

The Witness

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

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CURRENT EVENTS

A Budget of News From Many Quarters and Items of General Interest

Work on New York Cathedral Will Soon be Resumed.

Work on the nave of the Cathedral of St. John the Divine, New York, will be resumed at an early date. The cost of construction is estimated at over \$3,000,000. Mr. Ralph Adams Cram, the consulting architect, in presenting his drawings to the Ways and Means Committee of the Diocesan Auxiliary of the Cathedral, said:

"The nave is to be a memorial to the soldiers of New York who have given their lives on the battlefields of France and also to those who have served their country in the conflict," Mr. Cram said. "Not only will it be a memorial, but also a peace offering."

"The central span of the nave will be fifty feet in width and the columns will be the tallest ever provided for any building in the world. The four immense bays at the sides of the nave will be memorials of four great battles of the war. These were Verdun, which represents heroic fortitude; Soisson, self-sacrifice; Rheims, martyrdom, and Noyon, courage. The chapels will have immense windows of glass stained with figures of saints representing the virtues for which they are designated."

"After the memorial nave is built, we can then resume work on the west front with its Gothic towers and finally erect the other smaller buildings."

Mr. William Turton Travis Ordained to the Diaconate.

Mr. William Turton Travis was ordained a deacon by the Bishop of West Missouri, the Rt. Rev. Dr. Sidney C. Partridge, on the Feast of the Conversion of St. Paul, in Christ Church, St. Joseph, Mo., at 10:30 a. m. The rector of Christ Church, the Rev. C. Hely Molony, presented the candidate to the Bishop for ordination. The Rev. Benjamin M. Washburn, of St. Paul's Church, Kansas City, Mo., preached the sermon. The Rev. E. J. Craft, of St. George's Church, Kansas City, read the Epistle. The Rev. Charles A. Weed acted as Bishop's Chaplain and Master of Ceremonies. Morning Prayer was said by the Rev. L. A. C. Pitcaithley, assisted by the ordinand. Mr. Travis is a graduate of Seabury Divinity School, a young man of very pleasing personality, with bright prospects in the ministry. He has been appointed assistant at Christ Church, St. Joseph.

Some Bright Spots in a Columbus, O., Parish.

St. John's Church, Columbus, Ohio, recently completed its forty-fifth year as a Christian organization, and the fifth year of its existence as an independent parish. The reports of the rector, the Rev. Eugene C. Prosser and of the several officers show a betterment all along the line of parish activities over the previous year. Some of the bright spots in the year's activities have been the bishop's visitation for the confirmation of the largest class but one in the history of St. John's; the Easter eve baptism service with its large congregation gathered to witness the enlistment of fifteen persons as soldiers of Christ; the beautiful and impressive memorial services at which two of the sixteen blue stars on our service flag were changed to gold ones in honor of the boys who had

given their lives to God and their country; the splendidly attended community-welfare services of the past fall and winter months; the faithful work of our women in the interest of the Red Cross; the continuance of the free public kindergarten, attended by thirty little boys and girls, in our parish house; and the crowning glory of all—the splendid musical Christmas services.

Favors Funeral and Mourning Reform.

Among readjustments likely to result from the war will be a simplification of funeral and mourning customs. Extravagant and ostentatious display of the symbols of grief, and all unnecessary intrusion upon the time and sensibilities of others, will be done away. The government has requested that the families of deceased soldiers should wear only a simple band on the sleeve, with a gold star or other appropriate device. In England there is a movement to return to the ancient use of white as the mourning color. Why indeed should people parade their bereavement by wearing gruesome habiliments, and otherwise obtruding their affairs upon the attention of others, friends and strangers alike? It is pure selfishness and a breach of good taste, or will be considered so in the coming era of thoughtful and sanctified common sense.—Diocese of Quincy Light.

Bishop Bratton the Happiest Man in Europe.

