

# The Witness

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

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## A LETTER FROM THE FRONT

By Bishop McCormick

The days are too busy just now for much letter-writing, and the nights are usually more or less engaged by air raids. However, I am glad to send a message to the readers of THE WITNESS from their representative abroad. I am trying to keep up with our men as they arrive, and, wherever possible, to let them have a greeting and a reminder of their own Church and clergy.

About 100 of our Church clergy are now in France, and many thousands of our men. We have card-catalogued them as far as we can, and are endeavoring to keep in touch with at least some of them.

Bishop Brent has assumed his duties as senior headquarters chaplain of the army, and Bishops Israel and Francis are with their base hospitals. I am directing the American Red Cross chaplains, with rank of major, A. R. C., and have between 40 and 50 chaplains at work. Just now we are trying to supply the hospitals near the lines, and I have just returned from a trip to the front, where I went to relieve one of the chaplains who was sick, and where I spent several days immediately behind the American sector, visiting the wounded and burying the dead.

As you know, our men are in the midst of the big battle, and we are following them up the best we can. It is not easy to have services during a great offensive, but all the chaplains,

both regimental and hospital, are tremendously on the job, and we are trying to minister to the men as opportunity permits.

On Memorial Day we had a really great service at our Church of the Holy Trinity, in Paris, attended by the American and British ambassadors, and by our entire diplomatic corps. There was a very large congregation, and the service was wonderfully impressive. Representatives of almost all Churches, as well as of almost all allied nations, were present, and the service was official in character and splendidly effective in its results. Dean Beekman, who is now chaplain of the Church (and acting Rector), was in charge, and I was able to be present and to occupy the place of honor in the procession.

So the American Church is trying to fill its place and to do its duty. May God help us, and may He grant us a speedy deliverance and a final victory!

JOHN N. McCORMICK.

## Church Work in Texas Camps

Camp Cody is located adjoining the town of Deming, New Mexico, Fort Bliss and the surrounding camps are in the outskirts of the city of El Paso, Texas, and both important points are in the missionary district of New Mexico and Texas west of the Pecos River.

At Deming, the Rev. Lloyd B. Holsapple, Rector of the Church of St. Barnabas, Omaha, Nebraska, is stationed in charge of the mission at Deming and as civilian chaplain of the camp. Since we went there he has enlarged the chapel to twice its original size and has turned the rectory into a club house for the men with living quarters for himself. Bishop Howden is often called upon for confirmation as Rev. Holsapple seems to have a class in instruction going all the time.

At El Paso the situation is different in many ways but the work no less important. The Rector of St. Clement's, the Rev. Fuller Swift, found it quite impossible for him to

## MISSIONARY NOTES AND ITEMS OF INTEREST

On March 30 last a young lieutenant in the British Grenadier Guards was killed in action. His name was Harvard, a descendant of the founder of Harvard University, and he was himself a graduate of the college. To us Churchmen his brief career and swift passing are peculiarly significant, for he was preparing to dedicate his life to service as a medical missionary. God, however, had prepared some better thing for him.

Stefansson, the Arctic explorer, who has been dangerously ill with typhoid fever, sends word that he is now being well taken care of as the guest of Archdeacon Stuck at St. Stephen's Hospital, Fort Yukon, Alaska. He will not be able to travel for some time.—Spirit of Missions.

A bronze tablet containing the Ten Commandments has been placed in front of the court house in Pittsburg,

with his fellow men. He knew nothing of the stories of Belgium, Serbia, Russia, or the Lusitania's fate, or the havoc wrought by the submarine. He listened with wonder to the tales of "over the top" and of poison gas. The peril of Paris and the fall of Jerusalem were all new to him. He learned what an aviation ace is, and a modern grenadier. And how did he react to the news? He promptly tried to enlist. Rejected because of his age, he proceeded to invest the \$65,000 in gold that he had dug out of the earth in bonds and thrift stamps.

The incident illustrates the almost incomprehensible isolation of one who is cut away from news of the world. When Stanley found Livingstone, he saw that the famous African explorer, who had been lost for years to the world, did not know that the Suez Canal was open, that the Pacific railroad was finished, that a revolution had driven Isabella from the Spanish throne, that Prussia had humbled Denmark, that the proud Empress of France was a fugitive and her husband a prisoner, while German armies encircled Paris, that Grant was President of the United States. Yet all these events had made the mental food of the world within a few years.

Recently, the London Times contained a letter from the port of Pitcairn Island, that lonely spot in the distant ocean. The writer said: "It is just twelve years since we have had a mail, and you should have heard the noise when the welcome news came of a mail from England."

Only when one considers such cases as these does he get some distant notion of the emptiness of a world without news.—Editorial Boston Herald.

## The Missionary Attitude in Time of War

The Rev. C. C. B. Bardsley, D. D., secretary of the Church Missionary Society, writing about the responsibility of the Church Missionary Society to the government in what he calls "these fate laden days" declares: "We must retain with intensity the conviction that the greatest contribution of the Church to the nation is through helping to strengthen all the spiritual forces in her life. The morale of the nation depends upon her attitude towards God."

"The spirit in which the Church responds to the call" Dr. Bardsley continues, "will largely determine her influence in the nation. Her sacrifices must be neither tardy nor niggardly. Fresh and different sacrifices are required."

"It is seen again that we are fighting for freedom and truth, which are the ideals of the Kingdom of God; in days when the clouds are heavy, the rays of a new hope are breaking through, as all side issues and secondary aims recede into the background and great ideals once more stand out clear-cut and challenging. The war spirit must be cleansed and quickened by the true passion for righteousness and brotherhood. The sacrifice which must be made must be a spiritual sacrifice. It must be made by men and women who are aflame with devotion to God and His cause, and whose action is the answer to their own prayer, 'Thy Kingdom Come.' The Church that is scattered abroad must be living and witnessing."

