE EPISCOPAL CHURCH AS AN ADVERTISER

The Episcopal Church Has The Greatest Commodity In The World—Spiritual Satisfaction.

To advertise this intangible, indescribable feeling that one has when he gets the real benefits of the service is a difficult task. First we must convince our own Church people, and get them into the spirit of the movement—get them to realize that what they have, others have not—that their Church is not for private, selfish worship, then the results will come.

The public is open to, and can easily be swayed by advertising, but the advertising is merely an introduction, it simply creates a desire to know more, or raises curiosity, and that gets people into your Church.

When you get them into your Church, then it is the time to open their eyes and touch their souls. The

appeal to the intellect is the thing that gets results.

One of our "customers" (I can call him that, because he came once to "sample our goods" and, though a member of another religious body, became a regular attendant of the Sunday evening service) said, "I enjoy these services, and get a great deal of spiritual, as well as mental satisfaction; one comes here and gets instruction."

Advertising and publicity are used together, but in their real meaning, they are different. Advertising is that written, or printed, word of salesmanship that creates a desire for your product. It instructs, educates and prepares the public for your publicity.

Publicity is that form of advertising that is designed to educate, to keep desires alive and to fan the flame of desires.

As a drop of water, followed by other drops, continually dropping wears away a stone, just so will publicity and advertising wear away the prejudice of the public for the Episcopal Church, and more and more people realize that the Church offers what they are seeking—Religious Truth, and above all, Spiritual Satisfaction.

Spiritual Satisfaction is our product. Spiritual Satisfaction comes only with a whole-hearted belief; Spiritual Satisfaction comes with a true understanding of what you need, and a real way of getting it. Believe in your Church, believe in advertising, get your parish in the attitude of progress, and open the eyes of the public.

Tennessee Rector Goes to France

The Daily Times, Chattanooga, Tenn., in reporting the departure of the Rev. Dr. W. J. Loring Clark, Rector of St. Paul's Church of that city, to serve as chaplain of the Red Cross in France, says:

Dr. Clark has been rector of St. Paul's for more than ten years. He came to Chattanooga from Cavalry Church, Memphis. Prior to that time he had been a pastor in St. Louis. St. Paul's has grown substantially under his rectorship and it is now one of the most influential congregations in Chattanooga. That Dr. Clark is universally beloved by his people is telling but a part of the high esteem in which he is held in this city. He has been active in every phase of the city's life, from religion to sports, and has won the friendship of the masses in unusual degree.

The Rector's home has had its shadows cast by the bloody war across the seas. It now has its anxieties day and night because of another who volunteered with the American forces among the very first. While mourning for the son who gave his life fighting side by side with the gallant Canadians and worrying over the safety and well-being of the other who is liable to be in the thickest of the fight at any time, Dr. Clark has been among the busiest of workers at home in support of the soldiers at the front. He served three training camps as chaplain of Camp Warden McLean and endeared himself to every one of the 6,000 or more men who passed through that training. He is a recognized leader and a most liberal supporter of the Red Cross in Chattanooga.

Patriotic Service

Under the leadership of the rector, the Rev. H. Fields Saumenig, every member of St. Peter's Church, Rome, Ga., is working in some capacity for the government. The Rector is giving a great part of his time to war work. He served as a member of the Ex-

ecutive Committee of the last Liberty Loan drive and as chairman of an important committee for the Red Cross drive and is now working in the War Savings campaign. Special services were held in St. Peter's on National Prayer Day. At 8 p. m. there was a celebration of the Holy Communion which was largely attended. At 11 o'clock a service of intercessions was held with a congregation that taxed the capacity of the church, many being unable to get inside the church. The Masonic bodies attended the service, and the vested choir rendered the music. The Rector preached. Many persons stood in the aisles and doorways during the entire service. The reverence and dignity of the service made a deep impression upon the many citizens of Rome who attended. A short vesper service of prayers and intercessions was held at 6 o'clock, when another large congregation was present. A daily prayer service is being held at St. Peter's week-day mornings at 10 o'clock. Certain members of the vested choir have volunteered their services for certain days each week. This brief service of intercessions with music is attracting members of other congregations.

Open for Service

Trinity Church House, Connellsville, Pa., was opened for first services on June 2, and will soon be opened for all parish work. The parish was organized in 1817, and prospered for many years, but at last abandoned about 1911. Two years ago it was revived as a part of the associate mission under St. Peter's Church, Uniontown, and the Rev. M. S. Kanaga was appointed Vicar. The parish has grown from 4 to 109 communicants and has 214 adherents. The old church building being involved in litigation, a new property was purchased in the heart of the city in December. The work of remodeling and furnishing has been done almost entirely by the men of the parish. It contains a chapel seating 100 persons, a study, kitchen, five class rooms for Sunday school and Guild purposes. At the end of the war, it is planned to build a suitable church and to use the present building for a parish house only.

Ordinations

On Sunday, June 9th, in St. Matthew's Church, Kenedy, Texas, the Bishop of West Texas ordained to the diaconate Mr. Paul Delafield Bowden, B. S.

Morning Prayer and Litany was said by Chaplain Frank A. Rhea. The Rt. Rev. James S. Johnson, D. D., was the celebrant. The candidate was presented by his father, the Rev. Upton B. Bowden, who also preached the sermon.

Mr. Bowden will work during the summer under Dr. Stevens, Rector of St. Mark's Church, San Antonio, in the Red Cross service at the base hospital at Fort Houston, and will complete his course at the Virginia Theological Seminary next year.

Two candidates for the diaconate and one for the priesthood were ordained by Bishop Lawrence on June 5th. In Emmanuel Church, Boston, Dean Rousmaniere of the Cathedral presented the Rev. Michael Paul St. Agnan Huntington to the Bishop for ordination to the priesthood. Mr. Huntington has been assisting at the Cathedral. He is a grandson of the first Bishop of the Diocese of Central New York, the late Rt. Rev. Dr. Frederick Dan Huntington. George Leonard Downe was presented by the Rev. T. R. Kimball, Rector of the Church of the Epiphany, Dorchester; and Worcester Perkins was presented by his uncle, the Rev. Dr. Worcester, Rector of Emmanuel Church, for ordination to the Diaconate. Mr. Drowne has been conducting services at Soughton under the Rev. Mr. Kimball and Mr. Perkins will go to Labrador to take up work under Dr. Grenfell.

Our Soldiers Live Clean Lives Morally

The Spokane, Wash., Review says editorially:

Bishop Israel's statement that "the morals of the American forces overseas are of the highest type" will be comforting to millions of relatives in the United States. The Bishop adds that "the soldiers lead clean lives morally and the percentage of indiscretions is insignificant, compared with the ordinary American city."

This cheering message comes from high authority. Bishop Israel has been working in France for 10 months, entirely with the soldiers, visiting the front line trenches and the training camps, and he confidently says "the reports of immorality among the soldiers here are false and come from those not familiar with the life of the troops in Europe."

Such false reports were palpably improbable. From military considerations alone it stands to reason that the commanding officers have taken every precaution to combat vice, for vice impairs the man power of their armies. It saps the soldier's vitality and puts its victim in the hospital. It fights on the side of the enemy.

No one has a keener realization of that fact than General Pershing and the members of his staff, and they have no false modesty to deal with in making their fight. They talk in plain terms to their men, far plainer than the average American parent has spoken in the past.

Death of a Missionary in China

A message from China to the Board of Missions announces the death in Kiukiang of Rev. James Jackson, D. D. For more than twenty years Dr. Jackson was one of the missionaries of the English Wesleyan Church in China. In 1900 he was confirmed by Bishop Graves, and later in the same year was ordained to the diaconate and priesthood. After a year on the

BOARD OF MISSIONS—MEETING OF THE EXECUTIVE COMMITTEE

An unusually large attendance marked the June meeting of the Executive Committee of the Board of Missions.

The treasurer's report, which is always one of great interest, showed a decrease in offerings of \$46,559. This decrease can be traced almost entirely to falling off in parish offerings, which may in turn be traced to the extra months in the fiscal year. Under the old plan, about this time parishes would be making a strenuous effort to pay up their apportionments. Now, however, with December 31st as the date of the closing of the fiscal year, it is to be presumed from the report that they are waiting until the early fall to make this effort. There must be taken into consideration also the many other appeals that have come up, which have undoubtedly lessened the emphasis placed in many parishes upon the raising of the apportionments.

In the domestic field, the resignations of Miss Frances M. Young as United Offering worker in Arizona, and Miss Myrtle Candill, in Asheville, N. C., were accepted.

The appointment of Miss Florence L. Everett as teacher in St. Elizabeth's School for Indians in South Dakota was approved.

An appropriation was made to aid the Bishop of Wyoming to place a clergyman in charge of the mission at Lusk, Wyoming.

The educational secretary brought to the attention of the Executive Committee a proposed conference of students of the Episcopal Church to be held this year. The Board of Missions, in conjunction with the General Board of Religious Education and the Joint Commission on Social Service was asked to share the traveling expenses of the delegates attending this Council. The Board regretted that it felt unable to make such an appropriation. It did, however, appoint William C. Sturgis, Ph. D., educational secretary and Deaconess Henrietta Goodwin the student secretary, as its representatives on the Council.

Arrangement was made for the continuance of the training in the Philadelphia Deaconess School for the year 1919 of Miss Virginia L. Page, Miss Helen N. DeHaven and Miss Elizabeth L. Haun.

In the Latin American field, a loan of \$3,000 from the \$100,000 fund set aside from the undesignated legacies was granted the Bishop of Porto Rico to enable him to complete the second wing of the new buildings for St. Andrew's School at Mayaguez. It is expected that the Bishop will repay this sum from specials.

In Brazil, arrangements were made to enable the Bishop to pay off all indebtedness on the Southern Cross School at Porto Alegre.

Miss Katharine P. Gass, step-daughter of the Bishop of Mississippi, was appointed as missionary teacher in the Cathedral School at Havana, Cuba.

The retirement of Miss E. H. McCollough, who has been a worker at May-

teaching staff of St. John's University, Shanghai, he became, in February, 1900, Rector of what was then Boone School. Dr. Jackson's experience and ability as an educator were at once felt in the school administration. In 1903 a college department was opened. Later, theological and medical schools were organized. In 1909 Boone College was incorporated as a University, and two years later the first class was graduated with the degree B. A.

Dr. Jackson retired from his duties as president of the University about a year ago, and has since been living in Kiukiang as a missionary employed in the District of Anking, under Bishop Huntington.

aguez, Porto Rico, since June, 1908, was accepted, and a suitable pension provided from the United Offering of the Woman's Auxiliary.

In the foreign field, an offer of the China Medical Board of \$17,625 for the equipment and improvement of St. James' Hospital, Anking, was accepted with much appreciation. The China Medical Board also assured the Board of its readiness to appropriate \$4,200 a year for five years for the salary of a physician, a stenographer and toward the maintenance of the hospital. Dr. Harry B. Taylor was authorized to appeal for \$10,000 to add to the amount granted by the China Medical Board to secure the necessary equipment for the hospital.

The Rev. T. M. Tong, one of the ablest of the younger clergy in the District of Shanghai, who has been in this country taking post-graduate work at the Philadelphia Divinity School to better equip himself for teaching in the theological department of St. John's University, expressed his desire, approved by Bishop Graves, and urged by Dean Bartlett, to remain in this country another year. Permission was given and arrangement made to secure the services of Mr. Tong as speaker on behalf of the Board during the present summer.

The Bishop of Shanghai was authorized to sell certain property which is not now needed in Shanghai and to use the funds to establish permanently All Saints' Parish in that city.

Visit of Bishop Matthews to Cincinnati

The Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, paid a visit to his home city, Cincinnati, recently. The Church gave a dinner in his honor at the University Club, at which the visiting Bishop spoke of the war work of the Church, and told what was being done at several of the cantonments, especially praising the good work done by the Diocese of Southern Ohio and the Diocese of Ohio at Camp Sherman, Chillicothe. Bishop Vincent paid loving tribute to Bishop Matthews' faithful work as a presbyter of the diocese for eighteen years, introducing him at the request of the president of the club, Mr. W. R. Sterling, who was in the chair.

During his visit, Bishop Matthews received into the Sisterhood of the Community of the Transfiguration, at Bethany Home, in a beautiful service, and after a deeply spiritual address, Sister Constance Anna, Sister Amy Martha, Sister Olivia Mary and Sister Anna Grace. At the Eucharist, Archdeacon Reade was Gospeler and the Rev. Jos. L. Meade, chaplain at the Home, Epistoler. These sisters add greatly to the strength of the community. The first is a trained nurse, the second an expert in work among younger boys, the third a niece of the Bishop and daughter of Mr. and Mrs. Mortimer Matthews, has had training as a deaconess and teacher, while the fourth has been connected with the Home since childhood, and is trained in many lines of practical work. If the need comes, the whole sisterhood will be available for work for the country in conditions arising from or following the war. It will be remembered the sisterhood did splendid relief work in the great 1913 flood.

St. Peter's Church building, at Kason, Minn., has been greatly improved inside and out, at a cost of \$300, which is a considerable sum for a small church to raise. Bishop McElwain will visit the mission and administer the rite of confirmation to a class in July. The Rev. A. H. Wurtele of Rochester is in charge of the mission.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAY

By the Rev. Francis S. White

Saint John Baptist's Day

THE COLLECT

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

"He shall be filled with the Holy Ghost even from his mother's womb", said the angel to St. John Baptist's father. That is the reason the Church bids us celebrate this saint's wonderful birthday rather than his death-day. It is good to remember that God prepares people to carry on and carry out His plans. When the times seem most out of joint, then is our chance to show that we really do trust God to send men the leader that they need.