Bishop Bratton of Mississippi, Y. M. C. A. Chaplain with the American Expeditionary Forces in France, in a letter to his Diocesan paper acknowledging the receipt of a cablegram containing the single word, "Exceeded," says: "I am the happiest man in Europe, no exceptions allowed." This means that the Diocese has fully met its apportionment to Missions. No one can fully conceive the indescribably great importance of the Christian Mission to the world until he has come into intimate contact with representatives of all the races of the world, as we are doing in these great armies; and until he is in the din and turmoil of the conflict of ideas which under the world today. It is not a mere question of carrying the Christian Faith to the heathen; it is the task of interpreting Christ to the entire world, Christian and heathen. Startling revelations face us here day by day. The Christ is being interpreted for us preachers by men in the ranks in forms we never before conceived of. The great mission of the Church will be a task, with a message, like and yet so different from the past. A new spirit is sure to be born in life and the Church must rise to the task of the Mission of the Incarnation—the task of bearing the new-born spirit to the ends of the earth. Unless this task is fully done, the great sacrifice in this great war will have been made in vain. Unless this is done, the world stands in the presence of possible disaster greater than we have ever conceived before."

A Mission Stimulates a Missouri Parish.

A very successful ten day Mission has been concluded in Calvary Parish at Sedalia, Missouri. It was conducted by the Rev. A. W. S. Garden of San Antonio, Texas, the provincial secretary.

The parish was much stimulated

and helped by the instructive addresses on the Church, her Sacraments and customs. Each day there was a celebration of the Holy Communion followed by a meditation on the spiritual life of the Church. These resulted in great good to the spiritual up-building of the parish.

Especially attention should be called to the children's service conducted every afternoon at the close of school. As the children literally flocked in and by their enthusiasm and sincerity easily put the older ones to shame in their eagerness to learn and attain.

The Mission was concluded by an every member canvas on Sunday, February 2nd, and when the reports were all in it showed an increase of over \$1,000. The Missions were brought to the front as never before. We are looking and hoping for great things because of this Mission. Sedalia has been aroused as never before.

Is America a Christian Nation?

The platform adopted by the Great Lakes Congress of the League to Enforce Peace, held in Chicago, February 10-11, pledged unrestricted support to the President of the United States in his advocacy of a League of Free Nations, asserted the sanctity of international law, that Germany must be made to pay the full penalty for every offense which she has committed against international law, that the League of Nations should be composed of self-governed and law-abiding peoples, that this country should assume its proportionate burden for maintaining the authority of the League, and that "With faith in her purpose, with constancy in effort, with sagacity in action, with devotion to her historic Christian ideals, America should finish the work she had begun and thus help build a structure that, so far as human wisdom can reach, will banish the scourge of war from among men." The phrase "with devotion to her historic Christian ideals," was offered as an amendment to the platform by a delegate from Dayton, Ohio, and after a lively debate, was adopted by a vote of 166 to 138. In opposing the amendment, Rabbi Joseph Rauch of Louisville, Ky., said: "I yield to none my admiration for the ethical precepts of Christianity, but this question is going to promote discord among a large number who do not subscribe to the tenets of Christianity, and who deny that this is fundamentally a Christian nation. We must avoid denominationalism for this is a league, not of religions or dogmas, but of humanity, and its scope must be wide enough to include all humanity." Ex-President Taft, who took an active part in the Congress, but was not present when the amendment was under discussion, expressed regret over the action. "It was ill-advised," he said. "Both sides, I think, were laboring under a misconception, but if I had been in the room at the time, I should have tried to stop it, and if I had had a club, I would have clubbed it out." There were doubtless a large number of Christians among the delegates who voted in the negative, believing firmly in the truth contained in the phrase under dispute, but feeling that it would not be in harmony with the spirit of Him whom they love and worship, to force upon a Congress convened with the purpose it had in view and composed as it was, a phrase so evidently contrary to the belief of a number of its members.

A notable service was held in Westminster Abbey, London, Eng., on Sunday afternoon, February 9th, in memory of the late Colonel Roosevelt, which was attended by eminent Americans and Englishmen. Archdeacon Carnegie gave the address. It was the first time in the history of the Abbey that Evensong had been set aside for another service.

OLDEST BREAD LINE IN THE WORLD

Sixty-seven Loaves of Bread Distributed Every Saturday Since 1827 Under the Supervision of Trinity Church, New York.

The following story of "Leake's Bread Dole" appeared in The Evening World, New York, February 10th:

An old lady, crippled with rheumatism, and her face reflecting the years of poverty through which she had struggled, sat in a shabby little room in a shabby little house in Grove Street, Greenwich Village, and peered anxiously down the winding, crooked old thoroughfare.

Her eyes seldom wandered far from a tiny door in a tiny chapel at the foot of the street.

Presently the old lady's lined and withered face lit up with an expectant smile. The tiny door in the tiny chapel opened and a little flax-haired girl skipped out. Under her arm she carried something wrapped in a newspaper.