One of the significant features of Dr. Bardsley's statement is that it nowhere suggests contraction or postponement in the Church's missionary work in these days of war, but rather calls upon the people of the Church of England to meet extraordinary emergencies and requirements by extraordinary sacrifices made in a spirit of loyal devotion to God and to the nation.

## The Witness—Four Pages for the Summer

We are reducing THE WITNESS to four pages until the first of September in order to give the Board of Editors and our faithful corps of correspondents, during the vacation season, some relief from the usual demands made upon them.

We are also confident that our subscribers will welcome the change at this time, since we shall give them all the news of the Church that is of real interest in a condensed form and a sufficient quantity of special contributions and editorials to afford them ample food for thought and meditation.

It will doubtless be a matter of no little interest and source of gratification to our many friends to know that plans have been worked out and arrangements made which will enable us to greatly improve and increase the usefulness of the paper, a detailed announcement of which will appear in these columns at an early date.

## Forty Years in Missionary Service

The fortieth anniversary of the ordination of the Rev. D. A. Sanford was observed at Gallup, New Mexico, on Sunday, June 16th. He was ordained at Milwaukee, Wis., on Sunday, June 16th, 1878. He began his ministry in Wisconsin, but has been engaged in missionary work a large part of his time in the Rocky Mountain region and on the Western prairies. There were eleven violent deaths at Las Vegas, N. M., when he was there during the year 1880. For 15 years he served as a missionary among the Indians, for a while among the Sioux Indians of South Dakota but principally among the Cheyenne in Oklahoma. Through the intervention of Mrs. Mary D. Burnham, a businesswoman, several Indian prisoners had been turned over to the Church, whom he ministered. His work in Oklahoma and elsewhere has been among a great variety of people, including the white settlers and the Indians, and at present among Greek Syrians, Koreans and others. Twelve nationalities and races have been ministered to by him during his forty years of service.

## Rector Holds Interview With Secretary of War

The Rev. Dr. Freeman of Minneapolis, recently had an interview with the Secretary of War in Washington relative to extending his work in dressing the men in the camps all over the country, and upon the secretary's urgent request he is undertaking a plan, during the summer months, to speak at as many of the camps as possible.

In his letter to the Rector, Mr. Baker says, "I am writing this not to urge you to keep at the good work to the limit of your convenience. I want the country to know how splendid the Army is. My statement on that subject, of course has a necessary element of official and personal pride, while yours is the dispassionate judgment of an interested observer."

The Secretary of War has given the Rector such credentials as will enable

him to have large access to the camps and cantonments. Visits to these camps, not only will enable him to speak to the men in large numbers, but, as the Secretary has suggested, it will also enable him to interpret the life of the camps to the country at large. In the judgment of Secretary Baker, and those in authority, this is a matter of the greatest importance.

carry on the work of that large parish and do justice to the work in the camp. The Rev. Coleman E. Byrum, Ph. D., Rector of St. Thomas' Church, Sioux City, Iowa, volunteered his services to the Bishop and the War Commission and is the civilian chaplain at Fort Bliss. A house has been purchased and is being reconstructed as a chapel, club house and living quarters for Dr. Byrum. Mr. C. C. Miller is the Brotherhood of St. Andrew's secretary and works in connection with the Rector and the chaplain. He has his headquarters in St. Clement's. Dr. Byrum holds from one to three celebrations of the Holy Communion in the camps every Sunday morning, arrives at the Church of St. Clement for the eleven o'clock service and to come in touch with the soldiers attending services in the city, and together with the Rev. George Daland, the Curate-Organist, the choir of St. Clement's and Mr. Miller, holds a service in some of the Y. M. C. A. buildings every Sunday evening. The Rector of St. Clement's, with another group of singers, also holds a service practically every Sunday evening in some Y. M. C. A. hut.

The men are located in the camps and through a committee are introduced to the people of St. Clement's who take them to their homes and give them a taste of home life.

## Commencement

St. Faith's School, Saratoga Springs, N. Y., held its twenty-eighth commencement during the week beginning June 8. There were three graduates. Rev. Eugene S. Pearce, of Rome, was the commencement speaker. The corner stone of Shackelford Hall—a new dormitory and recreation hall—was laid, Ex-senator Brackett, of Saratoga Springs, making a strong address. Application has been made to the Synod of the Province of New York and New Jersey to recognize the school as a Provincial Institution.

Penn. It was presented by members of all religious faiths, and, so far as is known, is the first action of the kind in the history of the world.—Boston Globe.

An authorized dispatch from a special correspondent of the London Times says: "The Americans are rapidly completing the longest and greatest scheme of communication ever used in warfare. After a fortnight of solid travel, I am convinced that what the Americans have accomplished will rank in history as one of the greatest achievements of the war. For instance, out of the waste lands have been constructed a splendid line of modern docks, where ships are daily discharging men, war materials, cars, machinery. A huge new warehouse system at this point is nearing completion, in addition to motor parks, cold storage plants and railway yards, with tracks aggregating 200 miles in length. In the car assembling shops, steel cars are being put together at the rate of a complete train each day."

Work is proceeding rapidly on a new 20,000-bed hospital, the largest yet constructed. There are also an immense artillery camp and a remount camp, where I saw several thousand horses.

These port schemes are being so well worked out that they are capable of almost unlimited expansion, which will be most important in pooling the allied effort, for the American base ports may easily become the main reserve centers for distributing supplies to rail heads everywhere on the front.

The conditions were the same along the hundreds of miles of American communications I visited.