The way of the Lord is to be prepared for by repentance. This teaching or doctrine of St. John Baptist is one that we pray we may follow. Let us remember that repentance is a constructive act. The way that the prophet makes for the Christ is not simply a ploughed up, deeply-furrowed way; it is a way made smooth by well-fitted acts of justice and mercy and righteousness. As you can see for yourself, if you will read St. John's sermon recorded in St. Luke 3. The repentance that makes a way for Christ is a state of life rather than a succession of remorseful feelings. The best way to renounce a sin is not simply by denouncing it, but by cultivating its opposite virtue. The best way St. John boldly rebuked vice was by speaking the truth and living a holy life. These are the two things which drove John's hearers to a true repentance. They make the best kind of prophetic preaching today. In the development of the Christian character, true repentance must ever have a prominent part. There are all sorts of penitence or repentance, or no repentance, doctrines being preached to-day, and the call of St. John Baptist is badly needed in many quarters of the Church. That boldness which is born of a life wholly given to the forgiving touch of the Saviour is perfectly consistent with the humility of the saints which has been called "the liveliest of heaven". In fact, without that humility which recognizes the necessity of depending on God rather than on self, one's boldness is but the mark of a religious prig, and is probably assumed for advertising purposes.

The Church must lead in all moral reforms. Her people should be among those reliable forces for good in a community who do not spend themselves in sound and fury and spasm, but are always ready "to suffer patiently for the truth's sake", as well as "to boldly rebuke vice". Those members of the Church who, for example, wink at a double standard of morality, or who think that prohibition is a good thing for "the lower classes", or are unwilling to continuously back up political and social reforms, and all preventive agencies for purifying community life, are not going to have much interest in this day's observance. Those parishes who are absorbed by the serious conditions of local problems, to the utter disregard of the problems of localities not so near at hand, are not going to be found flocking to church on this day.

Those priests who feel they have done their duty in helping clean up a place (in any sense of that word "clean"), when they have stirred up some one else to do the work, are going to miss the chance of a human contact which will kindle the Divine spark and produce a permanent effect. And their observance of this day will be perfunctory and be apt to stop with an admiration of the Collect's phrasing, rather than a determination to fulfill its clauses with every atom of their spiritual and mental strength.

God help us, priests and people alike, to know and realize that we bear our witness best when word and deed alike show that we have repented, are repentant, and also have had the baptism of both water and the Holy Ghost. To such people this birthday is a wonderfully helpful anniversary, and this Collect is a wonderfully helpful prayer.

FOR THE EPISTLE

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. —Isa. xli.

God expects His Church to put heart into the people. He also expects His Church to be the conscience of the state. Therefore her business is not to smooth over or patch up, but to probe deep, to find the sources and centers of infection and weakness, and then to apply the remedies that cleanse and soothe and heal. "Speaking comfortably to Jerusalem" does not mean to flatter and coddle and pet a religious community. Neither does it mean to scold and worry that community. It means to speak the truth in love, after making doubly sure that what is spoken is really truth. Comfort does not lie so much in the tone as in the purport of a message. "Unctious tones" somehow have grown to be synonymous with the deceitful prophesying of smooth things. And when men are at warfare, the less deceit there is, the less danger is there of ultimate failure. Every congregation, small or large, should realize that God permitted that congregation to be placed there so it could "fight a good fight". Unfortunately, too many congregations have the combative spirit actively at work shaking the bones of family skeletons in their ecclesiastical closets, rather than uniting them in an ardent warfare against the world, the flesh and devil, who dance around their unhappy cauldron at the Church's very portals, and bear an unholy witness to their satisfaction over the condition which besets the people within the Church. God can not tell a Church to speak comfortably, nor expect that Church to prepare the way of the Lord, when its members are not in love and charity with their neighbors, and do not intend to change their manner of spiritual living. Meanwhile the valley still leads to lower depths, the mountains and hills still are obstacles in the Lord's way, and the crooked places continue to torture the feet of the seeker after God. God wants His Church not only to be a good Samaritan, but to get to work and clean up the road so that it will be safe to go from Jerusalem to Jericho. And then Jericho will want to come up to the level of Jerusalem. A city that is set on a hill cannot be hid. And setting cities on hills is missionary work, and it never can be done till the citizens of Jerusalem get to work and keep at work on the plan which will let all flesh see the glory of the Lord revealed in a re-made and exalted Jericho, which is not simply an imitation Jerusalem, but a repentant and sanctified Jericho.

"All flesh is grass"! Mere humanity cannot stand God's Spirit, which is a consuming fire, purging out the dross. Every community depending on human "pep" to reform itself and its neighbors will find itself a withering, dried up community, living up to good standards by fits and starts. But the

Christian community which will lift up its voice with a message which is the word of God, that community will be both strong and tender. Old and young will rejoice in it and over it, and people will flock to its borders with joy.

What hope there would be in the signs of the times if on June 24th every year the city fathers and the local statesmen and the politicians—men who believed in the future of their polis or city—would assemble in a big cathedral and listen to a message which should put heart into them, stir up their consciences, and see what had been done by them as Christians since last St. John Baptist's Day to prepare in their community a highway for the coming of the glory of the Lord.

THE GOSPEL

Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so, but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. —St. Luke i:57.

The nativity of St. John Baptist is a clarion cry for people to examine themselves as to their duty to God, country and home—the three foundations of Permanent Christian civilization. And in these fundamental things, what a wonderful part does "Mother" take! The Church's efforts to preach continuously to its women members the message of motherhood—the motherhood of the barren as well as of the fruitful womb. No woman's full time ever comes until in a figurative or, more happily, in a material sense she knows the pangs and subsequent joys of motherhood. And that Church is a tomb full of dead men's bones if its walls do not, from week to week, hear echoes of spiritual births at the waters of the font.

"His name is John". Both parents keenly responsible for placing an ideal before their child which even his name should recall! Both parents, early in the child's life, co-operating with the Church in setting that ideal before their son in connection with his ideals and duties as a son of the Church. A wonderful lesson here for fathers as well as mothers, reminding them that they have a joint responsibility in keeping the child's standard before him, and dare not shift it to the other's shoulders.

"What manner of child shall this be?" People have a habit of sneeringly or slightly speaking of the children of the paragon or of some godly parents who do not happen to live under the eaves of the sanctuary; but the sneerers themselves most likely owe every good trait they have to their home training, at the foundation

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
4 S. aft. Trinity	Deut. 4:25-40 Ecclus 3:1-18	Ephesians 4:1-5:2	Judges 13 Job 38	Luke 1:5-25 John 3
M.	Malachi 3:1-12	Matthew 3	I Kings 21:17-end	Mark 6:14-29 Matt. 16:13-end
Tu.	Leviticus 2	Acts 18:24;19:20	Prov. 17:1-14	17:1-21
W.	3	19:21;20:1	17:15-end	17:22; 18:14
Th.	4:1-21	20:2-end	18:1-14	4:12-end
F.	4:22-end	21:1-26	Ezekiel 3:4-14	Acts 4:8-22
S.	Ezek. 34:1-16	John 21:1-22	Zechariah 3	
5 S. aft. Trinity	Deut. 5 Ecclus. 7:10-end	Rom. 3	Num. 23:1-24	

We have now completed, in the morning Old Testament historico-topical course, the return and establishment of the Jews in their own land, together with many reforms instituted by Ezra and Nehemiah.

For several weeks the morning lessons, both Sundays and week days, will consist of the Old Testament law. What we know as Judaism was a development from the return to the coming of the Christ, a development due to the attempt to enforce the law as given in the Pentateuch. The Sunday morning lessons for some time are from Deuteronomy, a most readable book, differing from all other Old Testament books as combining the legal and prophetic points of view, historically suiting the period we are now studying and topically fitting the appeal for obedience which belongs to the last half of the Church year.

The selection for this morning is an appeal for obedience, and is based first on the spirit of redemption, which had been theirs, a part of their unique position among the nations of the world, and based secondly on the blessings which should come to them and their children. This is addressed to a nation which (though knowing it not) was on its way to becoming a Church, while the second lesson is the corresponding appeal to the Christian Church itself, the "ecclesia", or "called" of God.

There is much in these lessons that goes with the themes of providence and regeneration in Collect and Epistle, and the two together are timely for us now with their double message to nation and Church. Another theme (Epistle) is creation, with which regeneration is closely connected, and of which was a godly mother at least. And the history of most all of the world's famous leaders for two or three centuries past finds them cradled in a rectory, or a manse, or a parsonage. Young people who discount God in their plans for making a home are bound to come to grief sooner or later, and their children's nativities alas, are entirely of the earth earthy.

"Blessed be the Lord God of Israel." The Benedictus. Why mutilate it in the rendering of praises to God, even if a rubric seems to permit it? To sing the first four verses and stop is like unto cutting the painting of the Madonna della sedia into two parts; it mutilates a Divinely inspired portrait meant to arouse devotion and resolution in the beholder. Either produce the Benedictus in its entirety, or hide it altogether by the curtain of silence.

"The child grew and waxed strong in spirit." The sacred duty of parents is not to break a child's spirit, but to strengthen that spirit. A wonderful gift from God is a high-spirited child. The mother and father, however, need to keep close to the Altar of God, and pray for the spirit of wisdom, in order to rightly guide that spirit, more by actions and example, however, than by precept. A boy of high spirit, that is, right spirit, will just naturally grow up to renounce the devil and all his works, the pomps and vanities of a world which neglects God, and the sinful, because uncontrolled, desires of the flesh. He will just naturally boldly rebuke vice, and patiently suffer for the truth's sake. He will just naturally ally himself with those forces which will help prepare the way for Jesus Christ wherever his lot is cast. And he will just naturally do it because, by precept and example, his spirit was trained by the best people in the world—his God-fearing father and mother. And in conclusion let me say this refers to god-parents as well as to parents.

New Jersey

Meetings have been held recently of the Convocations of Burlington and New Brunswick, that of the former in Trinity Church, Vineland, and of the latter at All Saints' Church, Navesink. The preacher at Vineland was the Rev. A. Q. Bailey of Wildwood. The

these two themes determined the selection of first and second evening lessons—God's appeal to Job in the presence of the mysteries of nature, and the Christ's instruction of Nicodemus on being born anew. The former recalls Bishop Butler on the unwisdom of criticising a system so vast of which we know so little. At the same time St. Paul (in Epistle) brings out, in a very different manner from the once famous Bridgewater treatise, that nature is full of sufferings which may be the means to us of being born anew, while the sons of God on their part may be the redemption of nature. This is a great advance on the negative position of Job. The latter part of the second lesson carries the truth of regeneration into eternal life, here and hereafter, and this shows how alone the prayer of the Collect may be answered, passing through things temporal, so as to fail not of the things eternal.

On week days the Old Testament law of the morning is paralleled by the Spirit at work in the New Covenant, and in the evening the Old Testament wisdom of Proverbs is paralleled by the life of Him who was the Wisdom of God—the only life that ever properly balanced things temporal and things eternal, giving to each its due. Various themes will be found suitable to the Sunday.

Next Sunday, the Deuteronomic theme of obedience is continued, while the second lesson brings out the failure of the ancient Church to attain to a realization of the Covenant position and the power of the New.

The first evening lesson illustrates the Collect, the second lesson being based on Numbers xxiii:10 (b).

Poems Worth Preserving

Selected by Pastor Suburbanus

THE AIRSHIP FORETOLD

(This striking prophecy was first published in 1842.)

For I dived into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south wind rushing warm,
With the standard of the peoples plunging thro' the thunder-storm;

Till the war drum throbbed no longer, and the battle flags were furled
In the parliament of man, the federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

—From "Locksley Hall", by Alfred Tennyson.

leader of discussion on the topic considered at both places was, at Vineland, the Rev. Harold Morse, and at Navesink, the Rev. L. E. Hubbard.

The discussion on both occasions was the revision of Canons by the Convention to make the Board of Missions a diocesan rather than a convocational institution, and both Convocations recommended the change.

The Archdeacon's reports showed much progression in most of the missions of the diocese.

Annual elections resulted in the re-election of all the existing officers.

EDITOR'S QUESTION BOX

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

"OBEY", IN THE MARRIAGE SERVICE

"Objection is often made to it, and the difficulty is sometimes evaded by the reply that the woman is required to promise to obey, because it is plain that the man will obey anyhow. It is a belated conventionality, that is what is the matter with it. We have emerged, and are still emerging, from a savage state, leaving that behind. It represents a conception of the marriage relation in which, I hope, we believe no longer. It belongs to a day when a woman was supposed to have no will, and when it was seriously doubted if she had any soul.

The husband is as much bound by the law of marital obedience as is the wife, but he is not to obey her, nor is she to obey him; both are to be obedient to those high laws of reason, and courtesy, and love which are the laws of God. Domination cannot live with courtesy. If a marriage is right, there is no reason for any promise of obedience. Such a vow is as impertinent between wife and husband as between friend and friend. If the marriage is wrong, no subjection can mend it?"

Quoted from Dean Hodges.

So why retain the word "obey", when it makes the marriage ceremony a farce? When girls about to be married are asked what they will do about it, they say they will mutter something that rhymes with "I will" and the clergyman will never know the difference. We ought to have a ceremony that all women will reverence. If men married children fourteen years old, as they did in our grandmothers' day, it would be proper for the girls to obey their husbands until they came to maturity, but today equals marry, so a service for equals should be used.—By Gabrielle Weeks, in Living Church, July 11, 1914.

Men are not good enough to be able to direct their wives. You yourself said recently in "Editor's Question Box": "The statistics from the cantonments show that a very large proportion of young men in our towns and villages lead immoral lives. One scarcely dares to guess at the percentage."—Editor's Question Box, May 25, 1918.

Can such as these men are be fitted to direct the lives of their wives, many of whom are pure, and good, and religious women? Can a wife reverence such a husband?

The use of the word "obey" is not confined to the marriage service. It is used frequently in other connections. The priest agrees to obey his Bishop, although frequently he is a much better man than his Bishop. The soldier obeys his captain, often with the same reservation. We obey the civil authorities, always in the sphere in which the leader has a right to lead. Every institution must have a head. His powers may be limited to the more chairmanship of a meeting, but in that capacity he is to be obeyed.

