

The Witness

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

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ROUND ABOUT THE PARISH

A Series of Articles by
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A MID-WEST CONFERENCE

For a few days I have been privileged to enjoy a rare treat, a sojourn in one of the most delightful spots in the heart of the Mid-West—Racine College. Summoned thither to share in the Summer Conference for Church Workers of the Province of the Mid-West, I left home with little premonition of the pleasures that were in store for me. The trip westward to Chicago was the usual sleepless nightmare on a sleeper, for one who looks on a night in a Pullman as a jail sentence in a warming oven realizes what it means to have a nightmare when half awake for eight hours. From Chicago a comfortable ride north gave me my first glimpse of Great Lakes, our training station for the navy. It seemed that for a mile we passed the barracks which sheltered the white-clad boys who swarmed the open spaces—another evidence of the determination of our people to make the highways of the sea safe from the murderous deeds of a people debauched and inhuman. My mind reverted to a trip from Portsmouth, England, to the Isle of Wight, in 1913, during which I saw the Solent dotted with English warships, that mighty and valorous element in the defense of humanity, and I realized that these boys, on similar ships, would soon be the guardians of the liberties of the world.

But the train sped on, and soon we reached Racine, a splendid little city on Lake Michigan. A craft of the mosquito fleet (with which Detroit has covered the earth, and whose sting is apparent when its driver conducts the charge) took me to the edge of the city and into the precincts of that spot, Racine College, hallowed by the names of Kemper and DeKoven. The first glimpse of the place is impressive. Situated on a high bluff, overlooking Lake Michigan, is a very long row of irregular buildings, so arranged as to present one continuous front to the beholder, and suggesting at once the traditional English schools. On the other side of this group is a spacious grove, with noble trees, and, beyond, several other detached buildings, with the charm of reasonable age upon them. In the midst of the grove, directly in the heart of the group, as its substance is in the heart of those who teach and who learn there, is the Chapel of St. John, a simple yet impressive church.

The first notion that arises in this quiet and cool place, away from the clamor and the tumult of the cities, is that Racine is an expression of the spiritual aspirations of consecrated men, and also that it is a place which men, many men, have loved with deep devotion. There are many evidences of that love for its memories and traditions. Clustered about that grove, and in those buildings, are the associations of youth and effort that cast a fine glow, as of a mellowing sunset, upon its walls and within its halls. It is like a loved and well-worn book, to which we turn again and again, partly for new realization of its truth, partly for a renewal of our old first impressions—a book whose thumb marks and underscorings and penciled notes do not disfigure it, but which actually add to its attractiveness.

That was my first impression of Racine, an impression which grew deeper as I talked with those who knew it and loved it. In all these respects it is like my own college, Kenyon. It will be one of the disasters of our modern life if such places are not preserved in their full efficiency, to give of their spirit to many generations. They are sacred spots, real sacraments of true learning, in which the mental training is reinforced by the mightiest forces that ever mold-

ed men, an appreciation of the spiritual treasures of the past, and an assimilation of the unseen, yet pervading, atmosphere of courage, hope and faith, on which the giants of preceding generations fought their good fight. Men of the Middle-West, immersed in things that perish, do not let the sacred fires die out in such consecrated places as Racine and Kenyon, or the world will be poorer for your riches.

The Conference itself was a notable success. Too much cannot be said for the committee who managed it, and for those who by their attendance assured its value. Not to the faculty alone, who were giving of their best in these quiet surroundings, but to a devoted assembly of learners, students, workers, must a tribute be paid. The earnest attention of the students inspired the faculty, and the real contributions of the faculty aroused the attention of the students. The faculty came from without the Province as well as from within it, and the willingness of the teachers from New York State and elsewhere to give of their ripe experience to the Conference was but an evidence of how worthily they thought that their best was bestowed. Bishops, parish priests, laymen and women workers in auxiliaries and Sunday schools assembled here to gather inspiration for their scattered works. Unfortunate indeed was that person who might have attended that Conference and did not.

It is not my purpose to "report" the sessions. Worthier pens than mine will do that, and I urge you to read the reports. My purpose in this paper is to touch the things that possibly the reports will not touch, and record that which we do not put into reports, so that those who were there may see it all with another's eyes, and that those who were not there may be prompted, next year, if railroad fares are too high, to walk to Racine for the enjoyment of it all.

First, we had the Bishops. I realize that it is a little risky to write in this intimate fashion about Bishops. It might tend to develop an opinion that Bishops are quite human members of the human family, instead of ecclesiastical dignitaries, whose presence at such an occasion is necessary to make it canonical, or part of the presiding furniture of an assembly, like the gavel, for example. Now be prepared for a little gasp, my reader, when I say, not too loudly, for some Bishop may overhear, that our Bishops are princes of good (I crossed out the word "fellows") companions. So with the Bishops at the Conference. There was its president, gracious, kindly, sympathetic, manly, commending his religion by his every tone and act. It was worth the visit to Racine to have that Bishop put his arm around one's shoulder and to walk along under the trees in affectionate discourse. And there was our other Bishop, manly, direct, devoted, companionable, whose Episcopal unconsciousness and simplicity was an ornament to his high office. Those who were there know who I mean, and those who were not there should come and get acquainted.

May I mention one name, Dr. Rogers, warden of Racine College, upon whose shoulders rests the great responsibility for the future of the college? His position made him host to the Conference in a special sense, and the delightful way in which he impressed his guests with his concern for their comfort, and his constant participation in all their activities, both educational and recreational, did much to enhance the feeling of the visitors that they were about his hearthstone, with equal freedom to work, pray and play.

(To be continued)

Dr. Stires Becomes "Y" Worker in France

Just before starting for France the Rev. Dr. Ernest M. Stires, Rector of St. Thomas' Episcopal Church, Fifth Avenue and Fifty-third Street, sent a letter to each of the 236 boys on the Honor Roll of the Church, the great majority of whom are in France. At the head of the letter is a small picture of the entrance to St. Thomas'. Dr. Stires addressed each letter "My dear friend and comrade." He sent them from his summer home at Bolton Landing, Lake George, and says in part:

"The little picture above will recall a spot dear to you, where heartfelt prayers are constantly offered for you and the glorious cause in which you are engaged.

"You can easily see the number, 236, on the Service Flag, though you cannot see what inspires many who pass—the four gold stars of the deathless ones who have already offered 'the full measure of devotion'.

"You have been sorely missed, but our pain has been conquered by our pride in you. You are in the front line of true Americans. You understand the issue; your intelligence, your character, your humanity have filled you with the clean wrath of God against the biggest and basest war ever begun to rob and enslave mankind.