The other day a mining prospector came in from the wilderness and learned for the first time that one-half of the world is at war with the other half. For four years, so the dispatches say, he had been too busy working his Powder River claim to keep in touch

# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAY

By the Rev. Francis S. White

## St. Peter's Day

### THE COLLECT

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

"Many excellent gifts"—gifts which, when rightly used, help a man excel; gifts which, when pulsing with the blessing of Christ, help accelerate the pace which shall hasten the coming of Christ's Kingdom in the earth. The best is none too good to offer unto "the Giver of all good and perfect gifts". Let us pray God to save us all the time from offering to Him that which costs us nothing. The cause of Christ suffers more from cheap ideas and ideals than any other good cause that one could mention. She should have the best of everything, from men to money—not to spend on herself, but to spend for God's children. Pray earnestly that the excellent gifts which God has given you may be used by you, directly or indirectly, for feeding and tending the flock of Christ.

"Earnestly to feed thy flock." That word "earnest" is a good word. It is the alloy, so to speak, which God wants us to put in with the more precious metals which He gives us, so that they can survive the wear and tear of daily use, and still keep bright, though coming constantly in contact with sordid ways and customs. When one prays in earnest, plays in earnest, works with either hands or head in earnest, then he is able to give a good account of his gifts, and those gifts shine with a lustre and ring with a sound that is impossible if "earnest" or "earnestly" is not there. Let us remember that men cannot play with the Gospel commands, for they either kill or make alive.

This day we think and pray for the Petrine gift; we pray that our Bishops, the whole Episcopate, in fact, shall manifest its Divine mission by its diligence in giving food to those who, Christ says, must have life and have it more abundantly. How many of us ever pray for the whole Episcopate? How many of us ever place the names of the American Episcopate before God? How many of us ever kneel down and bring before the Lord the souls of Bishops and pastors in far off lands, and big cities, and wild places, and rough places, and hostile places, and indifferent places, and pray for them that they may preach the good news with diligence, that is, with an earnestness which is kept alive by love?

May it not be that if we prayed more earnestly for our Bishops and pastors, that we would find their messages more fervid, and their bidding easier to follow? We pray God to give us true pastors, and then act as if we had no further responsibility in the matter. If we send or set a Bishop anywhere, then our business is to "follow" him, to back him up, with prayerful interest, intelligent giving, personal endeavor.

When St. Peter followed our Lord a long ways off, he became critical, careless, cussing, self-centered; and he nearly lost his soul. If we elect Bishops, and then leave them to the tender mercies of God, we are following them at a distance, and we are playing false to the plan which Jesus had in mind, when, in the person of St. Peter, He endowed the Episcopate with many excellent gifts.

And when we pray for the Episcopate in other places, let us give more than a passing thought in our prayer to their flocks. "Brethren, pray for us", is an appeal which in answering we are apt to make exclusive rather than inclusive. Mother Church has put the answer to this appeal in her daily morning and evening prayers; but how earnestly and intelligently do we use that prayer? How frequently do we priests, who pray daily, stop with the third Collect? And we people, who listen to them on Sundays, how often do we let the words of the Collect, "for all Bishops and pastors, and the congregations committed to their charge", fall on listless ears and unresponsive hearts? If the clergy do not measure up to their spiritual gifts, may it not be because the laity do not

measure up to the spiritual duty of praying more earnestly and frequently for those whom God has called to follow Him without delay?

### FOR THE EPISTLE

About that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarterions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city: which opened to them of his own accord: and they went out and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.—Acts xiii:1.

Politics in the Church! Sometimes it has imprisoned conscientious priests in the Episcopate. More than once men have been known to play politics in Episcopal elections, for themselves or for their friends. And more than one James has been killed with the sword of prejudice; and more than one Peter has been bound with chains and "put to sleep" in some place far distant from his own sphere of influence. Let us always be careful to keep partisanship and political scheming out of our calls and elections to the office of Bishop, priest and deacon. God will often overrule and put to naught the best laid plans of mouselike men; but the warning is that we should keep our elections free from all suspicions of wire-pulling and compromises. Such procedures cannot produce "leaders" with excellent gifts.

"Intending after Easter to bring him forth to the people." This reminds one of the phrase, "A more convenient season". I wonder how much missionary effort has been bound and tied "with the chains of procrastination and timidity or lack of faith". People in Africa, or Asia, or America need a leader. "After such and such a time we will give you your leader," says the party of prejudice or procrastination or self-interest. And if the interested people give up in despair, nothing will happen. Prayer without ceasing was made by the Church for St. Peter, and the cause to which the saint was committed eventually triumphed. Let us avoid the sin of putting off our duties to the less fortunate brethren at home and abroad, and try with all our might to make up for the mistakes which their irresponsibility has caused.

"A light shined in the prison." Wherever the Lord's messengers go, in the name of the Lord, there is light, and where there is light there is always a chance to progress. Let us Christians think of people who know not Christ as "bound in the prison house of sin", and see if we cannot be messengers of the Lord to bring light and throw light on the problems of their prison. Each Christian is a light-bearer. You are a light-bearer. The question for you is, "Am I letting my light shine solely under my own bushel basket of personal interests, or am I willing to let it shine in the prison houses of indifference, neglect, despair, bondage and hate. If you do not add your "little candle beam" to

the sum total of shining, there is that much less chance for real progress, and you are hindering the progress of God's plan.

"Thought he saw a vision": thought the truth was unsubstantial—such stuff as dreams are made of. How many Bishops and missionaries from the dark places have come to us with their stories, and we have thought them mere dreamers! God be merciful to us who have kept our eyes shut to the opportunities for the Church to make progress through hostile forces. God be praised for leading our leaders on, in spite of our blindness, our indifference, our ignorance and our bigotry, so that, in spite of persecution from without and scheming from within, the Church's leaders have often been able to look back and see that God has delivered them out of the hand of the one and the expectation of the other.