The word "obey" in the marriage service most certainly is not a servile obedience, but merely the recognition of the fact that the family is an institution, and that in certain matters the man is supposed to be the head of it.

For example, in ordinary cases the man is supposed to make the living, to provide the home, to govern the children. He may or may not do these things well, but he ought to do them, because he is a man.

A two-headed institution is an anomaly.

The woman does not yield her rights as an individual; she merely signifies that in certain things the man is to take the lead. As St. Paul intimates, a man with long hair is a poor sort of a man. So a man who is not the head of his family is a poor sort of a man, and the woman who will marry an immoral man ought never to take any vows.

She is a free moral agent, and has no business to ask the Church to bless her marriage to one who will not honor or cherish her. In the normal family the man should retain some sort of leadership. The word should stand as a mark of what the ideal is.

The man promises as much or more than the woman. He promises to endow her with all his worldly goods. Neither may keep this promise, it is true, but a family in which the woman takes the lead is a reversal of the ideal. The Church keeps alive the ideal, even during the period when men may be unworthy of the trust imposed upon them. For example, for the woman to say, "I will not live where my husband makes the living", is for her to take an unfair advantage of the marriage relationship. For a woman to say, "I will not bear children", is for her to deny the function of the family. It requires more grace to obey than it does to command, but it is unfair to put the responsibility of leadership on the man and then to deny the privileges thereof. And a woman who is not willing to trust the man that she marries with such leadership ought not to marry him. She has not found the man whom she trusts enough to enter into the marriage relationship.

It may be a woman's misfortune that she is not constituted by nature to be the leader of the brood but in her subordinate capacity it is true she may have the brains, the conscience and the grit, but even then she owes something to the man she has married, that he may preserve his self-respect. I cannot agree with Dean Hodges, nor with Gabrielle Weeks.

Should the priest face the people or the Altar in reading the Epistle and Gospel at the celebration of the Holy Communion?

We believe that in the primitive Church the Epistle and Gospel were read facing the people. The theory that in the Epistle and Gospel we are engaging in an act of worship rather than in a service of instruction has caused the reverse to be a custom. Personally, we believe that both Epistle and Gospel should be read facing the people, as they are primarily a message for the people to hear.

Dean Bell says, "According to ancient rites, the ablutions should immediately follow the communion of priest and people. Liturgically, this is undoubtedly the right place for the ceremony. Consumption after the blessing involves a second communion at the same celebration, an obvious irregularity." What think you?

Technically, I think that he is right, but if it is the intention of the branch of the Church to direct the priests to do this after the blessing it is going too far to say that she may not include the act in the one celebration. Each branch of the Church can regulate such matters, and they become the law for us, without penalty.

have a desire, conscious or unconscious, to do something.

Finding something that the soldier can do, and enjoys doing, which is beneficial to the community, is not so easy. After much thought, Mr. Williamson organized a soldier choir made up for the most part of men who had been members of parish choirs at home. An organist and a number of excellent soloists were discovered and the choir began practicing in small groups, because it was impossible to get the men together as a unit. Three splendidly successful services have been held, the first in St. Thomas' Church, Battle Creek; the second in Trinity Church, Marshall, Mich. and the third in St. Luke's Church, Kalamazoo. At all of the services the attendance has been so great that the crowd far exceeded the capacity of the building.

The first principle on which Mr. Williamson worked is that soldiers can sing, and especially like to sing

to civilian congregations, and the benefit of the intense interest and the deep feeling awakened in the civilian auditors is not lost on the soldiers. They easily sing their best in such a sympathetic atmosphere.

The second principle was that the civilian congregation and the soldiers taking part in the service are both benefited by having everything in the service in the hands of men actually in the army. As far as possible the speakers at the services have been members of the military establishment. These services have been an expression of the soldiers' religious aspirations, and the results of such religious self-expression have been intensely gratifying. Men have come to see that they have a place in the Church to do something full of meaning to themselves, and they have come to realize there is a real opportunity for them to work in the Church. The Church as a place where men can consciously feel themselves useful to the congregation, and engaged in something so satisfying that it meets their need of a definite religious activity is far different from the idea of an ecclesiastical organization exterior to their sphere of interest which many of the soldiers had.

In compiling the form of service to be used, the soldiers themselves were considered, and not the civilian congregation. Mr. Williamson thought it best not to use any of the excellent authorized compilations so widely used throughout the Church as war-time services. His reasoning in this respect is sound. He felt the men in the choir who had dropped away from regular Church attendance before coming into the army would be brought back to a realization of the hold the Church has on them by hearing the old and familiar words of the services, and for this reason Evening Prayer was used as the norm of the special services. In order to avail himself of as many of the excellent soloists as possible, solos were used in place of the canticles. Only one lesson is read, and special prayers suitable for the war-time emergency are said after the prayer for the President of the United States.

The social possibilities offered by the military service were not lost sight of, and the excellent dinners served to the soldiers by the parishes, and the receptions which followed, gave the Church people and the men from camp an opportunity to become acquainted.

There are doubtless other ways by which the soldiers may be given means of religious self-expression, and all such opportunities should be seized and used. In the experience so far obtained, the work of Mr. Williamson has amply proved his theories, and his principles will be found to be applicable wherever groups of young men are gathered, whether in or out of the army.

Religious Psychology and the Soldier

By the Rev. Wm. Heilman, War Commission Pastor, Camp Custer, Mich.

Mr. C. J. S. Williamson, Brotherhood of St. Andrew secretary in Camp Custer, is a keen student of soldier psychology, and the results he has been getting in his constructive program are so good that the Church should know the principles on which he has been working.

Mr. Williamson's first principle is that the soldier should be offered some adequate means of religious self-expression. Soldiers who desire to hear sermons and addresses have no end of opportunity in camp to listen to good and often to great speakers. They do not, however, feel keenly the call to "hear sermons". In fact, they are often fed up with hortatory exhortation, and

IDS PS BY THE WAY

Southern Ohio

PRAYERS

me, O my Father, for whatever I need, and in whatever way, Thou art my Father. Here is my poor heart, empty vessel; fill it with Thy love. Here is my sinful and troubled heart; quicken it and refresh it with Thy love. Take my heart for Thine; my mouth to spread abroad Thy glory of Thy name; my love and my powers, for the advancement of Thy believing people; and never let me lose the steadfastness and confidence of my faith to abate; through Christ our Lord. Amen.

Christ, who art ever ready to give us wholly to the needs of suffering humanity, open our eyes to Thee today, come to us, Lord, in all the power of Thy self-giving love; fill us with Thy grace, that, having received this gift from God in our hearts, we may grow in knowledge of Thee, and share abundantly for the coming Kingdom. Amen.

Grace, which sought and found me, keep me clean."

DAILY BIBLE READINGS

A. M.	P. M.
St. John 1:14-17.	Acts 20:24-32.
Psalms 84.	Romans 5:1-10.
I Cor. 15:8-11; 16:23.	II Cor. 8:7-11.
II Cor. 9:8-15.	II Cor. 12:7-11; 13:14.
Ephesians 1:1-14.	Ephesians 2:1-11.
Ephesians 3:1-13.	Titus 2:11-15.
I St. Peter 5:1-12.	Hebrews 4:14-16.

THE SANCTUARY OF PRAYER

A MOTHER'S PRAYER FOR HER SOLDIER SON

O God of infinite mercy, hear the mothers of this land, as we plead before Thy throne for the loved ones we are sending forth to battle for the right. Though our hearts are bowed with sorrow, we pray not for ourselves; all our prayers, O God of love, are for them, the priceless treasures of our lives. We are willing to suffer and, if need be, to die for our country.

We would gladly give our lives to save these loved ones, dearer to us than life itself, who are going out to fight foes, seen and unseen, to face all the horrors of the battlefield, and some, perchance, to die, that others may live, but by no word or look will we hold them back when duty calls them to save others.

Give them the manhood to meet this same test of life, give them the strength of body, of mind and soul for the right, and to succumb to evil and children. Arm them with the power to smite evil; hold them in Thy loving arms; yea, though the valley of the shadow of death Thy presence and Thy rod.

men of love hath no man than that he is willing to lay down his life for others.—From Manufacturers' Record, September 27, 1917.

we must face. Our men go forth to help save us from ruin, and the world from barbarism. We suffer, but we glory in their manhood. We dedicate our lives to this great cause, that we may serve behind the lines, while they carry forward the flag of civilization.

The prayers of a world in agony, for whom these men are fighting, are lifted up to Thee for these men. They are offering all that earth holds dear, because they have heard Thy voice calling them to the noblest work to which lives were ever consecrated. Thy love, O God, our Father, excels all human love, so we leave them with Thee. To Thee have we committed them.

They are Thine, created in Thine image.

Into them Thou hast breathed the breath of life in its largest and Divine sense.

In their sacrifice, offering their lives that others may live, they are following in the footsteps of God Himself, who died to make men free from the power of evil. We trust them, O God, to Thy infinite love, and to Thy ever watchful eye. Hold them as in the hollow of Thy hand, for they are doing Thy work and fulfilling the teachings of Him who spake as never man spake, when He taught that greater love hath no man than that he is willing to lay down his life for others.—From Manufacturers' Record, September 27, 1917.

House to House Canvass in New York Diocese

A large number of the clergy and laity of the Diocese of New York met in New York City on Friday, May 31st, and arranged for a canvass to stimulate the spiritual life and increase the financial resources of the Church. William Fellows Morgan presided. A house to house canvass of Church people will be made simultaneously in New York, The Bronx, Brooklyn, Richmond, Westchester, Putnam and Dutchess counties. The following officers were elected for the drive organization:

Chairman, William Fellows Morgan; first vice-chairman, Haley Fiske; second vice-chairman, William Walker Orr; secretary, Samuel Thorne, Jr.; treasurer, Alvin W. Krech; general secretary, Frank M. Merrill. Chairmen—Finance committee, Stephen Baker; meetings and speakers, Oscar Ehrhorn; educational, Mayron Chandler.

NEWS IN A NUTS EAST, WEST

Plans are nearing completion the erection of a new parish house for the Church of the Ascension, Fort Colo.

St. Thomas' Church, Morgantown, Pa., was struck by lightning and destroyed, with a loss of \$4,000, on May 1. The church will be rebuilt. The original structure was erected one hundred and fifty years ago.

The Publicity Committee of the Diocese of Minnesota has recommended the advertising of all Church services held in the parishes and missions in Minneapolis and St. Paul in the daily papers.

The members of the regular service of men and boys at Grace Chapel, New York City, are on vacation, and the music for the service is rendered by the special choir.

At the Memorial Day service at the Navy Yard, Charleston, the Rev. William Way, Rector of Grace Church, that city, who addressed, urged a single Memorial for the people of the North and South.

In a write-up of the religious organizations at Huntington, W. Va., by a local daily, Trinity Church of that city is credited with being one of the largest and strongest Church organizations in the community. "It is solidly founded, and its members and workers most enthusiastic and faithful." The Rev. Roger Taylor is the Rector.

The cashier of a bank in the village of Millington, Ill., attempted without success to purchase a Bible the other day at Aurora, Ill., a city with 30,000 inhabitants. Not a single Bible was to be found in the stores, and even the Y. M. C. A. or the Y. W. C. A. could not accommodate the banker, if the reports in the Chicago papers are to be relied upon.

The annual flower service of the Church school of Trinity Parish, Fort Wayne, Ind., was held at the end of the spring term, when the year's work closed and medals were awarded for perfect attendance. Flowers were brought to the service, which was held at the regular hour for morning worship, and afterwards taken to the city hospitals.

A pair of beautiful brass candlesticks were presented on Sunday, June 2, to St. John's Church Lancaster, Ohio, placed on the Altar and dedicated by the Rector, the Rev. John Williamson, to the glory of God and in memory of Mrs. John G. Reeves, the gift of Judge John G. Reeves and his son, Harold. At a later service, a Service Flag, containing ten stars, presented and worked by the ladies of the parish, was also dedicated by the Rector.

The annual commencement exercises of the Cambridge Divinity School were held on June 12-13, Wednesday, the 12th, was Alumni Day. There was a meeting of the Associated Alumni at 3 p. m., a service at 5 p. m., with sermon by the Rt. Rev. Paul Jones, followed by the Alumni dinner. The 13th inst. was observed as Commencement Day. The program included a meeting of the Board of Trustees, the conferring of degrees, a celebration of the Holy Communion, with sermon by Dr. Fosbroke, and luncheon.

The Westchester, N. Y., Conference on Teacher Training, held under the chairmanship of Dr. S. W. Patterson, closed on May 25th, after a series of eight addresses, with an average attendance of 45. The parishes co-operating were Trinity, St. Paul's and St. John's, in New Rochelle; Ascension and Trinity, in Mt. Vernon; St. Thomas, Mamaroneck; St. John's, Larchmont; Redeemer, Pelham; Christ, Pelham Manor; St. Paul's, Eastchester. Topics discussed were: "Methods in the Class Room", "Sunday School Discipline", "The Child's Mind and Training", "Educational Ideals", "Teaching the Prayer Book", "Teaching the Old Testament", "Teaching St. Paul's Life", and "Teaching the Life of Christ". The staff of lecturers consisted of the Rev. Melville K. Bailey, Mr. Stephen F. Bayne, Mr. John W. Tietz, Dr. S. W. Patterson, Miss Ethel M. Robinson, and Miss Ruth Sayer. The local committee in charge were Mr. Wm. Drake, New Rochelle; the

THE WITNESS

representations of the Confederate Veterans, Daughters of the Confederacy, G. A. R. and Women's Relief Corps were present by special invitation. A strong sermon was preached by the Rev. F. R. Godolphin, Rector of Grace Church, Oak Park, Chicago, and volunteer chaplain at Camp Bowie and the aviation fields near Fort Worth. The stars on the National Service Flag increase almost weekly. They now number 38. The ministrations of St. Andrew's Church to the 30,000 soldiers at the camp are constant and various, and evidences of appreciation are abundant.