"Some weeks ago a cable message from the Y. M. C. A. headquarters in France invited twenty clergymen by name to come over and help by talking to the men at the front. I expect to start within two days, and I will perhaps be greeting some of our St. Thomas' men before this letter reaches them. If I should be so fortunate as to find you, I shall count upon your telling me of any way in which I may really serve you or the others."

Fiftieth Anniversary in Wyoming

The Eleventh Annual Convocation was held at Christ Church, Douglas. The occasion was also a celebration of the fiftieth anniversary of Church life in the Missionary District of Wyoming.

The Convocation was opened by a celebration of the Holy Communion. The sermon was preached by the Rt. Rev. N. S. Thomas, S. T. D., Bishop of Wyoming, who gave a resume of the accomplishments of fifty years in Wyoming, reading extracts from letters of former workers in the District. Following the service, preliminary organization of the Convocation was effected, which was completed in the afternoon.

The Bishop's address, which was read in the afternoon, dealt with the vital statistics of the year, and pointed out the fact that during fifty years of Church life in Wyoming but one man had offered himself from the District as a candidate for Holy Orders, and he an Arapahoe Indian, the Rev. Sherman Coolidge. A special committee was appointed to consider the question of recruits for the ministry.

Two were ordained to the diaconate and two advanced to the priesthood on Sunday morning. As a special act of courtesy, the pastors of the Methodist and Congregationalist Churches closed their services and requested their congregations to attend the ordination. The pastors were invited to vest and take part in the procession, which they gladly did.

The great regret of the Convocation was that so many of the clergy and lay delegates were prevented, by floods and washouts, from being present. The following telegram was received by Bishop Thomas, and was greatly enjoyed by the members of the Convocation:

"Lander, Wyo.

"Through flood and mud, about 20 of us are here, but there is a great

A SPLENDID TRIBUTE TO DEAN WHITE

This is what "Trench and Camp", published at Camp McArthur, Texas, says of Dean White, as he leaves camp to take up his duties in New York City as domestic secretary of the Board of Missions. Our readers know Dean White well through his "Missionary Messages from the Church's Holy Days", as they appear week after week on our second page, and we are glad that he has been appreciated by our soldier boys and has won this well-merited tribute:

"Francis S. White, known to Waco people and beloved by McArthur soldiers as Dean White, will leave today to assume his new high duties as secretary of the Mission Board of the Episcopal Church.

"Dean of the Cathedral at Grand Rapids, he left his work to come to McArthur with the Michigan Guardsmen. Here he has served, and with distinction, in every capacity as a Y. M. C. A. secretary. When the athletic director of a building was absent, Dean White put sporting blood into all the tired soldiers, and made them relish the fun. If they wanted to sing, he was there. As an educational director, he has made many soldiers realize the need for reading and writing, and helped them on their way. In

his religious direction, he apparently understood just their difficulties, and made the way easy for wandering feet.

"For several months he has acted solely as a camp pastor for the Episcopal Church. Here again he made plain his human understanding and laid the foundations broadly and with a strength that has proved the safeguarding of many men.

"Dean White has had his own lessons, and takes from McArthur the true reward of his unselfish service. His profit lies in the fact that there are but two things now wrong with humans—prejudice and self-sufficiency. He says that the first prevents men from getting on the right highway simply because they will not permit themselves to be convinced. Dean White says that self-sufficiency is even a greater cause for error, because the individual cheerfully admits that he has nothing to learn, and is therefore hopeless.

"Dean White has been the faithful servant of many, and he now goes to a larger field. Camp McArthur will wish him God-speed, and hope that his ways will be crowded with friends who will love him and value him as he has been loved and valued here."

THE "RELIGION OF THE TRENCHES" BACK TO FIRST PRINCIPLES

The world is hearing a great deal these days about "the religion of the trenches."

The young men of all nations now at war, we are told, when they return to their homes, will take back with them something entirely new in theology, a conception of the Deity and of man's relation to the Creator different from anything hitherto impressed upon the human intellect.

This has a refreshing sound and is pleasing to the ears of men and women everywhere who are struggling with their own spiritual problems, and at the same time trying to harmonize the theories and practices of others with their own feeble conceptions of religion.

Some of us are old-fashioned enough to doubt that the men in the trenches will discover in the horrors of war and bring back with them anything that is essentially new, although they may return to the work-a-day world possessed of deeper and finer religious convictions than they entertained before they went forth to kill and destroy.

There are some of us who believe that these boys, instead of discovering something new in theology, will find something that is very old indeed—the plain and simple Gospel and religion of the Christ. And if, perchance, they come to the realization that there is no middle ground in this theology, that a man must live either within the law or without it, the war may have been worth while after all.

The man in the trenches will get this new impulse from one of three sources. It will come to him as a consequence of being face to face with death, as a result of his mingling man to man with his fellows on a plane where wealth and social

gulf between us, so that those who would pass from us to you cannot. Now, unless the Convocation can pass from you to us, we are afraid we will not hear our Moses and the Prophets at this time. Express our regrets, and say to the Convocation that we do not trouble to send any water. We are not dry.

T. S. TALIAFERRO, JR.,

"LUCY R. TALIAFERRO,

"MRS. FRANK WAXELBERGER,

"MRS. JOSEPH W. ARMSTRONG,

"AIMEE SCHEPP,

"DR. SCHEPP, Etc., Etc."

standing and ancestry melt away in the presence of genuine manhood and spiritual power, or with his contact with the materialism of Prussian philosophy, out of which have come the horrible practices of the warfare of the Hun of the Twentieth Century.

Opposed to the selfishness and brutality of the Hun, the man in the trenches will set up the altruism and the charity of the Christ, and against the bestiality of the German soldiery he will invoke that beatific pronouncement, "Blessed are the pure in heart, for they shall see God."

The prediction that the man in the trenches will bring back with him a new, a more robust, a more positive theology, is based, no doubt, upon the feverish search for a remedy for present day spiritual ills. The tendency of humanity has been away from the landmarks of Christianity. They are too exacting, they interfere too much with the freedom of that degree of inherent depravity which is supposed to lurk in the frame of mankind generally.

A large part of the world is seeking a religion that will soothe and satisfy the conscience without disarranging the plans of the flesh. There is nothing new or strange about this. It has been the way of earth from the beginning, but the human soul has never entirely lost its hold on the eternal truths of this life and the life to come, and it never will. The destiny of the race is fixed. It is upward and onward.