### THE GOSPEL

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—St. Matt. xvi:13.

"Whom do men say that I \* \* \* am?" Men generally say that the Blessed One is what they have been taught to look for, or have fondly imagined of themselves. Let us pray for ability and wisdom to manifest Him as the only true Christ, the Son of the Living God. It is this witness to Christ present in Book and Rite that has kept the Church alive. This is the fundamental duty of the Episcopate, and of all those who follow the Episcopate, namely, to witness to the Divine-Human Jesus Christ, the son of the Living God. The faith has been kept alive by the heart and life of the common people who have singular gifts of the Holy Ghost. Here was plain Simon Johnson. But he saw into the heart of Jesus—he had the excellent gift of seeing Jesus as the vital thing in Christianity (as the following of Jesus was to be called), and by faithfully using this excellent gift, simple Simon Johnson became St. Peter—progressed from fisherman to Bishop. May his spiritual tribe increase!

"Thou art Petros, a basic man, and upon this petra, or your foundation confession of My personality, human and Divine, I will build My Church," said the Christ to the fisherman. And the gates of the place where pride and prejudice are born and live and breed shall not avail to keep this foundation confession from growing as a living stone grows.

This St. Peter's Day is a clarion call for men to witness to the Deity of Jesus Christ in no uncertain tone. This St. Peter's day is a reminder to all Bishops and pastors that they are to faithfully feed by word and rite the vital life of the Son of the Living God into the hearts of the people.

This St. Peter's Day is a call to the faithful people to obediently follow this teaching of the witnessing Apostolate to the super-human Christ.

This is the day for priest and people to realize that not priests only, nor people only, constitute the Church; but that the Church only is one, catholic, holy, as priests and people are together tied by the bond of the Lord and Giver of life, to the Son of the Living God, making thereby an effective working body, which will hold an effectively use the keys of the Kingdom of Heaven to open that Kingdom of Heaven to all believers in every place where the foot of man can tread.

The whole Church! The whole Body of Christ! Let us pray for the Petrine vision. Let it absorb our provincialism and our provincialism. Let us pray to become Christian citizens of the world. Let us hold the view that "the world is my parish" in such a way that we shall not be submerged by its largeness, but enlarged in heart and vision, so that we can walk and talk with the saints like Peter, and neither fear nor boast, except as we fear to hurt the fame of God by evil or weakness, and live, make our boast of Him, and not of ourselves, all the day long.

# 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
5 S. aft. Trinity	Deut. 5 Eccles. 7:10-end	Romans 3	Num. 23:1-24	Luke 16
M.	Levit. 5:14; 6:7	Acts 22:22; 23:11	Prov. 19:20; 20:4	Mat. 19:27; 20:16
Tu.	6:8-23	23:12-end	20:5-17	20:17-end
W.	6:24; 7:21	24	20:18-29	21:1-22
Th.	7:22-end	25	21:1-15	21:23-end
F.	8	26	21:16-end	22:1-22
S.	9	27:1-26	22:16-end	22:23-40
6 S. aft. Trinity	Deut. 6 Eccles. 11:1-28	Mark 12:28-end	Amos 9	Luke 21:30

Sunday morning we continue the law as given in Deuteronomy, using chapter 5, which contains, besides the Decalogue, the story of the circumstances under which the law was given, and closes with a passionate appeal to the nation for obedience. If the suggestion be permissible, the clergy would do well to call the attention of their congregations to the Deuteronomical form of the Fourth Commandment as distinguished from and supplementing the more familiar Exodus form, the one basing observance of the Sabbath on its relation to creation, as though the necessity of periodical rest was embedded in the very nature of things; the other basing it upon Israel's experience in Egypt and their redemption therefrom: "The seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou was a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the Sabbath day." This contains a more humanitarian appeal than the other and, besides, connects itself more directly with the Christian Sunday as itself also a memorial of redemption.

The New Testament lesson takes up the whole subject of government by law, and carries it upward to the Christian stage of revelation, showing that the law had produced neither universal nor even partial complete obedience, but had, on the contrary,

revealed the universality of sin and the necessity of some other plan, viz: faith, as the means alike of getting into right relations with God and attaining character that is inwardly pure.

The first evening lesson was selected to illustrate the petition in the Collect that God would so order the course of this world that His Church might joyfully serve Him in godly quietness. It is part of the story of Balaam, when God's ancient Church was opposed by the Moabites, a situation analogous to times that produced this Collect, when "persecution raged against those who were faithful to their Christian profession".

The second lesson is devoted to the idea of service, containing the two parables, one of the stewardship of wealth and the motive so to use our material goods as to make to ourselves friends "on the other side", the other that of Dives and Lazarus, and the solemn warning against selfishness with our wealth. Both are aimed at that worldliness which gnawed the heart of Balaam like a canker.

The week day lessons simply continue the course readings, respectively of the law, Proverbs, Acts of the Apostles and the life of our Lord.

The lessons for next Sunday are (1) Deuteronomy continued—an appeal for obedience to God's laws in the Promised Land (not merely as a condition of getting there). (2) The corresponding New Testament truth—God as One, and all religion summed up for time and eternity in love to God and man. (4) Union of prophetic and priestly conceptions of religion in the vision of Jehovah standing by the Altar. (4) The same in the institution of the Holy Communion.

## PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

### FORGIVENESS

Forgiveness is the forthgiving of the love of God to the wrongdoer. This does not remove the penalty or the consequences of sin, but gives the assurance that in spite of the wrongdoing repented of, the love of the Father still enfolds the sinner. Sin is the assertion of our self-will against the love of God. Forgiveness is the awakening to the fact that our relationship

to God is unbroken. This brings pardon and peace. It is the gospel of another chance.

UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US AS KINGS AND PRIESTS UNTO GOD AND HIS FATHER: TO HIM BE GLORY AND DOMINION FOREVER AND EVER. AMEN.

### DAILY BIBLE READINGS

A. M.

P. M.

Psalms 103:1-14

Luke 7:36-50

Luke 15:3-32

Phesians 4:17-32

St. John 1

Colossians 1:1-15

Hebrews 9:11-14, 28

Hebrews 13:12-22

such a measure of Thy grace that forgetting those things which are behind, and reaching unto those things which are before, we may press toward the mark for the prize of the high calling of God in Christ Jesus, to whom with Thee and the Holy Ghost the honor and glory, world without end. Amen.

### OF PRAYER

ess, but in the justice of her institutions and the brotherhood of her children. Make her rich in her sons and daughters and famous through the lofty passions that inspire them. O God, grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal. Hear Thou, O Lord, the silent prayer of all our hearts as we each pledge our time and strength and thought to speed the day of her coming beauty and righteousness.—Abridged from Rauschenbusch: "Prayers of the Social Awakening."

## The Witness

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## EDITORIAL

### The Lesson of History

It has been interesting in this war to note how the imprecatory psalms have had a meaning to people who had previously fancied that to declare, "Do not I hate them that hate thee," was to be guilty of un-Christian sentiments. People hurl anathemas against pacifists and slackers, who up to this time have maintained a "good God, good devil" attitude toward the universe. We do not hesitate to excommunicate those who are guilty of violating the espionage act.

The truth is that people who love their country are filled with righteous wrath against those who plot against her safety, which seems to indicate that where we love much we are apt to feel pretty indignant against those who betray the allegiance they have taken.

All of this has a bearing upon the attitude which Churchmen have felt in the past toward those who were "scuttling the ship that they were sailing in."

It is a strange thing that patriotism is so keen in times of war and so tame in times of peace.

As soon as war is declared the patriotism of the nation which has been smoldering for years past bursts into a white heat, and the nation which men had made but little effort to live for becomes a thing worth dying for.

It is the same with the Church.

The blood of the martyrs is the seed of its life and energy.

It explains what our Lord means when He says "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake, Rejoice and be exceeding glad; for great is your reward in heaven."

Just as we need a war to develop patriotism, so we need fierce opposition to develop Churchmanship.

It takes the bellows of war to fan into flame the fires of love.

After all what is the Church? Is it not that solidarity of men, knit together in the love of Christ, who are sworn to fight manfully against sin, the world and the devil and to continue Christ's faithful soldiers and servants unto their lives' end?

Is not the Church to the Christian all that the nation is to the patriot?

And has He not a right to be as jealous for its honor and for its safety as the citizen has for the nation?

But the socialist tells us that we are to serve no flag; that the world is our country, and that all flags should be destroyed in consequence. Coupled with this is also the wiping out of the family and the substitution of the herd idea. And associated with it in the religious sphere is the churchless Christianity which has such a popular hold upon the imagination of those who are loyal to country and family, but who have destroyed the identity of the Church.

This theory of the universality of nation, family and Church fails in that it is not a true universality of these entities, for it begins by destroying them. It cannot end by merging that which has been destroyed.

It is the substitution of mere ideals for realities, and then wishing those ideals into new realities.

It is that form of Bolshevism which ignores the experience of the ages, and substitutes for it the theories of a very short life-time and ends in the destruction of everything that the past has built up—religion, art, wealth and character. It puts men who have never had the brains or ability to run a grocery store into the intoxicating pastime of messing a nation or the Church of God.

It ignores facts and ends in a fool's paradise.

The nation and the Church stand on a similar basis and fall together if the foundations are undermined. The political economy of Russia today is not more chaotic than the social economy of the Protestant world in America, and unless the grace of God intervenes to stop it, both Russia and Protestantism will fall a victim to the imperialism of Germany or Rome, which stands ready to profit by the dissensions of fools.

You cannot build permanently, either state or Church, on the theories of individualists, for the foundation is not that of stones cemented into solidity, but grains of sand, ever crumbling into new and variable formations.

The family, the state, the Church are ordered combinations of individuals, who live each for the other, upon a basis of fact, of human experience, of historic reality.

To substitute the herd for the family is to destroy the sanctuary of family life.

To substitute theories of the individual for constitutions growing out of human experience is to wreck the state and to produce anarchy. It is to do away for ever with patriotism and to replace it with individual selfishness.

The Bolsheviks begin in theories of universal brotherhood but ends in the exercise of the very worst individual tyranny.

So in the Church Luther begins by condemning the Pope and ended by demanding that everybody should submit to his own individual infallible doctrine. So did Calvin. So did John Wesley. So did Mrs. Eddy.

You dethrone the Czar or the Pope in order that you may have a boss who will think for you and excommunicate you if you dare to disagree with him. And then you get tired of your boss and each man, there being no constitution left, becomes his own boss and does that which is right in his own eyes.

In France they had Louis XVI, then Robespierre, then Chaos, then Napoleon, then a degenerate Napoleon, then a constitutional republic. In England they had Charles I, then Chaos, then Cromwell, then a degenerate Cromwell, then Charles II, and then a constitutional monarchy. In Russia they had the Czar, then Lenine and Trotsky, then Chaos, then the Prussian Emperor and then, let us hope, a Russian constitutional government.

In the Church we have had the Pope, then Luther and Calvin, then little Luthers and little Calvins, then Chaos—and God grant that we may have, not the Pope again but a Constitutional Church, that recognizes the continuity of history and the value of the unity of the spirit in the household of faith.