There were 60 soldiers present at a celebration of the Holy Communion held at Camp Dodge, Ia., on a recent Sunday morning at 6:30 o'clock. It was the third celebration conducted on that Sunday morning at the camp by Chaplain Long. Dr. Long is a Rural Dean of the Diocese of Quincy, author and manager of the Church pageant at the last General Convention, and has been serving as a civilian chaplain at Camp Dodge ever since the camp was opened. Governor Lowden of Illinois recently appointed him a chaplain, with the rank of First Lieutenant in the State Militia Reserves. In an address before the Iowa branch of the Woman's Auxiliary, Dr. Long said: "We are trying to train men how to live, and not how to die. If they get the vision of life, they will be ready to die or to live, as God shall will."

The Sunday school of the Chapel of the Intercession, New York City, united with the members of six other Sunday schools on Sunday morning, June 9, in the annual children's parade and out-of-doors service on Washington Heights, which was participated in by thousands of children. The children marched in procession along the city streets for several blocks, led by the Hebrew Orphan asylum brass band, singing processional hymns and patriotic songs, and assembled between the Chapel of the Intercession and the North Presbyterian Church, the towers of which were connected with streamers with flags, where a service was held and short addresses given, and the children pledged their allegiance to the flag and the cross.

The Summer Home of St. Thomas' Parish, New York City, at East Marion, L. I., will be opened the first of next month, where a new party of children will be given an outing every two weeks during the summer. The younger and better behaved and more regular children in the Sunday school will be given the preference. Some five or six hundred children will be accommodated. The Rev. Dr. James Sheerin, Vicar of St. Thomas' Chapel, and member of THE WITNESS editorial staff, will have charge of the Home. We are pleased to learn that Dr. Sheerin has recovered from the serious operation

The Rev. W. H. Wotton, who resigned as Rector of St. James' Church, South Pasadena, Cal., owing to prolonged illness, was very graciously presented with a gift by the vestry, equivalent to six months' salary.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., has received his orders to go to France from the American Red Cross, and will sail the first week in July.

The Rev. E. F. Creary, who had charge of the services in the Church of the Holy Communion, St. Peter, Minn., while pursuing his course of studies at Seabury Divinity School, has, since his graduation, also had charge of the work at Le Sueur, Minn.

The Rev. Dr. W. B. Capers and his family were given a farewell reception at Columbia, Tenn., before their departure for Louisiana. Dr. Capers is to have charge of Trinity Church, New Orleans, during the absence of Dr. Coupland in war service.

The Rev. G. P. T. Sargent, Rector of Grace Church, Grand Rapids, Mich., has been appointed to serve as chaplain for ten weeks at Camp Logan, near Kenosha, Wis., and entered upon his duties there the first of this week.

When the Rev. Edward F. Hayward arrived at Enid, Okla., on June 1, with his family from Chippewa, Wis., to take charge of St. Matthew's Church, he found a telegram awaiting him announcing the death of his mother, who resided in Philadelphia.

The Rev. Dr. Watson, Rector Emeritus of Holy Trinity American Church, Paris, France, and Mrs. Watson, who are now in this country, have been enjoying visits at White Sulphur Springs, W. Va., Washington, D. C., Philadelphia and New York. They reside at Akron, Ohio.

The Rev. A. G. Paulsen, Rector of Christ Church, Albert Lea, Minn., at the request of the superintendent of schools of his city, filled a vacancy in the High School faculty for the last six weeks of the spring term, caused by the resignation of a teacher who had been drafted into the army.

The Rev. Rolfe P. Crum, Rector of St. Mark's Church, Syracuse, N. Y., has sailed for France to begin his duties as a Red Cross chaplain. The parish granted Mr. Crum a leave of absence for a year, and presented him with a purse of several hundred dollars.

lars to be used among the wounded soldiers that come under his care.

The Flint, Mich., Daily Journal states that the principal address given in that city on Memorial Day was delivered by the Rev. William Heilman, Episcopal War Commission camp pastor at Camp Custer, one of the most eloquent of Camp Custer's chaplains, who has endeared himself to thousands of drafted men during his service with the 85th Division.

The tenth anniversary of the Rev. W. E. Harmann's ordination and Rectorship of St. Peter's Church, Duluth, Minn., was observed the last week in May, under the auspices of the Men's Club and St. Luke's Guild, when he was presented with a handsome gift, as a mark of the high esteem in which he is held, and in appreciation of his long years of service as Rector of the parish.

The Rev. James J. Crawford, who has had charge for some time past of the missions at Rice Lake, Shell Lake and Cumberland, Wis., has resigned to become the Rector of St. Ambrose's Church, Antigo, Wis. Mr. Crawford enlisted in the Officers' Reserve Corps and was at the training camp at Fort Sheridan, but suffered an injury there that resulted in blood poisoning, making it necessary for him to give up military service.

The Rev. J. M. Hunter, Rector of St. Luke's Church, Marietta, Ohio, was a delegate from his state to the Win the War for Peace Convention held at Philadelphia recently. The Marietta Journal says: "To have been singled out by Governor Cox for the honor of being a delegate to this great patriotic Convention, composed of some of the nation's most prominent statesmen, clergy and laymen, was an honor fully appreciated by the Rev. Mr. Hunter and the city of Marietta."

Messrs. Martin Baker Kilpack, Basil Murdin and Chester Alban Taylor, graduates of the Nashotah Seminary, were ordered deacons, and the Rev. Messrs. Michael Roy Barton, Hubert Buckingham, Jackson L. Cole and Arnold G. Fowles were advanced to the priesthood by Bishop Weller, at the Cathedral in Fond du Lac, Wis., on last Sunday morning. The Rev. Dr. Edward A. Larrabee, Dean of the Seminary, preached the sermon and presented the candidates to the Bishop for ordination. The Rev. Clarence Grayhurst of Fond du Lac and the Rev. D. McLain of Chicago acted as chaplains to the Bishop.

SHATTUCK SCHOOL

Has behind it the Experience, Traditions and Ideals of fifty years. Is a college Preparatory School with military drill and discipline under U. S. War Dept. Reserve Officers' Training Corps. (In Grounds, Building and Equipment is equalled by but few schools. Applications for the School Year, 1918-19, are now being filed. An early enrollment will be necessary this year. For catalogue address C. W. NEWHALL, Headmaster, Shattuck School, Faribault, Minn. Box 452.

SETTLEMENT TRAINING SCHOOL

LA GRANGE SETTLEMENT LA GRANGE, GA.
A PROTESTANT EPISCOPAL CHURCH TRAINING SCHOOL FOR SOCIAL WORKERS
Courses in Settlement Nursing, Kindergarten Work, and special course of one year in Church and Social Work for graduates.
REV. R. T. PHILLIPS, Warden

Porter Military Academy

A National School A CHURCH SCHOOL Founded 1867
242 boys from 25 States and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School, Mild, healthful climate permits out of door sports all year around. Gymnasium and swimming pool Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.
Rev. Walter Mitchell, D. D., Rector
Box 604, Charleston, S. C.

Memorial Windows

BRASS, BRONZE OR MARBEL TABLETS

VENETIAN MOSAICS

ALTARS, PULPITS, FONTS

CHURCH FURNISHINGS, artistic in design, and made of best materials and reasonable in price.

SPAULDING & CO.

Michigan Avenue and Van Buren Street, Chicago

The Witness

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

BOARD OF EDITORS

IRVING P. JOHNSON.....Editor-in-Chief
JOHN C. SAGE.....Associate Editor
CHARLES J. SHUTT.....Managing Editor
L. W. APPLGATE.....Publisher
JAMES SHEERIN.....GEORGE P. ATWATER.....HENRY J. MIKELL
FRANCIS S. WHITE.....JAMES WISE
EDWARD C. CHORLEY

Published every Saturday at Hobart, Ind., where all business communications should be addressed.

SUBSCRIPTION PRICE.....ONE DOLLAR A YEAR

ADVERTISING RATES

Three dollars an inch each insertion.
All advertisements next to reading matter.
Rates revised each three months, according to actual circulation.

DISCOUNTS

5% for two months; 10% for three months; 15% for six months; 20% for twelve months.

All news matter, Diocesan and Parish papers, intended for THE WITNESS, should be sent to the Rev. Charles J. Shutt, 312 Warren Street, Mankato, Minn.

Entered as second-class matter in the post-office at Hobart, Ind., for transmission through the mails.

EDITORIAL

Our Position

The fact that Bishop Brent is chaplain general of all the chaplains in Europe; that the chaplains at West Point and Annapolis are usually Churchmen, and that in any civic function the Episcopal Church is very frequently called upon to preside, is not due to the fact we are particularly admired for our piety, eloquence, or ability but because we hold a peculiar position in the religious world.

As I remarked this month in my letter to the Diocese of Colorado, a member of the Episcopal Church has fewer people who agree with him than either Roman Catholic or Protestant, but on the other hand he is in closer sympathy with a far larger number of people than is Roman Catholic priest or Methodist pastor.

He holds a central position, and while numerically small, his is the only religious body that touches the Roman position on the one side or the Methodist on the other.

Neither of them like us very well, for we are sort of half brother to each, but each of them is aware of the fact that we are not as anti-Roman as the Methodist, nor as Anti-Protestant as the Roman.

In example one of our chaplains recently prepared and presented to a Roman Catholic Bishop a class for confirmation which the Bishop said was as well prepared as any class he had ever confirmed. At the same time the same chaplain made ready a certain number and sent their letters to Protestant pastors.

Would it be possible for either a Roman priest or a Methodist minister to do that?

It ought therefore to be the rule of the clergy and people of this Church (and I believe it is) to play the game fair; to scorn any underhand advantage and to recognize the right of any person to be a Roman Catholic if they want to or a Methodist if they so prefer, and to help them to be the best kind of a Roman Catholic or Methodist that we are capable of helping them to be, and not to be deflected from that rule merely because we have been tricked by unscrupulous methods which we may have encountered.

Truth is to be loved for its own sake; fairness, because it is beneath one consciously to be unfair; kindness, because, even though misunderstood, we must preserve our own character.

The real test of our strength lies in the fortitude with which we can bear up under spiteful misrepresentation.

Many a priest, especially in small towns and villages, is the victim of unreasonable prejudice and invincible ignorance.

This is really the Church's opportunity, if the priest is big enough and sympathetic enough to deal with the situation.

Let him go on faithfully doing his duty and the very bitterness of hostility will react in his favor. The disciple is not above his Master. Let him meet misrepresentation by truth, bitterness by kindness. It is only when the accusations are true that one needs to wriggle and to be uncomfortable. We are in a fine strategic position if we have the fortitude to endure.

We are facing a very different attitude toward Church unity than we have known in the past. Feeble attempts toward it are to be seen in the somewhat questionable ethics of a purely Sectarian Church, wearing the commonplace of "Community Church." This means that the drawing card to the public is the claim to be for the community rather than for the platform on which that Church stands.

It is not unfair to say that most sectarian platforms have given way. The public is not interested in their confessions of faith. Of course the fabric remains and the vested interests are the same, but the principles have changed.

We will no doubt have the experiment of Community Churches after the war, but such organizations lack a world-wide program, a definite faith, a catholic fellowship.

You can't build a nation-wide Church on negations. There must be a backbone with its vertebrae, and none of them missing, for a Church to stand upright.

A Community Church will develop a shell in which it lives like an oyster, but it cannot have a backbone.

The Church has the backbone in its primitive faith, the articles of the creed. (The Latin word Articulum from which article is derived means a vertebrae.)

When you have extracted these articles, or one of them, from the backbone of the Church, it ceases to belong to the class of vertebrae.—It incases itself in a shell.

That is what sectarianism has done. It has inclosed its body in a shell.

That is what the Community Church will do as well.

The one is the shell of sectarianism exclusiveness; the other will be that of local self-interest.

The Church is a living, virile body, able to stand upright because it has a backbone; able to do things because it has a backbone.

It is true the skeleton is not an attractive thing unless it is covered with flesh: so the doctrines of the Church become attractive, only when they are clothed upon with the warm living flesh of human sympathy.

True, you may feel more secure in a shell, than you do with a back-bone.

The turtle can protect himself. The turtle's weakness is that he has to live within his shell. He must carry it around wherever he goes.

Man is not protected by a shell, but he has an interest wider than the turtle ever dreamed of.

The Church's position is that Christ and the apostles supplied the backbone, and on that faith we are to stand, and to take a vital interest in all men of every kind throughout all the world.

No less a policy can be the program of Jesus Christ.

He Saw It

A member of Christ Church who is at the head of a big business in La Crosse and that business requiring a large amount of technical knowledge and in which a large number of men are employed, held the following conversation with the Rector a few days ago.

The Man: At your last Mission Service you said that it was a mistaken idea that church members should go to church to learn how to be good, but that they should be good so that they may attend church in a proper manner. I have always been taught that the object of church-going was to learn how to be good.

The Rector: Are you going to business tomorrow morning to learn the business or because you know the business in which you are engaged?

The Man: Of course I hold my position because I am supposed to know the business and can hold it only by applying my knowledge in a practical way.

The Rector: If you employed a green hand tomorrow morning, he would have to go to work to learn the business; would he not?

The Man: Certainly.

The Rector: But do you not learn something in your line every day although you say you do not go to business in order that you may learn it?

The Man: I am learning every day.

The Rector: If you heard that I had said to a friend that Mr. X goes business so he may learn how to run it, you would consider that an unfriendly remark, would you not?

The Man: I certainly should, seeing that I have been in it for a considerable number of years.

The Rector: Were you a member of the Church before you learned your present business?

The Man: Yes, I was confirmed when a boy.