Germany forgot God, or rather her rulers erected a spurious Deity for their blind followers to worship, and behind whom they have concealed their brutish and selfish designs and purposes, and German materialism has brought down upon it the fury of mankind. Its death knell is sounded.

The religion of the trenches will not be new. It is as old as Calvary. It dates back to the Cross. If mankind is saved, it must be by that sign. The man, or the nation that forgets God and closes the eye to the Crucified Christ can have no peace.

That must be the religion of the trenches and of the universe. Every man's conscience tells him what it means. He can neither deceive himself nor anybody else about its obligations.—Harry Giovanoli, in the Lexington (Ky.) Leader.

THE MISSIONARY MOTIVE AND THE MISSIONARY PRAYER

By the Rev. Francis S. White

"That they all may be one." Out of the heart of the seventeenth of St. John sounds this cry to heaven: "As Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." A missionary is one sent. So with reverence let us repeat the truth that in His earthly life Jesus Christ was the ideal missionary and the missionary's ideal. In this ejaculation of Jesus Christ we find the Christian's objective. This tells us why the Church should be the Church of the Reconciliation, and why the ministry is empowered to say, "We, in Christ's stead, do beseech you". This throws light on why the average man or woman who refuses to do his or her share in the unifying process is, in God's sight, "good for nothing". And having this objective, shall not the earnest Christian make all things, from his words and phrases, down through his household benevolences, into his Church activities, illuminate his life with this hope? The missionary is a praying man. With him or her it becomes as natural to pray as to breathe, and when he is praying there comes unbidden the voice that breathes in unutterable longing for the fulfillment of the Divine mission—the vision of unity. Too many of the people are not yet enamored of that vision. Too many parishes, and missions, and dioceses, too many officials of the Church, have not yet learned that the secret of ultimate success lies in the right use of prayer for the accomplishment of that vision of unity.

Our blessed Lord taught men the roots of prayer—the secret of the branches, and the flowers, and the fruit of prayer, when He taught men the Lord's prayer. It is the tap root of all prayer. When one absorbs spiritual power through the right use of that prayer, he has become a full-fledged missionary. That is one reason for its frequent use in all our services. Let us take the prayer as our Mother Church gives it to us, and see if it has not some message for us which will make better Christians, that is, better missionaries, of us. You will recall that the prayer has seven petitions, apart from the address and the ascription. Of these seven, three are for God's glory, and four for man's needs. Let us start with the address:

1. **Our Father who art in heaven.** In any tongue, surely "father" is a close second. The word was very often and very sweet on the tongue of our Saviour. In its use He found comfort and strength and stimulus. And these qualities came to our Lord not from lip usage, nor from an attitude of mind, but from a manner of life. He lived a Son's life; He did His Father's business; He identified Himself with His Father. What a difference there is between that word "Father" on the lips of Jesus Christ, and the same word on the lips of His children by adoption and grace! As individuals and as members of the family of God, let us resolve to say that word "Father" with greater reverence and affection; let us resolve to act as sons; let us show by our acts that we really believe that God is our Father—our Father, mind you! That word "our" should be the cry of the clan; we should be eager to say it and live it. Just the proper use of those two words, "Our Father", could change the whole atmosphere of a parish; barriers would naturally tumble down; affectations would cease; pretensions would drop; we would become spiritually natural and naturally spiritual.

"Who art in heaven." This phrase, qualifying the Father's life, shows us what the grain of our life should be. We Christians are not unworldly but other worldly people. Our lives, words, deeds, thoughts are to bear the hall mark of "our own true native land". "Heavenly" men and women are not really and truly "star gazers", "fanatics", "queers"; they are the people who bear about them an atmosphere which is not affected nor assumed, but is distinctly other worldly. But we can never be other worldly people until God has become to us a true Father; and that relationship begins when we yield to His calling, and turn ourselves "about face" toward Him and His house in a whole-hearted manner.

2. **"Hallowed be Thy name".** The missionary who knows his business aims to name the whole family in heaven and earth a "holy" family.

The parish is to be a Holy Name parish; the parishioners are to remember that "a good name is better than riches", but a holy name is the passport to eternal blessedness. The missionary realizes that a nation, a community, is only a whole nation, a healthy nation, a holy nation, as its parts and portions are whole, healthy and holy. So the priest and people who pray "Hallowed be Thy name" should add, "by me". Wherever God puts His name, that person, place or thing has the capacity for radiating holiness. So not only the Book and the Rite and the Minister should be reflecting the name, but the daily word, and the household and business etiquette, and the ordinary and extraordinary acts of kindness and of love, in the place of the market and the place of the forum, should shine with the beauty of holiness. Why not, pray?

3. **"Thy Kingdom come."** One kingdom! one ruler! Not a federation, not a combination held together by elasticity and ruled by slackness, but a well organized, rightly articulated, royal household, presided over by "the King of kings and Lord of lords". Jesus was practical; He believed in method and system, but only as means to an end. A kingdom is not the external trappings of royalty, nor the court language, nor the ritual of one "to the manor born", but a kingdom is a company of people whose hearts are tied to the heart of their leader, whose spirits respond to the spirit of the leader, whose lives are the lives of men held together by the life of love for each other, and for the leader. The kingdom which will tie men together in outward union is the kingdom of spiritual ideals rooted in a love of truth. This Kingdom for whose coming men pray and work must be in the hearts of men. That is why the Holy Spirit is needed; that is why the Church is the abiding place of the Holy Spirit. Men's hearts must be touched, inspired, inflamed, fused together by the action and unction of God the Holy Ghost to see that Jesus is the Way, the Truth, the Life. When men see this, then they come together for good, and that coming together for good is a hastening of the Kingdom.

4. **"Thy will be done on earth as it is in heaven."** How is God's will done in heaven? "He spake and it was done, He commanded and it stood fast." Obedience is the way to work out the will of the One who commands the heavenly ranks and orders. So by us men must God's will be done. "Thy will be done, by us, by me." "I have manifested Thy name," says our Lord, "unto the men which Thou gavest Me. * * * for I have given unto them the words which Thou gavest Me." When we say this petition we say it ignorantly and unwisely if we do not realize that God expects to work out his will on earth, through us, not in spite of us. Therefore, how very necessary it is for men to know that will of God; how important that they gather together in one place to learn more of that will, and to plan for the working out of that will in efforts that shall not reduplicate, and cut across, and slacken, and retard that will. What humility and heart-searching this phrase should produce in us who are bound to pray that prayer. God help us to study God's will as it is revealed by the Church, through the Bible, more seriously than ever before. How necessary it is, also, for us to sanctify ourselves, in order that those to whom we go may be sanctified through the truth! Obedience will bring sanctification. Let us realize that this petition for God's glory is worthily repeated only when we resolve to obey God's word and to do His commandments immediately we learn them. An obedient following of the spirit of this petition would fill missionary coffers, build up parishes, stop Church feuds, prevent waste in the administration of God's gifts to men, bring about Church union, hasten the day of that humble, holy and obedient following of Christ which will make the unbelieving world believe that God did truly send His Son into the world to redeem the world. Let us pray this petition very humbly, but with intense earnestness, realizing that to make its appeal bear fruit we must, as individuals, be ready to do our individual part in doing God's will on earth in a whole-hearted manner.