We need a religion, embodied in a definite institution, in which there is no Louis XVI, no Robespierre, no Napoleon, no shifty Napoleons, but in which the body of the faith is upheld and sustained by the body of the faithful in a constitutional order that fadeth not away. And no federation of Churches, nor community Church, will ever realize this essential oneness of the Holy Catholic Church, nor its true universality.

## EDITOR'S QUESTION BOX

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

Has any parish priest the right to omit entirely, each first Sunday in the month, the order of Morning Prayer, substituting in its place the Office of Holy Communion?

The English clergy have the obligation to say Morning and Evening Prayer daily. The American Church has never enacted this law. There is no rule that I know of which compels an American priest to say Morning Prayer on Sunday morning more than on Monday morning.

Has any parish priest the authority to habitually omit, each Sunday, the reading of the Litany—relegating its use exclusively to Friday afternoons?

There is no rule which says when the Litany is to be said. The direction for the use of both Morning Prayer and the Litany is found on page 7 of the Standard Prayer Book, in the article "Concerning the Service of the Church"; provided, that no one of these services be habitually disused.

Has any of our priests the right, at funerals or other Church services, to substitute the word "Thy" for "Catholic," in the prayer beginning, "O God, whose days are without end"?

In the adaptation of Collects, considerable latitude is used, perhaps not legally. Certainly a priest would not have the right to leave out the word "Catholic" in the prayer mentioned because he was wiser than the Church, and objected to saying what the Church has said.

Has any priest the right to give warning for the celebration of the Holy Communion in any other way than the one prescribed in the Prayer Book, beginning, "Dearly beloved, on day"?

The reading of this rubric is mandatory, and should be followed more often than it is.

Can the Gospel and Epistle for any Sunday be legally omitted?

On a special occasion of local importance another Epistle and Gospel might be used, with the consent of the Bishop, either obtained or implied.

Should the priest say "Amen" to any other Collect or prayer, except where the "Amen" is printed in plain type?

I know of nothing to prevent his saying Amen when printed in Italics, as he deprives no one of any privilege in so doing. The italicized Amen is to indicate what the congregation is to do, not what the priest is not to do.

Is it not using the "Amen" for a wrong purpose when it is intended as a signal that the prayers are ended?

Involves the doctrine of intention, which I hesitate to go into.

Is it not at least bad taste for a priest to appear in the streets, or in the cemetery, "vested", wearing a straw or other hat?

It may look badly, but it is not an irreverence to wear a hat outdoors. Except where the cemetery adjoins the church, we have never felt vestments in the street were particularly desirable.

The whole matter of local use is left very wisely by the Church (as it was in the early Church) to local custom.

Uniformity of performance is not essential to unity of the faith, but it is most desirable in a country where people move about as they do in the U. S. A. that local customs should give way to general use.

The laity cannot expect absolute uniformity, however, in a Church which has so few mandatory directions about the services as this Church has.

What devotional organization has the Church corresponding to the Y. P. S. C. E. for the development of the spiritual life of her young people?

The Church has never, in any age, so far as we know, deemed it advisable to develop the spiritual life of young people by mixed organizations of both sexes.

I question very much the development of the spiritual life in such organizations for three reasons:

1. In education and religion the mingling of the sexes has never made for education or religion, inasmuch as the distractions incident to such organizations prevent rather than aid either development.

2. The practice of encouraging young people to talk and pray in public before thinking on their knees in private makes for superficial egotism rather than devout worship.

3. The tendency of these organizations, in the words of the prophet, is "to worship their drag and to fall down before their net".

The early service is the best place that I know of in which to develop real spiritual growth in young people; and where it is patiently and intelligently used has, I believe, the best ultimate results.

In case a mission is too poor to pay the Pension Fund assessment, what protection has the clergyman?

The diocese is the unit recognized by the General Convention, and we are inclined to think the responsibility rests with the diocese to see that all of the clergy who so desire shall participate in the benefits of the Pension Fund.

As a rule, missions are not too poor, but too ill informed. Where the matter is presented to them correctly they usually respond gladly, even at some self-sacrifice in the matter.

AN EX-CANADIAN SOLDIER-PRIEST will gladly supply a Church during July and August for living expenses. Rev. T. Dyke, Jackson, Tenn.

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

The Standing Committee of the Diocese of Central New York has organized by the election of the Rev. Edward H. Coley, D. D., of Utica, as President, and the Rev. James K. Parker of Waterville, as Secretary.

The open air services held on Sunday afternoons at Pittsburgh, Pa., are attracting large audiences. On a recent Sunday short addresses were given by the Rev. Dr. E. H. Ward, Rector of St. Peter's Church, and the Rev. Edwin J. Van Etten, Rector of Calvary Church. The Rev. William Porkess, Rector of Grace Church, presided, and Bishop Whitehead gave the benediction.

The English Church Missionary Society has just closed its fiscal year with receipts of \$2,035,000, not including special funds. This is the "largest ordinary income the Society has ever received." The society was able to meet all its obligations for the year with a surplus of \$7,500.

The Rev. A. Ray, Rector of St. Mary's Church, St. Paul, Minn., says in his parish paper: "The Rector does not often use stories for purposes of illustration, but the following served to give point to a discussion on a Sunday morning lately.

A small boy was saying his prayers on the evening preceding departure for the summer home, and ended up, "Well, good-bye, God; we're going to the country for the summer, but we'll be back in three months."

"We have been strengthened in our purpose to ask for a referendum on the question of pew renting" says the Rev. A. M. Hilliker, Rector of Christ Church, Lonsdale, R. I., "by the strong pronouncement on the subject made by the Bishop of the diocese in his Convention address of this year. He deems the system of pew selling and renting antiquated, undemocratic and unworthy, and believes that the Church cannot be its best or do its best work for the world while special privileges in the house of God can be purchased with money.