The Rector: Would consider it an unfriendly remark if I said of you, Mr. X goes to church so he can learn how to behave himself.

The Man: I never thought of it in that way, but I guess that you are right.

The Rector: And yet you do learn something about your behavior every time you go to church. The truth of the matter is that one who has been a member of the Church as long as you have ought to go to do something and not to get something out of it. If you go to business with the sole purpose get out of the company, you will soon lose your position—the company's interest must be yours as well—God's interest in His Church must be yours to make your church-going of use to Him and of your fellowmen.—La Crosse (Wis.) Advent.

Items from Trinity Church, New York City

As one part of its war service, and in response to the call of our government for measures of economy, Trinity Parish, New York City, has carefully revised its budget and reduced expenditures where this was possible without lasting injury to the work. Many things valuable and useful, but not wholly indispensable, have been given up for the period of the war. The clerical staff has been reduced to set free more of the clergy for direct war service. In several of the chapels there will for the present be only one curate, instead of two, as heretofore.

After thirty years of most faithful and effective service, the Rev. Dr. Geer has, at his own request, been retired, and will give up his work as Vicar of St. Paul's Chapel on October first. Dr. Geer has been granted a pen-

sion, and will have the title of Vicar Emeritus.

The Rev. Dr. McComas has been elected Vicar of St. Paul's Chapel, and will enter upon his duties when Dr. Geer retires. In addition to his new duties as Vicar of St. Paul's, Dr. McComas will continue to fill the post of Senior Curate at Trinity Church.

The Rev. John Brian McCormick, Curate at the Chapel of the Intercession, has received a commission as chaplain in the army, and has sailed for France.

The Rector of the Parish is continuing his work as chaplain at Camp Upton.

The Service Flag of Trinity Parish now has 571 stars on it.

Alaska Notes

The Council of Advice consists of the following: The Very Rev. G. D. Christian, Juneau; Canon A. E. Butcher, Douglas; Messrs. J. H. Cobb and D. D. Evans, Juneau.

The Finance Committee of the jurisdiction consists of the Very Rev. G. D. Christian, Juneau; Mr. J. H. Cobb, Juneau; Mr. B. D. Stewart, Sulzer.

The Council of Advice has recommended the following to the Bishop as candidates for Holy Orders: Mr. Richard Ceredig Jenkins, now in charge at Ketchikan, recently received from the Congregational ministry in Seattle, Wash.

Dean Christian of Juneau gives one of the courses of lectures at the Summer Theological School at Portland the latter part of June. The subject will be, "The Belief and the Book"—(1) The "Real" Christ—Pre-suppositions and Assumptions. (2) The "Gospel" Not in the "Gospels", but in the Epistles. (3) Purpose and Scope of the Synoptics.

Canon Butcher, custodian of the War Commission Fund, received over \$200 for that purpose.

Dean Christian celebrated recently the tenth anniversary of his ordination to the diaconate, in Richmond.

The Junior Auxiliary

ANNUAL MEETING OF DALLAS DIOCESAN BRANCH

The annual meeting of the Dallas diocesan branch of the Junior Auxiliary to the Board of Missions was held at St. Andrew's Church, Fort Worth, on St. Barnabas' Day, June 11. In the absence of Bishop Moore, who arrived later in the day, the Rev. E. H. Eckel, Rector of the parish, celebrated the initial Eucharist, assisted by the Rev. F. T. Datson, Rector of Trinity Parish, Fort Worth. The clergymen named gave short missionary talks in the course of the day's program. Miss Martha Russ of Dallas carried on the meeting.

Eight branches responded at roll call, two of which have been organized during the year—Trinity, Fort Worth, and Good Shepherd, Mineral Wells. Interesting reports were made by all branches and by the diocesan officers. Financial provision was made for transportation to enable the Bishop to use a stereopticon formerly used by one of his Archdeacons.

Articles valued at about \$90 were reported for a box to be sent to a mission hospital in the Tennessee mountains.

Bishop Moore offered a banner, to be known as "The Bishop's Banner", for the Sunday school making the largest per capita Lenten mite box offering, beginning next year. In response to his request, it was voted to send a box of hospital supplies to All Saints' Hospital, Fort Worth, next year, and to make a money pledge for

the Bishop's discretionary use for the mission at Denton.

After luncheon, served in the parish house, and the completion of the afternoon program, the visitors were taken by automobile to the military camps and elsewhere.

WANTED—Student nurses at St. Luke's Hospital, Wellington, Kansas. Preference shown to Churchwomen over 25. Address, Superintendent.

Virginia Episcopal School

(LYNCHBURG, VA.)

For boys of character, position and ability, whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy-eight. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the Rev. Robert Carter Jett, D. D., Rector. Rev. Thomas Kinloch Nelson, Vice Rector.

National Cathedral School

A Boarding and Day School for Girls. Fire-proof building in Cathedral Close of 40 acres. College certificate and General Courses. Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON, President of the Board of Trustees JESSIE C. McDONALD, M. S., Principal HELEN L. WEBSTER, Ph. D., Academic Head

1414 Mount St. Alban, Washington, D. C.

Cathedral School for Girls

ORLANDO, FLORIDA

High class Boarding and Day School. College Preparatory and General Courses. Capable Teachers. Careful Home Life. Delightful Climate. Low Rates.

Rev. Roderick P. Cobb, Rector.

19th year opens Oct. 2.

Racine College

RACINE, WISCONSIN

A Church School for your boy. Academy and Junior College.

B. Talbot Rogers, M. A., D. D., Warden.

THE HANNAH MORE ACADEMY

Simplicity and Excellence

Maryland Church School for Girls. Catalogue. Reisterstown, Md.

CHURCH FURNITURE

ALTARS PEWS PULPITS CHOIR STALLS

and all interior woodwork and furnishings for Churches.

SCHOOL FURNITURE and SUPPLIES

AMERICAN SEATING COMPANY

General Offices, 14 E. Jackson Blvd. CHICAGO

THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communitarians of good standing in their Parishes) specially among women, and for the spread of Christ's Kingdom, strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York. 25¢

What Do You Know of the Work at Your

CHURCH TEMPERANCE SOCIETY?

Rt. Rev. Frederick Courtney, D. D., President

William Jay Schleffelin, Esq., Ph. D., Treasurer

Rev. James Empringham, D. D., General Superintendent

Send fifty cents for one year's subscription to "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America.

Address: CHURCH TEMPERANCE SOCIETY 214 Metropolitan Tower New York City 306

Berkeley Divinity School

Middletown, Conn.

Address REV. WILLIAM PALMER LADD Dean

ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, New York

Offers a thorough classical course leading to B. A. Also two years' preparatory in Greek, Latin and Mathematics. Fees, including room, board, etc., are moderate. Scholarships awarded to highly recommended and well qualified young men. Address, the Reverend the President Rodgers.

ALL SAINTS SCHOOL

A CHURCH SCHOOL FOR GIRLS

All Saints' School, Sioux Falls, S. D., a Church School for girls' College preparation, general course, music, physical training. RT. REV. H. L. BURLESON, President. MISS HELEN S. PEABODY, Principal.

HOWE SCHOOL

A thorough preparatory school for a limited number of well-bred boys. For illustrated circulars, address the Rector.

REV. JOHN H. McKinzie, D. D., Box W. Howe, Indiana.

MISSIONARY NOTES AND ITEMS OF INTEREST

In a letter to the editor of the Spirit of Missions, Bishop Israel writes from France:

"Paris is full of Americans of every type of Churchmanship, and hence in the services and in the methods of Church work there must be radical changes made. The old American colony of Paris has dispersed, and with it the demand for the present dignified form of Cathedral service. A new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated. In his present condition of fatigue, Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. Any one realizing the strain, both mental and physical, of the last four years through which Dr. and Mrs. Watson have passed will not be surprised, for there is a limit to human endurance, even among the strongest."

Among the treasures of the old North Church on Salem Street, Boston, Mass., is an ancient English Prayer Book, presented to the parish by King George II in 1733. This was the Prayer Book used in public services up to the time of the Revolution. Then the prayers for the king and the royal family were pasted over and the wording changed to "President and Congress of the United States". Out of this old book, in this old church, were "prayers for our present rulers first read in the Province of New England"—as far as the Episcopal Church is concerned; and a letter written by Bishop Parker in 1781, only recently unearthed, justifies this claim. This old book has not been used for many years; but in obedience to President Wilson's proclamation for a service of prayer on Memorial Day, at the morning service in the old North Church the prayer was read from the same book. After the service, the book was exhibited.—*Boston Traveler*.

It is a striking evidence of the great changes in the college world in recent years that Bowdoin, with all the Congregational traditions of its establishment and administrations, has chosen an Episcopalian as its president. A few years ago that would have been unthinkable. Now that element did not enter into the considerations of the trustees, nor was it an objection in the minds of a board composed wholly of Republicans, some of them eminent party leaders in Maine and Massachusetts, that Dean Sills has been so active in Democratic councils that he has been his party's candidate for the United States Senate.—*Editorial, Boston Herald*.

In the sweeping to and fro of the tide of battle, so much damage has been caused to the great architectural possessions of France and Belgium that the mention of further havoc causes little surprise. Recently, however, three towns in the Aisne Department, in Northern France, have suffered more than usual, namely, Laon, Soissons and St. Quentin. All these three towns were the sites of Cathedrals which held a distinguished, if not unique, place in the architectural records of the French during the centuries. The Cathedral of Notre Dame, at Laon, is one of the finest Gothic edifices in France. It belongs to the Thirteenth Century, as do the Cathedrals of the other towns—the greatest century in the history of religious art. The Laon church was built on the site of one still older, which was destroyed during one of the frequent communal uprisings in France. Cruciform in shape, with a square choir (as opposed to the semi-circular apse), in the English fashion, its crowning glory was six great romantic towers, some of them unfinished. In some respects it resembles its great sister church, Notre Dame of Paris, although much smaller and in better proportions. The Soissons Cathedral of Notre Dame was begun during the latter part of the Twelfth Century, but not completed for one hundred years. It contains some excellent samples of Thirteenth Century stained glass and has very high vaulting—one hundred feet from pavement to the roof of the nave. A small church, its chief effect was procured through the effect of painted and stained glass, which at that period was much used in all religious structures. These things are irreplaceable. The collegiate Church of St. Quentin, one of the loveliest buildings in Northern France, was two hundred years in building. The walls of the nave were decorated with polychrome

paintings, by which is meant the use of flat colors on wood panels, occasionally on canvas, as distinguished from the excessive color modulations of present-day painting.—*New York Times Pictorial*.

One of the queer results of the war is that 2,443 men at Camp Upton have been taught to speak English. Some of them were well educated in their own languages, but many were illiterate. A teacher was found in a sergeant, who had a proficient knowledge of French, German, Italian, Dutch, Yiddish, Russian and Greek, and among the soldiers he taught in his sixty-eight classes were Chinese, Swedish, Finnish, Hungarian, Turkish, Lithuanian, Bohemian, Japanese, Czech and Arabian.—*Boston Globe*.

President Henry Churchill King of Oberlin heads a committee on the war and the religious outlook, and has quit his Ohio work for a time and gone to New York to enter upon committee work. That work interests practically every Christian leader in America, and is to find out, if the committee can do so, the effects upon the Churches of the war to date, the probable effect of the war to come, and what the Churches ought to get ready to do, once the war comes to an end. The matter is one constantly before the Churches and before almost every meeting of Christian leaders, but, so far as known, no one has yet begun to answer any part of it. Associated with this Congregationalist leader are three Methodist Bishops, President Faunce of Brown University, and President Mullins of Louisville, both Baptists, Dr. John R. Mott of the Y. M. C. A., the only layman on the committee, Rev. James I. Vance and Rev. William Adams Brown, Presbyterian ministers, and Rev. Wilford L. Robbins, Episcopal, former dean of the Theological Seminary in New York, who retired two years ago because of ill health. It is stated that additions to the committee are to be made. It is purposed that members of the committee secure release from present work, as far as they can, that they may enter upon this steering-course study for Churches after the war.—*Boston Record*.

It is said that 1,600,000 "Mothers' Day" letters were received in this country from our soldiers. Corporal Edward P. Dawson, Co. C, 4th Regt. Engineers, evidently thinks the father of the family is not having enough recognition, so he has written the following:

TO DAD

They think of us soldiers as heroes,
And praise our names up to the skies;
They've tears for the one who is wounded,
And prayers for the one who dies;
They write songs of our pals and our sweethearts,
And mothers so brave and so sad;
But name a great singer or poet
Who's mentioned a word about dad!
Poor dad, with his check-book and troubles,
He hasn't a look-in at all—
It's mother, and pal, and sweetheart,
And Sammy who answers the call;
But dad must be thinking and working,
In a store, or a mine, or a mill,
To get the old round iron dollars
To pay the big family bill.

He buys the new bonds by the dozen,
Though his shoes are run down at the heel,
And his overcoat's old and looks shabby,
But you never hear old daddy squeal.
He doesn't write much of a letter
To his boy who is going to France,
But sends him a crisp five or ten spot,
Whenever he has a good chance,
And evenings, when reading his paper,
A-smoking his pipe or cigar,
He thinks of his boy clad in khaki—
Says "I hope it is well where you are."
Now I think just a lot of my mother—
She's written each day I've been gone,
And my pals and my friends and my sweetheart
Have all helped to cheer me along;
But my dad is as good and as human,
And sometimes I certainly feel
That as dad has to pay and work every day,
I don't think he gets a square deal.
—From the Record of Printers' Sons in the Great War, Compiled by David J. Roberts, and printed by the Government Printing Office.