5. **"Give us this day our daily bread!"** To get good out of God's gifts we must work for them. To ask with the tongue only, and expect that unreliable member to bring the food which will nourish and upbuild is childish and unthinkable. Jesus Christ worked for the bread that really nourished Him: "I have bread to eat that ye wot not of." And Jesus Christ earned His daily bread with His hands as well as His head. "He went about doing good." We can well believe that the Truth did not live off the bounty of a few good women. The man who lives only by his wits is not the person who daily grows "in favor with God and man". It is true that God is the author of every true and perfect gift; but gifts from God, whether temporal or eternal, material or spiritual, are given us in the raw state, so to speak. "Bread" implies the working up of raw material into a finished product. So, whatever meaning we give to "bread", and it must be a meaning large enough to include food for heart and mind as well as body, remember that God gives us the grain with the chaff, and it is "up to us" to separate the wheat from the chaff and grind and bake the grain before we can eat and assimilate it. Notice, too, that bread-making is a social act—it involves co-operation and interdependence. The right kind of bread-making draws all people into closer and more harmonious relations, from the Giver of the seed, through the tiller of the soil, and the harvester of the grain, and the grinder at the mill, and the man who carries the flour, and the maker of the oven, and the hewer of the wood, and the builder of the fire, and the maker of the pans, and the fomentor of the yeast, to the mixer, and the baker, and the distributor of the bread. "Give us our bread." It is a unifying prayer, and was meant to level all sorts and conditions of men to that platform where the people with common needs shall find themselves co-operating, in dependence on the Giver of the original gift, and interdependence on one another, to create the bread by which man satisfies this mortal existence. This is the social phrase of the missionary's petition; and the clearer our vision of "our Father", the more inclusive will be your embrace of those whom you will gather together in your plea for "our daily bread".

6. **"And forgive us our trespasses as we forgive those who trespass against us."** What a wonderful thing is forgiveness! Who can forgive, however, but God only? That is to say, who can "blot out" but God only? The most forgiving of human mothers, fathers or friends may forgive freely—may even rise to such heights of Christlike compassion as to wish their offenders God's blessing and happiness, but they cannot forget! Only God can mercifully pardon and blot out all transgressions, because He only can weigh all causes contributing to the sinner's fall. Here in this prayer does Jesus Christ stamp His Cross and passion. Here every sinner should pause and mourn and yet rejoice; here every wronged soul is made to pause, if his mind be working with his lips, for he has to say that little word "as", "forgive us as we forgive those who trespass against us". When men begin to realize the awful level to which sin reduces them, they will come together to the one mercy seat. One family of restored children, not restored criminals, is what God wants us to form. You who by tradition and the grace of God have been able to keep close to the fair life of Christ have it in your heart to make the repentant ones feel that they have a welcome place in the one Church. You who have sensed God's pardon and peace through forgiveness, spend your life in bringing that atmosphere of a truly penitent life into the household of God. Let God use you to speak his message of forgiveness strong and clear. Especially seek out those who fall by the way of your own weakness, and as you sense God's forgiveness, help them to find it, too. Thus can we hope to make the cross the rallying point for a united Christendom and, in a small measure, contribute to the peace of the world.

7. **"And lead us not into temptation."** Temptation here cannot mean those trials and tribulations which in resisting give one strength of character. We do not ask God not to lead us where muscles and fiber, moral, mental, spiritual, will grow strong and powerful by reason of resistance. But we do pray Him not to lead us into paths of life where the temptations will hurt us because we do not recognize them as temptations, or this might be the cry of a wounded soul for help. To paraphrase it, we might

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

PEACE

Peace is not silence or the absence of noise. Men find the peace of God in the suffering and hell of battle. Peace is not a quality of life peculiar to the next world, as is suggested by our cemetery inscriptions. Peace is here and now, at the heart of all enduring struggle for righteousness, the present possession and inheritance of the sons of God. Peace is the product of right relationships. Sin and wrong doing take man out of his true relationship with God and man. The result is friction, remorse, mental suffering. Forgiveness is the resetting of our life in right adjustment with God. The result is pardon and peace. Peace is, therefore, the basis of the most intense service to the needs of others. It is life set out on its true course, drawing all its strength and energy from God. Peace is thus an inner serenity of life which passes the understanding and keeps the whole life, heart and mind close to God.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU.

PRAYERS

O God, may I find in Thee peace

DAILY BIBLE READINGS

A. M.

Psalm 4.
Psalm 122.
Psalm 85.
Psalm 72.
Psalm 37:23-41.
Ephesians 2.
Romans 8:1-8.

P. M.

Isaiah 55.
Proverbs 3:5-26.
Luke 1:68-80.
Luke 2:25-33.
Philippians 4:1-10.
John 14:25-31.
John 20:19-31.

Bishop Goes to France

The Rt. Rev. James DeWolfe Perry, D. D., Bishop of Rhode Island, has sailed for France, to take the place of the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, who was incapacitated for service at the front in a gas attack, and has returned to his diocese.

The Rt. Rev. Dr. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio, who has succeeded Bishop Perry as Chairman of the Church War Commission, visited the various cantonments in the Diocese of Southern Virginia with Bishop Tucker the latter part of July. At Camp Lee, with the guidance of the Rev. Robert B. Nelson assisted by Mr. Percy J. Knapp of the Brotherhood of St. Andrew, a ministerial alliance of the chaplains of the army and the civilian chaplains was formed. The Bishop visited Camps Stuart, Hill and Eustace on the peninsula between Fortress Monroe and Lee Hall, and conferred as to the Church's work with the Rev. Henry G. Lane of Newport News, Archdeacon Ernest A. Rich, and Mr. Bain of the Brotherhood of St. Andrew. The work of the volunteer chaplains and of the Brotherhood representatives in these camps has brought gratifying results.

say, "Lord, I am so weak, so tired fighting! Please do not test me this day with things which will prove my downfall". It is the cry of the creature to the Creator; of the helpless to the Helpful One; of the battered sinner to the strong Saviour. It is the natural cry of a tired child to the parent who knows that the uphill path must be trod, in order that the home and home comforts may be reached before nightfall. Jesus Christ makes provision for his weak and little children in this petition. He makes allowance for the ignorant and foolish, as well as the faint-hearted and footsore pilgrims of the night. As we utter the petition, we can see them all—the hesitating, the weak, the weary, the despondent—who do not recognize the temptations in those attitudes, because of the frailty of their flesh, or who do see these human frailties as temptations and pray that this day they may not have to encounter them. It is the cry of one who founded His Church not alone for the stern, self-contained rigorist, but for the easy-going, simple-minded, double-minded man who is apt to be unstable in all his ways until he is endowed with power from on high. Let us say the phrase as an intercession as well as a petition. It will result in drawing the strong and weak together in the bonds of help and assistance, and so help fulfil the missionary's ideal of unity.