The following supplies are furnished by the Diocese of Massachusetts to its chaplains in military service: Communion set, recreation tent, motion picture machine with screen, two fiber trunks for carrying motion picture outfit, portable altar, cross and candlesticks, stationery with name of regiment, talking machine with attachment to play any record, Underwood typewriter, Corona typewriter and auto truck for motion picture equipment. These articles total a cost of \$1,644.52, as stated in a report from the joint commission on social service of the diocese.

A Service Flag was unfurled with impressive service recently at Christ Church, Savannah, Ga., in honor of the members of the parish now in war service. The flag bears forty stars, representing men in the army and navy, two triangles for those in Y. M. C. A. war work, and two crosses for those in American Red Cross work at the front. Mr. C. Lucian Jones, who recently retired as warden of the parish, a veteran of the Confederate army and who has a son now in France, unfurled the flag while the honor roll was called by the Rector, the Rev. John D. Wing, in the presence of a large gathering of friends and relatives of those in whose honor the service was held.

The Tri-City Church Bulletin, published by the Rev. F. V. Hoag in the interest of his work at Batavia, Geneva and St. Charles, Ill., says the charge by Bishop Anderson at the Convention of the Diocese of Chicago was very striking. "He spoke of the efficiency in managing the Church's work, blaming chiefly the vestries for the failure to see how large their job really is. A well ordered vestry meeting, said Bishop Anderson, should not just hear the report of the treasurer, but should have reports, and take action on, such matters as the Sunday School, advertising, missions, charities and social service. Above all, a vestry is the spiritual center of a parish and its members not just financial advisers, but real under-pastors."

The parish paper of St. George's Church, Chicago, announces that the Rector, the Rev. Dr. Oscar Homburger, "has decided to spend his vacation

this year doing patriotic work. It has been his custom for several years past to spend a month in the woods of Michigan, and put in a good deal of his time wood chopping. This year he has arranged to spend it in the plant of the Chicago Ship Building Company helping get out the ships which are needed to bring the Kaiser to his senses. After all a vacation consists of a change of scene, and a change of occupation. The scenery in a ship yard is quite different from that of Grand Crossing, and the work is quite different too, so this is considered in the nature of a vacation. It is really a pleasure to get so much exercise.

On Sunday, June 16th, at St. Paul's Cathedral, Oklahoma City, Okla., the Bishop ordered Deacon, Mr. John MacLeod. Dean Bate presented the candidate, the Bishop preaching the sermon. The Rev. Herbert Hawkins of Topeka, Kansas, assisting also, saying the Litany. Mr. MacLeod continues as assistant minister at the Cathedral, with especial charge of St. John's Chapel, where there is in prospect a very successful work. Mr. MacLeod's address is 127 W. 7th St., Oklahoma City.

The Rev. E. B. Doolittle, Rector of St. Paul's Church, Brownville, N. Y., on a recent Sunday blessed the following memorials presented to the Church by Mr. Gordon W. Campbell; a brass processional cross inscribed as follows: To the Glory of God and in loving memory of Bridget Murray Campbell and of her son Frederick Spencer Campbell. Also a brass altar desk and an altar service book inscribed follows: To the Glory of God and in loving memory of Katharine Emma Campbell Hemenway, June 19, 1894-December 10, 1915, by her brother.

### Personal Mention

During July and August Bishop Sage should be addressed, Richards Landing, St. Joseph's Island, Ontario, Canada.

The Rev. Edward S. Doan, Rector of St. Andrew's Church, Roswell, N. M., preached the baccalaureate sermon for the graduating class of the High School of his city.

The Rev. Dr. Rodgers, President of St. Stephen's College, will take charge of Grace Church, Mount Airy, during July and August. His address will be Cheshrim Arms, Mt. Airy, Philadelphia, Pa.

The Rev. Edw. S. Doan, missionary at Roswell, N. Y., recently preached the baccalaureate sermon for the graduates of the Roswell High School. Mr. Doan has been appointed County Agent for the U. S. Public Service Reserve.

The Rev. J. J. Crawford of St. Alban's Church, Spooner, Wis., has accepted a call to the rectorship of St. Paul's Church, Watertown, Wis. He succeeds the Rev. H. A. Link, who is engaged in war service.

Bishop Tuttle, the presiding Bishop of the American Church, was in Chicago on Sunday, June 23, and preached the sermon at the morning service in St. Peter's Church, of which the Rev. Frederick G. Budlong is the Rector.

The Rev. H. W. Wells, Rector of St. Paul's Church at Woodville, Miss., from which point he has also served St. James' Church at Port Gibson, will change his place of residence to Port Gibson on July 1st and assume full charge of the parish there.

The Rev. Philip A. Easley, Rector of St. Matthew's Church, Grand Junction, Col., will spend the summer at Colorado Springs and will have charge of the services during the month of July in Grace Church and during August in St. Stephen's Church.

Three hundred parishioners and friends were present at a reception tendered the Rev. and Mrs. H. J. Simpson at Pontiac, Mich., on June 6th. Mr. Simpson sailed the following week for Y. M. C. A. duty at the front in France. He was presented with a purse of \$275 from the parish, \$25 in gold from the Ladies' Aid society and several articles useful for camp life from friends.

### A Sermonette by an Oregon Layman

The following brief address on "The Church and the War" was delivered in the Young Men's Christian Association hall at Portland, Oregon, by Mr. Clarence D. Porter, a well known layman of that city, who is a lay reader in his parish and an earnest Churchman:

The hour of opportunity is upon America.

The hour of opportunity is upon the Church.

America has become the granary of the nations. The wardrobe of the earth. The head banker of the world. America shall also become the workshop of the King of kings for the salvation of the world.