Army Officer Makes Great Speech

Col. E. A. Dailey of the 55th Engineers made a remarkable address in St. Luke's Church, Kalamazoo, Mich., at a special military service held on Sunday night, June 9. Col. Dailey is one of the most eloquent speakers among the officers at Camp Custer. He said in part:

"I am here tonight to speak not as a Churchman, but as an army officer, for there is need that the ideals of the army should be understood by all people. My first duty as an officer is so to train the men who are placed under my command that they may be able to apply all of the physical energy we are able to develop in them in such a way that it will count to the utmost in driving the Hun back to Germany. But if I stopped in my work with the men when I was satisfied that they knew the fundamentals of military work, and were in prime physical condition, I would not be doing my full duty.

"It is my desire to make you feel how keenly the army feels the necessity of surrounding your sons' and brothers with influences which will bring out in them the best they have received from home.

"It is the homely things of life we are fighting for. It is the freedom of little children to go to school in security; it is the freedom of the farmer to plant and reap his crops unhindered; it is the freedom for the chance of the old life of the home to go on just as you have known that life, that we are fighting for.

"We are especially anxious to have the men feel that the home is following them in their military life. We want them fully conscious every hour of the day that your prayers and your hopes and your love go with them. We feel that such a sense of home influence will keep them true to themselves and true to God. We want the soldier to hold firmly to his religious convictions. If he does hold them tenaciously he will be true to his God, and the soldier who is true to God is always to be depended on. He will be true to his country.

"We know that all of us will be called upon to make sacrifices, and some of us will make the supreme sacrifice; but we shall not pass out of life—we shall still live. If it is our lot to die, we pray that we may not succumb to sickness in the camp; we pray that we may not die at sea; we pray that we may not fall in France. If we are to die, we will be content to fall, and we will be glad for our bodies to remain forever far from the homeland, if only we have the satisfaction to die on German soil. We will be glad to die far away from home, in order that the homely things of our life in this country, the homely things of life as we have known and loved them, may go on unhindered and unstoppered because we have fallen.

"And because this is a war for home, as an officer of the army, I want to assure you that there is no greater service you can render the man overseas than that of making him constantly aware by your letters, by your prayers, and by your work, that the home is ever mindful of him, and that the home appreciates all he is doing. We want the men who come back from the war to be fit for American homes, and we want you to help us see to it that they will be men who will make homes which will show the highest ideals of our American traditions and our American life."

Tribute to Bishop-Coadjutor-Elect Quin

The Paducah, Ky., Sun, commenting upon the election of the Rev. Dr. Clinton Service Quin as Bishop says that to those who knew the worth of Dr. Quin when he was rector of Grace Church, Paducah, "his election points merely to the discovery on the part of the ecclesiastical body which elected him, of one who is in every sense a man. No worthier ever wore the cloth, no better friend ever laid his arm around shoulders in trouble. His was the heart of a boy, and the soul of man at his best. The understanding, the compassion, the sympathy, the strength to guide that were his, were heaven descended gifts. His footsteps are blessed here. They will be blessed wherever he goes. Those who live in the white light of the world's fame perish easily. Those who build in the hearts of men live on forever.

Virginia

The 26th Annual Council of the Diocese of Southern Virginia met in St. Paul's Church, Lynchburg, Va., Tuesday, May 28, at 7:30 a. m., with Morning Prayer. At 10 a. m. was held a memorial service for Bishop Randolph. This was most impressive. Fifty of the diocesan clergy, vested, formed in the parish house and, led by a large choir, proceeded up the central aisle singing "Ten Thousand Times Ten Thousand". After the ante-communion, Bishop Tucker, Rev. C. B. Bryan, D. D., and Judge Leigh R. Watts made addresses on the life, ministry and influence of Bishop Randolph.

Bishop Tucker's words were most touching, as he spoke of his noble life and ministry of 60 years, and said that he was the last of his graduating class, and had served through the Civil War. He was counted, as men look upon a man's life, as a successful man. Not only was he a minister, who, "like a true shepherd, loved and watched over his flocks, but was a hospitable, chivalrous, Virginia gentleman, a true servant of the great things of God—faith, love and charity, which were the embodiment of his whole life."

Rev. C. B. Bryan, D. D., of Petersburg, and Judge Leigh R. Watts of Portsmouth gave an outline of the boyhood days of Bishop Randolph, and spoke of his gift as an orator, which, when Gen. R. E. Lee heard him make an address at college, predicted for him an enviable career.

The Bishop called the Council to order for organization and business at 1 o'clock. A full attendance of the clergy and, for these strenuous days, a fair number of the laity answered to the roll call. The secretary, by direction of the Bishop, read the following:

To the Clergy and Laity of the Diocese of Southern Virginia:

The President of the United States having appointed Thursday, May 30, as a day of fasting and prayer, and for the invocation of God's guidance and help in this hour of the country's needs, I earnestly request the congregations of the diocese to meet in their churches and to offer prayers to Almighty God for His blessings upon our country, for the success of the righteous cause for which our allies and ourselves are contending, and for the safeguarding of our soldiers and sailors of the army and navy, and the men and women who are working in camps and hospitals. I pray that we may give reality to this observance, and that it will bring to us and to our people, and even to the world, the Divine blessings.

Arrangements have been made to adjourn the Diocesan Council tonight, Wednesday, May 29, so that the clergy and delegates may return to their homes in time for the observance of this day.

A memorial came up from the Convocation of Southwest Virginia, as follows:

"Resolved, That a committee be appointed to secure data and consider the feasibility and advisability of dividing the Southern Diocese along such lines as the Council in its wisdom shall deem it best."

The committee on division will act and report at the next Annual Council.

The committee on the Bishop's suggestion as to a Bishop Coadjutor reported, and the Council voted to petition the Church for permission to have this election at the next Annual Council.

Rt. Rev. William C. Brown, Bishop Coadjutor of Virginia, honored the Council with his presence, and Tuesday afternoon made an earnest, strong appeal for Stuart Hall, the Church School for Girls, Staunton, Va. Bishop Tucker had also given this matter a prominent place in his report.

The Rev. M. P. Porter spoke for the American Bible Society, and this object was ordered placed on the list of those for which offerings would be taken.

The question of the change of time of meeting of the Annual Council of the Diocese, which was referred from the last Council, was taken up and warmly discussed. Many were in favor of the present time in May, but the majority voted to change the time to the third Tuesday in January. This is to be confirmed at the meeting in May, 1919.

Rev. George Floyd Rogers of the Industrial School and Home for Homeless Boys, at Covington, gave a report of the work which was being done there. He said that 1,000 boys for the last year had asked admittance into the Home. He made a strong appeal for finances to furnish the new cot-

tages, which, he said, would accommodate 200 more boys.

The following in regard to the Home was adopted:

"Resolved, That the Board of Trustees of the Industrial School and Farm for Homeless Boys desires to place on record its gratitude to God for the good gift He has bestowed on this institution in putting it into the heart of Dr. E. Reinhold Rogers to lay down his own school work in Charlottesville and to accept the position of superintendent of the Home. In him we have a great manager of this great work, whose stainless character and highly trained ability give a more solid basis for faith in this administration than it has ever had before. Despite the extraordinary obligations which now confront us, we feel that we can now commend this institution and its work to wise and Christian-minded people with a greatly increased confidence."

Much valuable work is being done, especially in relation to army camps and cities connected therewith. A resolution of thanks and appreciation, and hearty endorsement for the men doing work in the camps, was adopted. Also the following was adopted:

"Resolved, That the Council of the diocese request the Bishop to appoint a War Work Commission of five, to hold office for the duration of the war, whose duty it shall be to devise and see that the Industrial School and recommend to the Bishop and clergy and laity of the diocese ways and means by which this Church can move effectively, do its duty to the men of the army and navy and to communities affected by war conditions."

On motion, J. P. Knapp was given the privilege of the floor, and spoke of the work of St. Andrew's Brotherhood in the camps. Dr. Steinmetz spoke of the splendid work which was being done amongst the sailors at the naval base hospital.

Rev. R. R. Carter read a report from the Diocesan Board of Religious Education, in which he stated that the work of the Churches, Sunday schools and colleges had been greatly affected by the war. The women, he said, had to fill the places of the men and, laboring under such strenuous conditions, are unable to do Sunday school work. Many, he said, had given up their classes in the Sunday school to younger, inexperienced teachers. Great emphasis was laid upon the need of the summer school to be held at Lynchburg, June 17-21; also institutes and other means to aid in preparing teachers and building up the schools.

Another feature in the report of the Committee on Constitution and Canons was that the Diocesan Board of Missions be the Central Missionary Committee to be auxiliary to the General Board of Missions. This was adopted by the Council as follows:

The Diocesan Board of Missions shall constitute a Central Missionary Committee, auxiliary to the General Board of Missions, and it shall be the duty of the Central Missionary Committee in the general parishes and congregations to co-operate with the provincial secretary and the Provincial Standing Committee on Missions; that there shall be in each parish a men's Missionary Committee, appointed annually by the Rector, or, if there is no Rector, by the Church wardens, and there shall be a similar committee in each mission station, appointed by the Minister-in-Charge. It shall be the duty of the Men's Missionary Committee in each parish or congregation to co-operate with the Central Missionary Committee of the diocese, especially towards enlisting the support of every individual of the parish in the missionary work of the Church.

There was a Canon proposed to bring the Convocations in canonical connection with the Council, but this was objected to on the grounds that these Convocations were doing good service already as constituted.

By a standing vote the following was adopted, and the secretary was directed to send it by wire to the President:

"The Diocese of Southern Virginia of the Protestant Episcopal Church, in Council assembled, desire to express to the chief magistrate their continued and sustained confidence in the wisdom and lofty purposes of the nation in its participation in the great struggle, to emphasize the worth of the individual, and to establish the liberty of every man. Believing that patriotism is ever in danger of becoming a ruthless thing unless it cherishes a redemptive purpose for the race in the midst of its desire to be true to its own ideals, all thank God and take courage in the knowledge that America is pledged to share its priceless possessions of liberty with all men of good-will."

FORMS OF CHURCH GOVERNMENT

Some Curious Facts and Figures Concerning Our Divided Christianity

We present below an introduction to a series of papers written for THE WITNESS by the Rev. James Henry Young, D. D., Instructor of Divinity at Seabury Divinity School, Faribault, Minn., on Church Polity, which has important bearing on the timely and widely discussed subject of Christian unity. This sympathetic rather than controversial study of the various forms of Church government will be followed with profit and interest by our readers:

OUR DIVIDED CHRISTIANITY

The religious census for the United States shows 201 religious bodies in this country; but as this list includes Buddhists, Bahais, Christian Science, Ethical Culture Theosophists, Mormons, etc., it is not a correct statement of "our unhappy divisions". Leaving out those which cannot properly be called Christian, we have 190 bodies which "profess and call themselves Christian". Of these 154 are grouped in families as follows: Roman Catholic, Methodist, Baptist, Lutheran, Presbyterian, Disciples, Episcopal, Congregational, Reformed, United Brethren, which include by far the larger part of the Church members of this country.

But from such a list of family groups we fail to get an adequate picture of our divided condition. The family groups are composed of entirely separate denominations, which are grouped together, less because of any bond of union, than because the individual bodies separated from one another. The family, instead of comprising those who live under one roof, comprises those who refuse to live together. The Methodist family contains fifteen denominations, eight white and seven colored. The Baptist family contains fourteen or sixteen bodies. There are twenty-four bodies grouped as Lutheran, twelve as Presbyterian, etc.

If we take the list of separate bodies, we find nine which contain more than one million members each:

Roman Catholic, 15,742,000 baptized members.

Methodist Episcopal, North, 3,700,000 communicants.

Colored Baptist Convention, 3,000,000.

Southern Baptist Convention, 2,700,000.

Methodist Episcopal, South, 2,108,000.

Northern Baptist Convention, 1,227,000.

Presbyterian Church, North, 1,600,000.

Disciples, 1,231,000.

Protestant Episcopal Church, 1,098,000.

These bodies contain 77 per cent of American Christianity; yet there are other bodies not in this number which contribute most efficiently to the religious influences of the country, notably the Congregational Church, the Lutheran and Reformed bodies.

To attempt to classify the religious forces of the United States according to any doctrinal basis leaves one dazed by the endless difficulties. It is hard even to find a nomenclature which shall distinguish them. The "Brethren" must be distinguished from other "Brethren", and so one group is known as Brethren (Plymouth) and another as River Brethren. The Brethren (Plymouth) are divided into four bodies, for which the Census Bureau can get only Roman numerals as distinctive marks. When "Brethren" refuse to live together as brethren, yet refuse to be called anything but "Brethren", the census man has his troubles. We may know there are distinctions in doctrine, but how shall we remember which is which among the Reformed Presbyterian Church (Covenantal), the Reformed Presbyterian Church in the United States and Canada, the Reformed Presbyterian Church in North America? And our difficulties are increased when we have to distinguish from these the Associate Reformed Synod of the South, and the Reformed Church in America, and the Reformed Church in the United States.

Among all the 190 "Churches" of this country, it is interesting to note that there are only five which are "Protestant", namely, the German Evangelical Protestant Ministers' Association, with 23,000 communicants (census of 1906), the German Evangelical Protestant Ministers' Conference, with 11,000 communicants, the

African Union Methodist Protestant Church, with 6,000 members, the Methodist Protestant Church, with 178,000 members, and the Protestant Episcopal Church. Even our brethren of the Reformed Episcopal Church dropped the title Protestant when they went out from us.

The census for 1906 gives some interesting information in the special articles prepared by members of the various bodies. For instance, we are informed that "the Apostolic Church, also called the Friendship Workers, withdrew from the Church of the Living God (Christian Workers for Friendship) partly because of opposition to the head of that body, and partly because of a different conception of Church government. In this body, the presiding officer is styled president, instead of chief or Bishop. In doctrine or polity, with this particular exception, it is in close accord with the parent body". For conscience sake, 752 of these colored brethren separated themselves from the 3,000 other brethren, and were willing to leave "the Church of the Living God" to become members of a mere "Apostolic Church", rather than call their presiding officer "chief" or "Bishop".