8. **"But deliver us from the evil one."** Sin involves a separation. The devil is a divider. Flying from such a one, we will find in our effort to

and rest and joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, serene, radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy Love, there be at rest from myself, and from all things that dishearten me; and thence return, arrayed in Thy Peace, to do and near what shall please Thee. Amen.

O God Eternal Spirit, grant us to live in the consciousness of Thy indwelling Presence, that we may ever know and follow the path Thou hast prepared for us to walk in. Help us to learn from Thy dear Son, Jesus Christ, meekness and lowliness of heart, in the doing of Thy will, and to Thee ascribe all the power and glory. Grant us the vision to hope for those things we see not, and the patience to wait Thy time of fulfillment, rejoicing in everything Thou hast given with the joy that no man can take from us; that, living according to Thy laws, we may daily find peace in the fulfillment of all Thy promises given us by Thy Son, our Saviour, Jesus Christ. Amen.

Poems Worth Preserving

Selected by Pastor Sudbrabant

WAGES

Glory of warrior, glory of orator,
glory of song,
Paid with a voice flying by to be
lost on an endless sea—
Glory of Virtue, to fight, to struggle,
to right the wrong—
Nay, but she aim'd not at glory, no
lover of glory she!
Give her the glory of going on, and
still to be.

The wages of sin is death: if the
wages of Virtue be dust,
Would she have heart to endure for
the life of the worm and the fly?
She desires no isles of the blest, no
quiet seats of the just,
To rest in a golden grove, or to
bask in a summer sky:
Give her the wages of going on, and
not to die.

—Alfred Tennyson.

(This argument of immortality was first printed in 1868.)

reach the Deliverer that we draw closer to one another. A growing circumspection rings the crowd about a common center. Fighting a common foe, we pool our plans, and find a common working policy, with a common Captain for the forces. The entire Lord's prayer draws men together. It is a unifying prayer. The more we pray it in our heads, the more we will live it in our lives, the closer will we come together. God help us to realize the importance of the missionary's motive. It will give added meaning to the missionary's prayer. To recognize the danger of the evil one is to solidify and unify the Christian Church. And for this we may believe our Lord works and prays in His Father's home. Why not resolve to do the same thing in our earthly homes?

9. **"For thine is the kingdom and the power and the glory, forever and ever. Amen."** Joining with the angels and archangels, we end our petitions with an echo of the heavenly song. It is a flash of worship, but it shows us trailing clouds of glory that make one loathe to close the prayer "forever and ever". We say: Mind cannot take it in, this eternal song, but the tongue hangs on to the word in order to establish the heart of the one who prays it. It is for this, too, that the Church must work and struggle here in time; it is for this heavenly worship that she must make her earthly worship a preparation. It is for the Kingdom and the power and the glory of the Lord that she must ever pray! And so must you.

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EDITORIAL

Panaceas

In every disease to which mortal man is subject there are those who have an infallible panacea.

For many years the proprietors did a thriving business in this country by claiming to heal anything, from a lame foot to a sore head. Most of these patent medicines have gone the way of all rogues, because they have been exposed (often after much harm has been done), and folks have returned to the old reliable family doctor, who was too modest to advertise and too truthful to claim that he could heal everything and anything that was submitted to him for treatment.

The same kind of cheap panaceas are offered us for other ills than those of the body.

There are those who have never made a success at any little business who claim that they can solve the most stupendous of all business, viz: the wrongs of society. Like Mr. Trotzky, they have a panacea for the Russian Empire. Now, Mr. Trotzky never did anything in his life to give one the impression that he could run a boys' boarding school, but he has a panacea for all Russia, and unfortunately for that poor victim, there was some one to hold her while he poured his poisonous concoction of envy, malice and all uncharitableness down her throat. The poor illiterate Russian peasant looked on and applauded, for was he not able now to revenge himself on those who had been his masters? with what result? The patient is doing as well as could be expected. The operation was a success, but poor Russia is dying of starvation. True, little could be said for the Russian aristocracy, but less can be said, not merely for the ability, but for the kindness, of the illiterate peasant.

He was the victim of the misrule of the aristocrat; he is now the victim of his own improvidence and incapacity. In Russia today it is a crime to be refined and cultured. It is a virtue to be brutal and incompetent.

True, all the cultured were not kindly, but many of them were. Now kindness has fled, and there is not even the remnant that there was before.

We have the same brood of incompetent theorists and malicious opponents of order, who do nothing well but hate. And they tell us that the panacea of society is to be found in the rule of the mob!

One Russian said to me, in defense of Lenin, that "of every hundred Bolsheviks," Lenin had said, "sixty-five were rogues, thirty-four were incompetents, and one was an honest man."

But what a confession of imbecility. If that is a true estimate, who would favor the rule of such a majority? What can the one man do? There can be no remedy for society that does not begin with the kindness of the individual. When a man comes with a panacea for human ills, one must first ask whether he himself is free from bitterness.

No one can gather figs from thorns, and your bitter-root will have no fruit but wormwood and gall. And if behind him is a malicious mob, in which dishonesty and stupidity are in the overwhelming ascendancy, what form of social order can produce figs?

No one is more cognizant of the ills of human society than your humble servant, but because a member of my family is sick, I am not going to call in either the quack, or the mob that listens to the quack, to heal him of his wounds.

In religion it is the same. I was in Nantucket recently, when fifty-two whales swam ashore and lay stranded on the beach, like logs, except that their tails were thrashing. As I looked upon these pitiful objects being harpooned by those who wished to try out their oil, I could not help saying to myself, "You look like whales, but you act like Russians."

Why they got themselves into such a plight no one could tell me, but there they were, by their own act, delivering themselves in to the rendering tank.