Never has there been a time when the world desired more earnestly or has had reason more confidently to expect the Church to be true to Christ than today.

Let me say with emphasis—what America will be fifty years hence, yes, what the world will be a hundred years hence, depends in a large measure on what American Christianity does today.

Every patriot in America is thinking, talking, living for the great conflict that is shaking the world to its very foundations, and every American fights in this war singing the Battle Hymn of the Republic as he marches on.

"In the beauty of the lilies Christ was born across the sea,  
With a glory in His bosom which transfigures you and me;  
As He died to make men holy, let us die to make men free,  
While God is marching on."

The Church has transmitted to the civilized world that great philosophy of Christ—Sacrifice. "Greater love has no man than this, that a man lay down his life for his friends." Every red blooded American recognizes this ideal of service and it is with this spirit our whole nation has entered the war. As I look at life we have hitherto done what we were compelled to do. In the coming days we shall do what we ought to do.

The Church must "carry on" if we expect our boys to "carry on." Without the Church America cannot win, because we are fighting for the principles laid down by the Master Himself. This terrible conflict, my friends, is bringing men's hearts to God. All the new religions and new theorists have failed to give us any certitude or finality. The words of Christ ring louder today than they ever did. They mean more to us at this trying hour than ever before, "I am the way. I am the truth." "Ye shall know the truth and the truth shall make you free."

In order to bring the proper victory home to America the people of this country must get down on their knees and pray. There ought to be a prayer for our boys and our country at every gathering. Prayer is the means of putting us in tune with the Infinite. In order to receive the message sent over the sea by the wireless telegraph, the receiver must be in perfect accord with the transmitter. So therefore if we want to be in tune with God we must do so by prayer.

When men are obsessed with the passion of murder and rapine, such as the Kaiser and his cohorts are, they are out of tune. They have denied Christ. "Come unto me," saith Christ, "and ye would not." America must heed these words and the Church must not fail in sounding the message to all mankind at this terrible hour.

President Wilson said this is a war of autocracy against democracy. That is true, but it is also a war of Christianity against Prussian Kultur. Ex-President Taft said "that if the Kaiser wins, Bunker Hill and Valley Forge are wiped out of our history," but I say to you if the Kaiser wins the Lord's Prayer is idle rhetoric and Calvary is grim mockery.

In conclusion let me bring to your attention that we are in this war with the sword of Christ. We must fight as if Christ was personally by our side in the trenches. We must stand for the same principles Christ stood for and then when the smoke of the battle has cleared away we will have a peace the whole world yearns for—"Peace on Earth Good Will towards all men." Yes, even in a broader sense—"A peace that passeth all understanding."

Open air services are being held by St. Matthew's Church at Wheeling, W. Va., during the summer months.

### West Texas Auxiliary Meets in Cuero

The twenty-third annual meeting of the West Texas Branch of the Women's Auxiliary met at Cuero, May 22 and 23. In point of attendance and interest it was unanimously considered one of the best in the history of the organization. The meeting was called together by the president, Mrs. A. W. S. Garden, at 3 p. m. on Wednesday. After the reading of the minutes and roll call a very interesting address on the proposed amendments to be brought before the next Triennial Meeting was given by Mrs. J. Muir, one of the past presidents. A corporate communion was held in Grace Church on Thursday at 8:30 a. m. Bishop Capers officiating as celebrant. The president's report showed a fine record of work accomplished during the year. She had visited every parish in the diocese except one, and had organized sixteen new branches. The treasurer reported over \$1,600 raised for missionary purposes during the year. A fund of \$250 was in hand for the training of a woman worker from West Texas, this fund being a memorial to the late Miss Roberta Johnston.

The educational secretary reported that sixteen branches had pursued a regular course of study. Receipts from the blue boxes for the year amounted to \$497.55.

The president read Miss Lindley's letter on the Call to Prayer, dealing particularly with the spiritual side of winning the war. The subject was generally discussed and plans made for carrying out the suggestions of Miss Lindley.

The plan for an annual Council of Church Women to meet concurrently with the diocesan Council was presented by Mrs. Garden, and was referred to the Council, through the Bishop, where the plan was officially adopted.

The question of support for a woman field secretary for the diocese was presented by the Bishop and on motion of Mrs. Buchel the Auxiliary decided to raise \$600 for this purpose.

The following officers were elected for the next three years: President, Mrs. Albert Massey; First Vice-Presi-

dent, Mrs. George Allensworth; Second Vice-President, Mrs. Otto Buchel. A resolution expressing thanks and appreciation to Mrs. Garden for her able administration and untiring zeal in the interest of the Auxiliary during the past three years was passed by a rising vote.

A vote of thanks to the Cuero Branch of the Auxiliary, Mrs. Frank Thompson, president, for the gracious hospitality and the efforts which had made this one of the most successful annual meetings was passed.

A. W. S. GARDEN  
Correspondent

### Poems Worth Preserving

Selected by Pastor Suburbanus

#### THE KINGDOM OF GOD

By Francis Thompson (1859-1907)

O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee,  
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,  
The eagle plunge to find the air—  
That we ask of the stars, in motion  
If they have rumor of thee there?

Not where the wheeling systems  
darken,  
And our benumbed conceiving soars!  
The drift of pinions, would we hearken—  
en,  
Beats at our clay-shuttered doors.

The angels keep their ancient places;  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces,  
That miss the many-splendored thing.

But (when so sad thou canst not sad-  
der)  
Cry— and upon thy so sore loss  
Shall shine the traffic of Jacob's lad-  
der  
Pitched between Heaven and Charing  
Cross.

Yea, in the night, my Soul, my daugh-  
ter,  
Cry—clinging Heaven by the hems;  
And lo, Christ walking on the water,  
Not of Gennesaret, but Thames!

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