Roughly, the various Christian bodies may be grouped, according to polity, into three groups—Congregational, Presbyterian and Episcopal. The fundamental principles of these different polities are well worth study, and some such study would seem essential to the consideration of unity.

Chapel and Home for Camp Meade

On Monday, June 3, Epiphany Chapel and Home at Odenton, Maryland (Camp Meade), was blessed by Bishop Murray at 11 o'clock. The Bishop celebrated the Holy Communion. The Rev. Dr. Washburn, Rector of Christ Church, Philadelphia, who was largely instrumental in starting this effort on behalf of Uncle Sam's new army, delivered an impressive and timely address on "The Victory of Faith". The formal dedication was at 5 p. m. The keys were presented by Mr. George C. Thomas, secretary of the Maryland Church War Commission. On behalf of the donors, Mrs. Margaret Buckingham and Miss Isabel Freeman, two sisters, members of Epiphany Washington, the Rev. Dr. Randolph H. McKim presented the building, making a stirring appeal for practical Christianity in this world crisis, and calling upon the Church to preach a living, personal Christ. Bishop Murray accepted the building, and Brigadier General Nickolson, in temporary command of Camp Meade, responded briefly but forcefully. The general said that such a work would make better men and better soldiers.

The climax of the day was in the evening, when First Lieutenant Renshaw was baptized and afterwards confirmed, with eight other soldiers. The ladies who erected the building also fitted up the chapel. The furnishings for the clergy house were given by various individuals. Miss Meade presented a large picture of her father, General Meade. The whole cost of lot, building and furnishings was about \$15,000. The work is being conducted by the joint War Commissions of the Dioceses of Maryland, Pennsylvania and Washington. The Rev. James Alan Montgomery, Professor of the Old Testament at the Philadelphia Divinity School, is chief of the clerical staff. He is assisted by the Rev. Dr. James M. Magruder and the Rev. S. Taggart Steele of Maryland, the Rev. Stanley R. West of Pennsylvania, the Rev. William Curtis White of Washington. This is one of the Church's notable efforts to minister to the spiritual needs of our new army.

Finding God

By Rev. Percy Trafford Olton
Many have been asking that despairing question, "What good can come to humanity out of this war"? There is but one answer to that question, and it is contained in but one word—God.

God will be closer to man, more necessary, than in the past. He will have spoken to His children out of the trouble and anguish, and they will have listened in amazement, for it will seem as if the Christ of Galilee dwelt once more in human flesh.

We have known God before the war, but not as we shall know Him after this horror of desolation has passed. Before, He was a necessary explanation for the existence of the universe—we could not very well explain Him away. Yet we had gradually come to feel sufficient unto ourselves. God may exist; man does exist—so ran modern thought. Now we are facing God, not only as the necessary explanation, but as the great necessity.

And we are finding Him through the spirit that is in man. At the beginning of the war, the material seemed to have triumphed at last over the spiritual. Brute strength, linked to the forces generated by man's intellect, had challenged the invisible and spiritual forces in human life. Could the spirit that is in man meet and overcome this onrushing tide of materialism? If there is anything that can be clearly seen in this hour of strife and confusion, it is the invincibility of the spiritual forces. The earth may be deluged with man's blood, but the spirit that is in man cannot be slain; the ideals which are the heritage of the generations of Christianity remain. The outcome is still "not by might, nor by power, but by My Spirit, saith the Lord". Man, looking into his own heart, finds God.

The discoveries and inventions of the century before the war made man feel at home in the universe; the tragedy of his attempt to live in this universe without God will bring him to a consciousness not only of his need of God, but of God's need of him. Man will awaken to his Divine task of working together with God for the establishment of the Kingdom of Heaven. He will not, as Mr. Wells would have us believe, worship a finite God in infinity. He will worship the Infinite God, who dwells in time as He does in eternity, and has shown His child that there is no line of separation.

This truth declared by the Incarnation, is being re-affirmed today through the pressing need of man for the God who can enter into the overwhelming experiences of this world-catastrophe. God in man, God in Christ, God, the Infinite, compassing man's finiteness with light and understanding, giving to His child the comfort of His presence—these are the truths that will come to man as he finds God anew.

Profiteering

This word, which the war has made familiar, means taking advantage of the government or of the people in a selfish way for personal gain. It may be in making munitions of war or providing supplies of any kind for the government or food for the people. There is a great deal more of it than most of us know, and it is very discreditable.

The Civil War brought such experiences, and some fortunes were made by people who sold to the government soldiers' uniforms made of shoddy, or badly made shoes, and charged exorbitant prices. There was, perhaps, less close inspection then than now, but there is plenty of that kind of work today. People in business will tell you of the way in which men have demanded from the government very great prices for what they had to sell, and we all know that the rise in the price of food has not been necessary. It speaks ill for us when shrewdness and trickery are made a jest and cease to make indignation.

The newspapers do not tell us who these greedy men are, but their names come into common talk in every community. There is a holding back also of supplies of food to sell at a higher rate than is fair. Men who are taking advantage of the time ought to be excluded from the society of honest business men as the enemies of their country.

Public opinion ought to be so sensitive that men would be ashamed to build up fortunes or make great gain out of the country's need at such a time as this. It is not hard to account for the restlessness of the men who receive modest wages in the service of those who may be described as profiteering.

The Church, in its public teaching, and the members of the Church, as they have opportunity, ought to denounce such practices and make a public opinion which no man engaged in them dare face. All honor to the men who are making sacrifices for the country, whether in the army or in business, but shame to those who are, for greed, taking advantage of the government or their fellow citizens.—Newark Churchman.

Military School Commencement

St. John's Military School, Salina, Kansas, held its closing exercises during the week beginning June 3rd. On Sunday the Commencement sermon to the graduating class and cadets was delivered in Christ Cathedral by the Rt. Rev. John C. Sage, D. D., Bishop of Salina. A feature of the afternoon was the band concert at 4 p. m. on the school, lawn followed by Guard Mount, Dress Parade and Retreat. On Monday the entire day was given up to the Annual Field Meet between the two contesting clubs, the Army and the Navy, the former being victorious. On Tuesday there were the competitive and exhibition drills of various kinds and in the evening the Faculty reception and party was held in the gymnasium. Wednesday, Commencement Day, began with a celebration of the Holy Eucharist in the school chapel, at which the cadets made their corporate communion. At 10:00 o'clock came the military drills, Guard Mounts, Dress Parade and various exhibition drills, after which the guests, parents, and school repaired to the gymnasium for luncheon and awarding of academic, athletic, and military medals and trophies. About two hundred guests were served at the luncheon. Commencement closed with the ceremony of Retreat on the school campus.

Because of the conditions brought about by the war, the past year has been one of the most difficult ever experienced by St. John's and yet from the standpoint of attendance it has been one of the most successful in the history of the school. Ninety-three cadets were enrolled from fourteen states. The prospects are promising for the coming year.

School Closed Until War is Ended

The sessions of St. Mary's Hall, the Episcopal school for young women West Texas, will be suspended until the close of the war. The decision was reached at a meeting of the diocesan school board of which Bishop W. T. Capers is president, following the acceptance of the resignation of Miss L. L. Dorsey, principal of the school.

In presenting her resignation, Miss Dorsey said that conditions were such, because of the war, that she found it inadvisable to continue in her office as principal. Her resignation was accepted with regret, and in the discussion which followed it was decided by the board that the sessions of the school would be discontinued until the war is ended. It was announced the property of the school would be intact, however, and the sessions resumed when peace is declared.

The school was founded in 1865, soon after the close of the Civil War, by Rev. J. J. Nicholson, rector of St. Mark's. The school suffered many vicissitudes through the reconstruction period and the years that followed, but its work in the training and Christian education of young women continued with success. It was moved to Laurel Heights in 1915, Miss Dorsey becoming principal. At the closing exercises Monday, May 27, eighteen young women were graduated.

The Auxiliary Wins a Debate

An interesting debate was held recently in Trinity Parish, Columbia, S. C., by the women of the parish on the proposition, "A local Guild is more vital to the Parish than is the Woman's Auxiliary," which resulted in a decision favorable to the negative side of the question. The following is a summary of the argument made in the excellent paper for the Auxiliary: The work of the Woman's Auxiliary is broader than that of the local Guild, producing in its members a far-seeing vision that entitles them to the name of the eyes of the Church. The work of the Auxiliary is more intelligent, stressing education for its members, producing a body of thinking women who may be called the brain of the Church.

The local Guild is not more vital to the parish than the Auxiliary because the Auxiliary work is essentially spiritual, both in aim and practice, thereby becoming the soul of the Church.

With eyes to see, a brain to think, a soul to feel, the Woman's Auxiliary must be more vital to the parish than any mere organization of women.

Indianapolis Notes

The Indianapolis Clericus was entertained most delightfully in May by the Rev. H. R. Cole, Vicar of St. Paul's Church, Columbus. The June meeting was held with the Rev. Willis D. Engle, who read an admirable paper upon "Early Years in the Diocese". It was replete with historical matter of the highest interest, and elicited much favorable comment.

Late advices from Bishop Francis indicate his return to the diocese, at least for awhile, in the early autumn. He reports the great need of chaplains and the likelihood of the war continuing indefinitely. He is busily engaged in his duties at Base Hospital No. 32.

The Rev. George G. Burbanck, after fourteen years of indefatigable and valuable service at St. George's, Indianapolis, has accepted a call to St. Paul's Church, Richmond, and entered into residence the first of June. He will be greatly missed in the city, where his presence has added greatly to the Church life, but he will be a distinct gain in his new charge. It is a pleasure to know that he is to remain in the diocese.

The Rev. Horace W. Wood of Crawfordsville has become the civilian chaplain at Fort Harrison. The War Commission furnished him with a large tent and other necessary furnishings. He will occupy this and so be on hand for all calls. Sundays, a full quota of services will be held, and throughout the week at stated hours. The appointment supplies a great need and will prove a boon to the many Churchmen among the soldiers.

The Rev. J. W. Comfort of Vincennes was made Grand Prelate of the Grand Commandery of Indiana at its late meeting in Evansville. The office has frequently been held by Churchmen, and he will add another laurel to the chaplet of fitness so signally emphasized. Two of our Bishops have filled the position—Bishops Knickerbocker and White.

The Indianapolis clergy expect to be largely in residence this summer, owing to the likely demands which the war will impose. So many men have left that their homes are in an anxious state. News of disaster or death may come at any time. The comfort of the Church and its regular incumbents will mean a great deal. St. Paul's Church has sixty-two stars on its Service Flag, and all of the congregations are represented proportionately. Both of the sons of the Rector of Christ Church, the Rev. J. D. Stanley, are on the firing line.

Summer Training School for Workers

The Summer Training School for Workers will hold its annual session at Sewanee, Tenn., August 6th to 13th, inclusive. Instruction will be given in Missions, Social Service and in Christian Education, and there will be also a course of instruction in The Church and Country Life. In addition to these periods of instruction, there will be discussions at evening sessions on such subjects as "Call to Preparation", "Leadership", Office and Mission of the Prophet, Men's Work in the Parish, "The Church in War", "The Church and the Reconstruction".

The keynote of the instruction to be given this year will be "Leadership". There never was a time when leadership was more needed than at present, and every effort will be made to give those who attend the opportunity to get such inspiration and to receive such information as to enable them to contribute to leadership in the work of the Church. It is to be hoped that a goodly number will gather together "on the mountain", and there in quietude pray, study to know the mind of Christ, and to receive inspiration and power, and then return to their homes prepared to stand strong for the highest and best—to lead. Every teacher should be a leader. In view of the present requirements of the government, the railroads do not feel it expedient to make the usual special rate to Conferences and Summer Schools, but be sure to ask at the railroad station about the regular summer rate to Monteagle—Sewanee. Special arrangement has been made at the Sawanee Inn for board at the rate of \$10 per week.

For further information address the Rev. Mercer P. Logan, D. D., Charleston, S. C.

A HIGHER STANDARD OF SCHOLARSHIP FOR THE MINISTRY

Theological Council Makes Preliminary Decisions

ALL MINISTERS IN FULL STANDING MUST HAVE GREEK. THE STUDY OF HEBREW TO BECOME ONE OF MANY ELECTIVES.

A BISHOP MAY ORDAIN A MAN AT ANY TIME, BUT HE MUST REMAIN IN HIS DIOCESE UNTIL HE HAS PASSED ALL EXAMINATIONS OF A NORMAL STANDARD.

All ministers in full standing must have Greek.

The study of Hebrew to become one of many electives.

A Bishop may ordain any man at any time, but he must remain in his diocese until he has passed all examinations of a normal standard.

These and many other important conclusions were determined at the fifth meeting of the Council on the Education of Postulants and Candidates for the Ministry, held at the General Seminary, New York City. Twenty-six of the thirty-four members were present. Rev. Dr. Harry P. Nichols, examining chaplain of the Diocese of New York, was chairman, and eleven seminaries, eight provinces and various interests within the Church were represented. It was a memorable meeting.

For over a year, and in four meetings, the Council has faced the Church's demand to reconstruct the education and training of the minister, that he may be better equipped to meet the needs and organization of present-day society. New ideas and large principles have been before the Council. These have been discussed with no attempt to formulate them in the exact language required by the Canon.

The recent meeting was the end of the first stage of the Council's work. Dean Bartlett, Dean of the Committee on Normal Standards, presented a report received final amendments and Council's discussions to date. This report received final amendments and suggestions, and in the end was adopted as representing the majority opinion of the Council.

This report will now go to the Council's Committee on the Formation of a Canon. This committee will either suggest a new Canon, or propose a revision of the present one. Dr. Robinson is chairman of the Committee on Canon, and Dean Green, Dr. Addison, Dr. DeVries and Mr. George Zabriskie are members.

The following description is prepared from the report. For the sake of brevity, the exact language of the report is not always followed. The report contains five principles, as follows:

1. THE PRINCIPLE OF A NORMAL STANDARD

There shall be a full normal standard, formulated by Canon, mandatory in character, put to the fore as descriptive of the Church's mind, and expressed in simple and general terms intended to indicate subjects only.