So the Lord called us sheep. I have heard of sheep, following some leader, going by the hundreds over a precipice. So men rush from their folds, led by foolish rams, into what? Not green pastures nor still waters, but rocky precipices and muddy waters.

So the reformers of all ages have been distinguished by two qualities—the dissensions of their own households and the glittering promises of millennial bliss.

Pardon me if I am skeptical. Wisdom is not born with us. We inherit most of the blessings that we enjoy from the industry and piety of our ancestors. We live in a world which is unfair to them in both qualities.

The man on the street loves neither his work nor his God, but has an infatuated idea of the importance of his own opinions and a bitter envy of those who have succeeded in the game that he would have liked to have played, but couldn't. So he proposes to break up the game and start another, in which he will have the important part.

He will be the leader of a party, of a sect, of a cult, and he asks me to follow his game. I question his disinterestedness in my welfare. I prefer the game that I am playing to one that is gotten up by the discontented. I lack faith in its latter end. For all of these panaceas for human woes have as their chief capital the faithful labors of honest men. It was our Constitution and the labors of our statesmen that brought about the liberty we now enjoy. I distrust any form of license which disparages their labors and substitutes the jejune vaporings of theorists. So the Christian freedom which we enjoy is the fruit of the labors of those who have identified their lives with and perpetuated their lives in Christ's holy Church.

There is a class of men who begin their reformations by despising all that their fathers have done before them. I trust them not. No wise nor true reformation of Church or state can begin in the metaphysical speculations of the human brain. Unless it is founded on the experience of the past, it will come to naught.

As Christ said, not one jot nor tittle of the law should be destroyed, but fulfilled. And so I believe in an eternal city that has foundations in the past.

EDITOR'S QUESTION BOX

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

How do you reconcile the commandment, "Thou shalt not kill", with our participation in this war?

The Ten Commandments were given to the individual Jew as the guide for his moral conduct. He who gave the Ten Commandments to the Hebrews also told them to exterminate the Philistines.

This seems an inconsistency at first, but Christ gives us the explanation in the Sermon on the Mount, when He tells us that this commandment means thou shalt not hate thy brother. In private conduct we have no right to hate, and so we must not kill, because in doing these things we destroy our souls. But war is not an individual act which is the result of personal malice, but it is the action of the state for the preservation of the liberty of its citizens. Of course the state would have no right to wage a war of aggression for its own personal profit, but when the state is threatened by Philistines or Huns, it has the right to protect itself from the invasion of its enemies, as God told the Israelites to do.

The rules of private conduct have their purpose in preparing men for eternal life. The laws of the state have their purpose in safeguarding the life and liberty of its citizens in this world. The laws of morality are alike for the individual and for the state, but the state is a creation of God for the preservation of its citizens, and there are some things which the state may do which individuals may not do, although in the matter of killing the state has allowed the individual to kill in self-defense.

Will you kindly publish two or three brief forms of blessings before meals?

I would suggest:

At breakfast: "Bless, O Lord this food to our use, and ourselves to Thy service; for Christ's sake. Amen."

At noonday: "Bless, O Lord, those soldiers in Church and state who

are fighting for us, and may we do our part to sustain them as Thou feedest us."

At evening: "For these and all our mercies throughout this day make us truly grateful; through Jesus Christ our Lord."

Will you please explain the parable of the unjust steward?

In the first place, the translation is a poor one. St. Luke xvi:9 should read: "Make to yourselves friends by means of the mammon of unrighteousness, that when it fails they may receive you into everlasting habitations."

There are three things to be observed in reading this parable:

1st. That the parable is intended to illustrate just one point. Our Lord is not commending the morals of the unjust steward, but his resourcefulness. In fact, in verse 11, our Lord repudiates the morals of the steward. His own master, not our Lord, commended the unjust steward.

2nd. Our Lord evidently tells His apostles that a little worldly wisdom would save worldly people from suffering the results of their own misuse of God's treasure, of which they are stewards, for

3rd. By using some of their wealth for God's poor, they would make friends whose prayers and intercessions would avail with God, and these worldly people would find that their use of God's treasure would avail them much in their eternal habitations.

In short, the wealthy man is God's steward. He has conducted his business badly; God is going to put him out of his stewardship. But he has used some of this treasure to the benefit of the poor. So they pray to God for him, and God hears their prayers.

None of our wealth is our own. If we will not use it in God's service, then use it for God's people, and their prayers will have power with God.

Sanctuary of Prayer

A PRAYER FOR VICTORY

Unto Thee, O Lord, we cry in the night of the world's darkness, for the coming of the dawn of peace.

We know that the earth is Thine, and that the hearts of all men are in Thy keeping.

Remember, we pray Thee, the desolate homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good—and make an end of war.

By the love we bear to fathers, brothers, lovers and sons, by the long agony of trench and battle field and hospital, by the woe brought home to the hearts of mothers, and by the orphaned children's cry, hasten Thou the coming of the ages of good will.

Grant that our own entrance as a nation into this world strife, in solemn obligation to duty, may lead to its more speedy conclusion. Raise up in every nation leaders, who, even in the dark day of battle, shall be planning for the work of peace. Show us each our part in the redemption of the world from cruelty and hatred, and make us all strong and faithful and make us all faithful and strong and brave.

Guard and guide our soldiers, sailors, especially when in posts of pe-

culiar danger. Give patience, courage and aviators, and those of our faith to the wounded and dying. Watch over our physicians and nurses; bestow upon them wise judgment and skillful hands.

Grant victory to the cause of righteousness, and enduring peace with honor.

All of which we ask in the Name of the Prince of Peace, Thy Son our Saviour, Jesus Christ. Amen.—St. Peter's (Chicago) Chronicle.

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

Thirteen states have ratified the National Prohibition Amendment this year.

The Rev. Dr. William Mercer Green, rector of St. Andrew's Church, Jackson, Miss., declined his election as Bishop Coadjutor of the Diocese of Mississippi owing to error in the balloting at the recent Special Council. Another meeting of the council will probably be held at an early date to correct the error.

Bishop Tucker of Southern Virginia has four sons in the sacred ministry of the Church, three of whom are in war service, and the Missionary Bishop of Kyoto. Five other sons are in the United States army, and another son, Dr. Augustine Tucker, who married Bishop Cheshire's daughter, is a medical missionary in China. The Rev. Luke Matthew White, rector of St. Luke's Church, Montclair, N. Y., is a son-in-law of the Bishop.