The following are the subjects proposed under this principle:

For Admission to the Priesthood.

Before ordination to the priesthood, the candidate must pass examinations in the following subjects:

1. **Holy Scripture:** The Bible in English; the New Testament in Greek; History of the Canon; Introduction to and contents of the Various Books; Biblical History; Exegesis.

2. **Church History:** From the beginning to the present time, together with special knowledge of a chosen period.

3. **Doctrine:** The Contents of the Christian Faith, with evidences therefor.

4. **Christian Ethics:** Including Practical Psychology and Practical Sociology.

5. **Liturgies:** The History and Principles of Christian Worship; The Contents and Use of the Book of Common Prayer.

6. **Ecclesiastical Polity and Canon Law:** With special knowledge of the Constitution and Canons of the General Convention, and of the diocese to which the candidate belongs.

7. **Ministration.**

(a) Conduct of public worship, with the proper use of the voice therein.

(b) Preaching.

(c) Pastoral care.

(d) Parish organization, administration, including the keeping of accounts.

(e) Religious Education.

(f) The missionary work of the Church—its claim, its extent, and its methods.

Admission to the Diaconate

Before admission to the diaconate, it shall suffice if the candidate shall pass examinations in the following portions of the requirements set forth for admission to the priesthood, and if advanced to the priesthood, he shall not be re-examined in these subjects or portions of subjects:

1. **Holy Scripture:** The Bible in English; Contents and Interpretation of the Various Books; Biblical History.

2. **Church History:** A general outline, together with the history of this American Church.

3. **Doctrine:** The Elements of Christian Doctrine.

4. **Liturgies:** The Contents and Use of the Book of Common Prayer.

5. **Constitution and Canons** of the General Convention, and of the diocese to which the candidate belongs.

6. Ministration:

(a) Conduct of Public Worship, with the proper use of the voice therein.

(b) Preaching.

(c) Religious Education.

2. THE PRINCIPLE OF ELECTIVES

To the above normal standard, one more requirement should be made—that the candidate must offer at least one elective and, if dispensed from Greek, two electives. The following subjects were suggested and accepted: Old Testament in Hebrew, Advanced Exegesis of Greek New Testament, Biblical Criticism, Biblical Theology, History of Religion, Sociology, Christian Archaeology, Christian Biography, Church Music—its History, Theory and Practice and, as a concluding elective, "Work of a specialized and advanced character in any recognized field of study".

This provision of electives makes possible some degree of specialization in the preparation for the ministry.

3. THE PRINCIPLE OF A MINIMUM STANDARD

There shall be a minimum standard, which shall be sufficiently low and elastic to meet all proper actual needs and conditions. This standard shall be reached by a process of obvious subtraction and departure from the full normal standard, and shall be strictly limited to well-defined classes of cases. These classes are suggested as follows:

4. THE PRINCIPLE OF CLASSES

(a) **Men of thirty years or over** may be admitted candidates if they satisfy the Bishop and the examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year. They may be advanced to the priesthood without further examination, provided they shall have served two years in the diaconate with reputable success.

(b) **Men of other race or speech** may be admitted candidates if they satisfy the Bishop and examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year, and provided further, that they shall also pass a special examination in the history and government of the United States of America. They may be advanced to the priesthood without further examination, provided they shall have served two years in the diaconate with reputable success.

(c) **The Bishop of any diocese or missionary district**, subject to the usual consent and approval of the Standing Committee or Council of Advice, may, at his discretion, ordain to the diaconate any candidate who shall have satisfied the examining chaplains that he possesses sufficient knowledge of (1) the contents and interpretation

of the Books of Holy Scripture; (2) the doctrines of this Church, and (3) the contents and use of the Book of Common Prayer; and he may also advance a deacon, so ordained, to the priesthood without further examination, if the said deacon shall have served with repute and success at least two years in the diaconate: provided, only, that no deacon or priest so ordained shall be permitted to exercise the ministry outside of the diocese or district in which he was ordained, until and unless he shall have passed in full the examinations required under the normal standard.

5. THE PRINCIPLE OF INTERPRETATION

That the detailed recognition of the range and extent of subjects of examination which will be necessary to make the Canon workable should, as hitherto, be left to the Bishops and examining chaplains, subject to three provisions:

(a) That the office, duties, appointment and tenure of examining chaplains shall be defined and standardized by Canon.

(b) That dioceses or districts composing a province may appoint representatives from Boards of Examining Chaplains to form a Provincial Board of Examining Chaplains, and that it shall be competent for such Provincial Board to prepare a syllabus indicating the range and character of the attainments required in the several subjects, and also prepare question papers for written examinations. This syllabus and these papers may be adopted, subject to the approval of the Bishop, by diocesan examining chaplains.

(c) That the Theological Department of the General Board of Religious Education may be authorized to advise and counsel with the Boards of Examining Chaplains, and assist them in making more effective the required examinations for entrance to the ministry.

One of the outstanding events in the meeting of the Council was the minority report, submitted by Dr. Miller. His main contention was that the subjects of study in the majority report did not represent the full need of the ministry. He admitted that they covered "sacred knowledge which the Christian minister is to possess and in great part bring to the world", and that they also represented to a considerable degree "the practical knowledge of the manner in which he is to perform his duties for the world's benefit". Continuing, Dr. Miller asked: "But what of the world itself? What of the field, what of human life, the human soul, mind, instincts and emotions? Should not the Christian minister know something of the living material in and upon which he is to work? Should he make no attempt to attain a trained understanding of human needs?" Dr. Miller urged that the list of subjects needed two additional items: one to be called "Practical Psychology" and the other "Practical Sociology", both to be studied from the point of view of the work of the Church.

After discussion, the Council voted to include these two topics under Christian Ethics.

The sessions of the Council were enlivened by many amusing situations. Mr. Zabriskie, in his first remarks to the Council, gave a semi-apology for a layman speaking among so many theological experts. He said: "I think we must all allow that when even eminent physicians are in consultation, they are glad to receive suggestions from any source, even from the patient."

At another time, one of the members, speaking of the seminaries vehemently urged that certain ideas were maintained in every standard cemetery of the country.

The hospitality of Dean Fosbrooke and the seminary played a large part in making the meeting a success.

The Council attended Evensong in the chapel on Wednesday and a corporate communion on Thursday morning.

Admiral Beatty is said to have declared that "the war will never be won until our people get down on their knees and there learn that God alone is the Giver of victory."

The Rt. Rev. Harry T. Moore, D. D., Bishop Coadjutor of the Diocese of Dallas, has procured a series of stereopticon slides showing the various churches, missions and institutions of his diocese, which he uses to illustrate addresses given on the work in that important field in the American Church.

Porter Military Academy

The fifty-first annual commencement of the Porter Military Academy was held in St. Timothy's Chapel, Charleston, S. C., on June 4, and was largely attended by the parents of the cadets and friends of the Academy.

The closing exercises began on Friday night, May 31, and consisted of most interesting contests for the declamation medal and the essay cup awarded to the successful literary society.

On Saturday afternoon field sports were engaged in, which manifested excellent training and remarkable athletic feats. So proficient have the cadets become that they won the silver cup in Columbia, S. C., at the interstate athletic contest. That night the class exercises took place, which displayed much preparation and natural talent, affording much pleasure and interest to the large audience assembled.

On Sunday, June 2, in the Church of the Holy Communion, the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, delivered the baccalaureate sermon. Bishop Mikell formerly had been Rector of the Church and also of the Academy. His address to the cadets was strong and impressive, and most helpful to the large congregation present.

The competitive drill and magnificent dress parade took place Monday afternoon. The cadets not only did themselves credit, but reflected upon the excellent training under Maj. Geo. C. Martin, who has been assigned to the Academy by the United States Government. Much interest was manifested by the large crowd present when the beautiful flag was presented by the sponsor to Company B, the prize company.

On commencement day, the address to the graduating class was delivered by the Hon. Jos. W. Barnwell, a most distinguished member of the Charleston Bar and public-spirited citizen of South Carolina. Medals were awarded for excellence in drilling, choir work, mathematics and different studies. An incident which was touching and most effective was the awarding of a silver cup "to that classman who has set the best example to the school and who has stood for the highest things". This cup was presented to the Academy by Dr. Wm. H. Frampton, in loving memory of his brother, Joseph Maybank Frampton, who gave his life for his country in the present cruel strife. Bishop Guerry awarded the cup to Lieut. W. A. Clark, and paid a most loving tribute to the beautiful life of Private Frampton, a graduate of the Academy.

He then dedicated a handsome Service Flag. There are about 175 boys from this Academy who are now enlisted in the war. Two gold stars represent Joseph M. Frampton and James Hemphill, who have died for their country.

The Rev. Walter Mitchell, D. D., who has just completed his tenth year as Rector of the Academy, presented, after an affectionate and striking address, the diplomas and certificates to the graduates. The salutatory was delivered by Capt. John Porter, grandson of the founder of the Academy, and the valedictory by Lieut. W. A. Clark. A number of the clergy were in vestments, and the service was led by a large choir of cadets. The service closed with the National Hymn.

Thus ended one of the most interesting and successful commencements in the history of the Academy. The total enrollment of the school this year was 243. The Academy this year has representation from 25 States, including some of the far Northwestern States, besides four foreign countries. Five cadets represented Cuba, one from Costa Rica, one from Mexico and one from the Canal Zone. This shows the national reputation of the Academy. A new feature this year in the Academy is the wearing of the uniform and compulsory drilling by the day pupils.

On Tuesday night a very enthusiastic Alumni meeting was held, and the members of the association most heartily endorsed and promised their earnest co-operation to the trustees in their efforts this fall to raise an endowment fund of \$100,000.

To show the remarkable growth of this Academy, in 1908-09 there were 97 pupils; in 1917-18 the number had increased to 243. Praise is due to the Rector for his indefatigable labors and splendid achievements during his ten years' administration.

Harrisburg Notes

On Friday, June 14, Bishop Darlington ordained to the diaconate, in St. Matthew's Church, Sunbury, Charles Nelson Thomas, Joseph Herbert Bond and Clayton E. B. Robinson. These were presented by the Rev. Lewis Nichols of St. Paul's, Lock Haven. He also ordained to the priesthood the Rev. James Hart Lamb, Jr. Mr. Lamb was presented by his father, the Rev. James Hart Lamb, D. D. The Rev. F. Emeritus of St. David's, Radnor, and his two brothers, Rev. Addison A. Lamb of Trinity Church, Coatesville, and Rev. George Warrington Lamb of Radnor, Pa. The sermon was by Rev. James Hart Lamb, D. D. The Rev. F. W. C. Bedell of Trinity Church, Shamokin, conducted the quiet hour with the ordinands just previous to the ordination.

The Rev. Mr. Thomas will remain in charge of the Church of Our Saviour, Montoursville; the Rev. Mr. Bond will take charge of St. Luke's, Blossburg, and other missions in the vicinity; the Rev. Mr. Robinson will take charge of Christ Church, Lykens, St. Paul's, Williamstown, and St. Bartholomew's, Millerstown.

John Clayton Rutter was to have been ordained with this class, but he was accidentally and fatally shot in the eye a few days previously. His funeral took place from St. Paul's, Bloomsburg, on the 13th inst—the day before the day set for his ordination to the diaconate. His intention was to enter the army after his ordination. Bishop Darlington officiated at the funeral. There were present of the clergy the Rev. F. O. Musser, Rector of St. Paul's, Bloomsburg; the Rev. R. P. Kreidler of St. Luke's, Scranton; the Rev. W. A. Sparks of Far Rockaway, L. I.; the Rev. M. H. Ake of Christ Church, Berwick. Mr. Rutter's certificate of ordination had been made out beforehand and was presented to his parents.

Mr. Gordon Reese of Lancaster, graduate of the Virginia Seminary, was also to have been ordained at this time, but he has accepted work with the Y. M. C. A. abroad, and his ordination has been deferred a year.

Newark Notes

At the United Offering service of the Woman's Auxiliary in Trinity Cathedral, the sermon was preached by the Rev. Luke M. White of Montclair, the offerings presented amounting to \$4,566, making, with last year's offering, \$8,898 for the two years of the present triennium, indicating good increase from the same period in the last triennial, and a larger United Offering than ever at the next General Convention.

On Sunday, June 2, in St. Peter's Church, Morristown, Edwin S. Ford was ordained deacon by Bishop Stearns, being presented for ordination by the Rector, the Rev. Dr. D. M. Brookman. Mr. Ford is a graduate of Princeton, and a member of the senior class at Cambridge Divinity School.

Rev. Alfred Q. Plank has become Curate at Grace Church, Newark; Rev. Roy J. Riblet of Oberlin, Ohio, has accepted the Rectorship of Christ Church, Harrison, to begin his work September 1st; Rev. Louis W. Pitt of the graduating class at Berkeley Divinity School, takes charge of Christ Church, Newark, July 1st; Rev. James D. Kennedy of Long Island has taken charge of the Church of the Epiphany, Allendale; Rev. Barrett P. Tyler and Rev. Burnham N. Dell have been ordered to the Chaplains' Training School at Camp Zachary Taylor, Louisville.

The Sunday school of St. Bartholomew's Church, Pittsboro, N. C., held a special service and took up an offering for the second Red Cross War Fund. There are only twenty members of the school, including the officers, teachers and scholars, and it was a source of no little gratification to all that the offering amounted to \$53. The children had been saving their pennies for some time past, hoping that the school might make a creditable showing. In the service, two boys presented the Church banner, and the whole school united in the pledge, "I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love". Then two other boys raised the National Flag, which was saluted by "I pledge allegiance to my flag, and to the republic for which it stands; one nation, indivisible, with liberty and justice towards all". Mr. W. L. Powell is the superintendent of the school.