A beautiful English flag was presented by Englishmen to Trinity Church, Tyrone, Pa., and dedicated on a recent Sunday morning. Mr. Thomas A. Mathers carried the flag in the procession following the Cross and the Stars and Stripes. In presenting the flag, Mr. Mathers paid a high tribute to the American colors, the parish service flag, the Red Cross banner, and the British emblem. The Rev. Frank T. Cady, Rector, graciously accepted and blessed the gift, and in a forceful address reviewed our many reasons for gratefulness as a nation to the mother country and the indebtedness of the American to the English Church.

Dr. Walter Rauschenbusch, the eminent sociologist, Presbyterian divine, Professor of History in the Rochester (N. Y.) Theological Seminary, and author, died July 25th. In the early days of his ministry he worked for eleven years in a tenement section of New York City, refusing several invitations to editorial and educational positions. In 1897 he became professor at Rochester Theological Seminary, first of the New Testament, and since 1902 of Church History. He had published several books during his missionary years, but he first came into public notice in 1907 through the publication of "Christianity and the Social Crisis," which immediately achieved a remarkable success, and has often been called an epoch making book. Over twenty thousand of his "Social Principles of Jesus" were sold in one year. The "Prayers of the Social Awakening" have been more quoted and reprinted than any of his writings. His books are widely read by Christians of every name in this and other lands have been a dominant force in moulding public opinion.

Personals

The Rev. Donald F. Schumann, who has served as curate in St. Thomas' Chapel, New York City, since last November, will take up Y. M. C. A. work in American Camps after Sept. 1.

The Rev. Millard W. Riker of the Chapel of the Intercession, New York City, accepted a call to the rectorship of St. Paul's Church, Henderson, Ky., and took charge the Ninth Sunday after Trinity.

The Bishop of South Dakota gives a banner to the Sunday school giving the largest per capita offering for missions. This year it was won by Grace Church, Huron, which gave an offering of \$3.26 per child.

Quentin Roosevelt, of the American Aviation Corps, who met death while engaged in battle with the Germans, was a graduate of Gorton School, of which the Rev. Dr. Endicott Peabody, Rector of St. John's Church, Gorton, Mass., is the headmaster.

The Rev. Irving Goddard of Poughkeepsie, N. Y., has received and accepted the rectorship of Emmanuel Church, La Grange, Ill., a suburb of Chicago, and will enter upon his new duties the later part of September.

The Rev. D. R. Ottman, Rector of Trinity Church, Trinidad, Col., has been appointed First Lieutenant Chaplain of the Field Signal Corps, and reports for duty at Fort Sill, Oklahoma, on August 15th. Mr. Ottman is a graduate of the University

of the South and the Sewanee Military Academy.

The Rev. Dr. Sumner, Bishop of Oregon, and Mrs. Sumner are enjoying a visit in the East.

The Rev. J. W. Bleker of Fitzgerald, Va., has received a call to the Rectorship of St. Peter's Church, Fernandina, Fla.

The Rev. Harry Lee Virden, Rector of St. Mark's Church, Winfield, Kas., has been appointed a chaplain in the United States army, with the rank of lieutenant and is on duty at Fort Funsten and Fort Riley, Kas. He tried four times to enlist in the aviation corps but was rejected because of a weak heart.

The Rev. George G. Ware, Rector of St. Luke's Church, Kearney, Neb., gave the address at a union Chautauqua service in his city on Sunday morning, July 21st, taking for his theme, "The New Christianity."

The Rev. S. Ezra Neikirk, Rector of St. James' Church, Pittston, Pa., has taken summer duty in Trinity Church, Geneva, N. Y. (the Rev. C. M. Sills, Rector), and with his family will occupy Trinity Rectory until September 1st.

The Rev. John A. Collins, a recent graduate of the Church Divinity School of the Pacific and assistant to the Rev. A. W. N. Porter, Rector of St. James' Church, Los Angeles, Cal., is now in charge of the Church of the Holy Saviour, Santa Clara, at St. Thomas' Church, Sunnyvale, Cal.

The Rt. Rev. Dr. Gailor, Bishop of Tennessee, quietly celebrated the twenty-fifth anniversary of his elevation to the Episcopate on St. James' Day, July 25th. He was the recipient of many affectionate congratulations in person and by telegram and remembered in prayers of thanksgiving at services held in many parishes of the Diocese. He was consecrated Bishop Coadjutor of Tennessee in 1893, and succeeded the late Bishop Quintard as Diocesan in 1898.

The Rev. Charles Carver, a well known actor and playwright, at present a member of the Vaughan-Glase Co., has announced his intention of leaving the stage with the purpose of becoming a candidate for holy orders. He gave the address at a special service for the Actors' Church Alliance, of which he is the vice president, held in St. Paul's Church, Rochester, N. Y., on Sunday evening, July 21st.

The Rev. Baker P. Lee, who recently resigned the rectorship of Christ Church, Los Angeles, and applied for commission in the United States army, has been urged to reconsider his resignation. The parish was heavily in debt and the Church property was sold for a consideration reported to have been over \$100,000. At the last service conducted by the Rev. Mr. Lee, the parish treasurer made a statement to the congregation and asked for an expression on a proposal to erect a new Church edifice. The response was immediate and enthusiastic. Pledges were made amounting to over \$17,000, and the lots donated on condition that Mr. Lee be retained as rector, and several other large pledges, including one of \$5,000, were made on condition that the same amounts were raised from other sources. The parish will have about \$5,000 on hand from the sale of the property after the indebtedness is cleared away.

Appeal for School Founded by Bishop Hare

The Bishop of South Dakota, the Rt. Rev. Dr. Hugh L. Burleson, makes the following striking appeal to the friends of the late Bishop Hare and of All Saints' School, Sioux Falls, both in and outside of South Dakota, to help secure a Liberty Loan Endowment Fund of \$100,000:

"If asked what monument best perpetuates the memory of Bishop Hare, would you point to the granite cross beside the Cathedral, or would you take the inquirer to All Saints' School, standing on the crest of its commanding hill? The one is a beautiful, cold stone; the other, a living, breathing organism, filled with his spirit.

"This greater monument is endan-

gered by war. Everywhere Church schools are hard pressed, and some are giving up the struggle. Unless reinforcements arrive, many more must give way. All Saints' shares this serious situation. The cost of our largest items of expenditure has doubled in four years, and this financial burden—the heaviest which the Bishop has to bear—increases with each passing week. What shall we do?

"Three courses of action might be suggested:

"1. Close the school. Impossible! Unthinkable! Neither South Dakota nor the Church at large would consent to see the home of Bishop Hare—the place where, most of all, his spirit still lives and works—fail and fall.

"2. Increase the tuition. The very large increase necessary might be made and the work go on, but the school would have failed its founder. It would no longer be the place where families of modest means—the rank and file of our Churchfolk in South Dakota—could send their daughters.

"3. Enlarge the endowment. This is the one proper solution. With \$100,000 more we could be safe, and the fine work of this splendid school would go on unhindered."

Already a few small bonds have been given locally, and a Churchwoman in Philadelphia has taken out a \$500 bond. In closing his appeal, Bishop Burleson says: "Make the war help to repair the damage which the war has wrought."

Nevada Convocation

The Eleventh Annual Convocation of Nevada has just closed its sessions. All the clergy canonically resident and working in the state were present; also lay delegates, representing more parishes and missions than usual.

At the opening service, a celebration of the Holy Communion, the Bishop read his annual address. He made an earnest appeal that all work for prohibition, as the Church in Nevada began the present campaign in the state; that we "clean up" Nevada against the time the soldiers return from the war; that an effort be made to get the next Legislature to enact laws concerning the reading of the Bible in the public schools, and to change the form of marriage license so it will give previous marital conditions, and that all answers be sworn to before the Clerk of the Court.

The evening of the first day a missionary meeting was held, with addresses on Indians and on Alaska.

In reply to a communication from Wyoming, suggesting the formation of a new Province, Nevada voted to remain with the Province of the Pacific.

The following resolution was passed:

Resolved, That in our present day preaching there should be a renewed and vigorous appeal to "The wrath of God which is revealed from heaven against all unrighteousness of men," and to God's love, not only as benevolent and healing, but also as a "consuming fire," and that the Bishop issue a pastoral in Advent along these lines.

Also that the Bishop appoint a committee to "consider fully and make report on some definite plan of beginning a Cathedral Foundation for Nevada, not only to give the Bishop his own rightful church, but also to make it a bond of corporate and of spiritual unity which shall in its growth, in coming time, bind into one all the varied Christian forces of the state."

Canons were adopted changing the convocation year to January 1st, on business methods and finance and on Church Pension Fund.

Plans were started for a celebration next year of the fiftieth anniversary of the consecration of Ozi W. Whitaker as Bishop of Nevada.

The Committee on the State of the Church reminded the Convocation that statistics covered but eight months, as at this time we change our year to January 1st from May 1st. The report showed at least some small growth in almost every phase of our work.

The Woman's Auxiliary had a corporate celebration of the Holy Communion and a special session of the Convocation. It was reported that the number of branches had more than doubled during the past year.

The next Convocation will meet in Reno, on the last Sunday in January, 1919.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

It is said in London that a permit has been granted to the Rt. Rev. Charles Gore, Bishop of Oxford since 1911, to visit the United States. The Bishop of Oxford and other British public men and Churchmen were invited last January to make a speaking tour of the United States, under the auspices of the National Committee on Churches and the Moral Aims of the War. The committee announced that its purpose in seeking to bring to America prominent Britishers, including ex-Premier Asquith, Viscount Bryce, Viscount Grey and Arthur Henderson, was to promote unity between America and her European allies during the war, and to prepare public opinion for a league of nations after the war.—Boston Herald.

Milton, Shakespeare or Homer, even, should be living now. Material for an epic such as their hands alone have ever fashioned fills the air these days. We fain would entrust such a magic task to attested powers like theirs. But lacking their return, may we not hope that an adequate soul will yet arise to envisage the epic of our day. Such a voice must be looked for, in all probability, on the other side of the Atlantic. For no one in America can fully realize what the coming of our troops, now a million strong, "over there", with millions of great steamships of America, going soon to follow, has meant to peoples at full speed, must drive through the whose homes are, or once were, in deep waters before the lighthouses the war's maelstrom. The practical of France come into view. But from military aid which this event achieves one side to another hearts are touched across torpedoed leagues of sea, ing. — Odette Gastinel. — Extract affords nations long wasted by un-

speakable sufferings and losses, is readily enough conceived. But its meaning to their blasted yet unyielding hearts is inevitably beyond our power of full comprehension, and herein is the story's dramatic grandeur. This is a romance of the human spirit which will doubtless glow in the coming literature of France, Italy or Belgium, of England or racy Scotland, some day when the widely variant genius of those lands shall have recovered power to gleam forth in full splendor. Let the strange security of a child's mind against disabling gloom serve to give token of what may find full expression by and by. A thirteen-year-old girl in France was asked by her teacher to write a theme on the coming of the Americans to help drive out the invaders. This is what she wrote:

"It was a little river—almost a brook. It was called the Yser. One could talk from one side to the other without raising one's voice. The birds could fly over it with one sweep of their wings. And on its banks there were millions of men, the one turned toward the other, eye to eye. But the difference which separated them was greater than that between the stars in the sky. It was the difference which separates justice from injustice. The ocean is so great that the seagulls do not dare to cross it. During seven days and seven nights the strong, "over there", with millions of great steamships of America, going soon to follow, has meant to peoples at full speed, must drive through the whose homes are, or once were, in deep waters before the lighthouses the war's maelstrom. The practical of France come into view. But from military aid which this event achieves one side to another hearts are touched across torpedoed leagues of sea, ing. — Odette Gastinel. — Extract affords nations long wasted by un-

DR. TEUSLER OF JAPAN HONORED

The Founder of St. Luke's Hospital, Tokyo, Appointed Head of Red Cross Unit in Siberia

Bishop McKim cables from Tokyo, with the approval of the General Convention, that Dr. Rudolph Tiesler, di-venton and the Board of Missions, rector of St. Luke's Hospital, Tokyo, and with the co-operation of many has been asked by the American Red Cross in Japan and the United Cross authorities in Washington to States, has been working on plans for serve as head of the Red Cross unit a great expansion of St. Luke's. Near accompanying the American forces go-ly \$500,000 have been given in Japan United States in Tokyo, no other and in this country. Land has been the hearty approval of Bishop McKim purchased near the present hospital at a cost of about \$260,000. When Dr. Tiesler returned to Japan last April, he took with him the preliminary drawings for the first three units of the new plant. It is estimated that these three will cost about \$400,000.

Dr. Tiesler's assignment to Siberia will necessitate delay in maturing and executing the far-sighted plans which Bishop McKim and he have been so carefully preparing.

One of the American ambassadors to Japan said, some time ago that during the years he represented the United States in Tokyo, on other American in Japan had done so much to interpret Japan and America to each other, and to cement the friendship of the two nations as had Dr. Tiesler.

Give

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
If His hand the offering took."

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