The little girl sped on her way up Grove Street and entered the dilapidated red-brick house. Up the ancient and rickety stairs she flew and knocked at the old lady's door.

"Is that you, Gerty," called out the old lady, feigning surprise. "Come in dear."

The little girl burst into the room, a flash of bubbling youth in a blurred and faded picture of the past.

"It's awfully good this week, Auntie," she chirped happily as she started unwrapping her bundle. "It's one of those square, old-fashioned loaves that you like so much."

Out of the newspaper she produced a fresh, well baked loaf of bread and placed it in the old lady's lap, while an aged and withered hand stroked lovingly a pretty flaxen head.

The placing of that loaf of bread in the old lady's lap was the material manifestation of a thought that had registered in the mind of one John George Leake nearly 100 years ago. The loaf came from the oldest bread line in the world.

The Bread Given to the Poor From St. Luke's Chapel.

The bread was one of sixty-seven loaves distributed to the poor every Saturday morning from little St. Luke's Chapel, No. 480 Hudson Street, as provided for in the will of John Leake.

Under the supervision of the Trinity Church Corporation the sixty-seven loaves have been given away every Saturday morning since 1827, the year that John Leake, a wealthy recluse, was found dead sitting before the fireplace in his Park Row home.

How the Leake Dole Was Created.

The clause in the will that established the John Leake bread line—Leake's dole of bread, it is called—reads as follows:

I hereby give and bequeath unto the rector and the inhabitants of the Protestant Episcopal Church of the State of New York \$1,000, to be put out at interest, to be laid out in the annual income in sixpenny loaves of wheaten bread and distributed every Sabbath morning after divine service to such poor as shall appear most deserving.

The bequest was turned over to Trinity and until 1860 the 67 loaves were distributed from the steps of that church after divine service, as provided for in the will. Then the bequest was transferred to St. John's Chapel on Varick Street, and, with a view to making the giving less conspicuous, the day of distribution was changed from Sunday to Saturday.

The dole of bread continued at St. John's uninterrupted until two years

ago when it was decided to tear the chapel down. The ancient bread line was then transferred to St. Luke's Chapel, where it is now.

The founder of the Leake Dole of Bread, which has taken its place among the oddest bequests in the records of New York City, was the son of Robert Leake, who was commissary of stores for the English in the French and Indian war.

How a Lonely Old Man Disposed of His Wealth.

John Leake had four sisters and brothers, but they all died, leaving him the sole representative of the family. He never married but was attended by a faithful housekeeper who looked after his handsome home on Park Row. He was a lawyer but had no extensive practice. He was a shy and retiring man, having few friends and visiting no one.

In the later years of his life John Leake was practically a recluse. In desperate loneliness, he once said to a friend: "I am the last of my race, I have no blood heirs. There is none living in whose veins runs a drop of my blood."

This was after the death of his little nephew, who lived to be eight and who was to have been the heir to the Leake fortune. On the night before the old man died his housekeeper reported that he went into an old iron chest where his valuables were kept and brought out a package of papers. These records, perhaps filled with memories of some dead romance, he had treasured for many years. He burned them a few hours before he died. The ashes were found in the grate when his own lifeless body was discovered seated before the huge fireplace.

In the iron chest was found a freshly written will, duly drawn up in proper legal form but with no signature. This omission was the cause of litigation that dragged through all the civil courts in the country for more than twenty years. The courts finally decided that the personal property could be disposed of according to the terms of the will, but not the real estate. This was turned over to the State.

The bulk of the personal property was bequeathed to Robert Watts, the son of John Watts, the lifelong friend of John Leake, one condition of the legacy being that the heir take the name of Leake. If he should fail to do this or should die before he became of age, the property was to go toward the founding of an institution to maintain and educate helpless orphans.

The father of Robert Watts was opposed to his son's changing his name, but the son was willing and had applied to the court for the right when he was taken ill and died. The property, in consequence, went to his father, who immediately resigned all claims and set to work to establish the home for orphans.

The Leake and Watts Orphan House in Yonkers is the result.

The dole of bread being given out at St. Luke's Chapel every Saturday usually finds its way to poor families in the Greenwich Village section.

At 9 o'clock every Saturday morning the sixty-seven loaves are piled on a little table in the chapel, and children who are known to be members of deserving families call for them.

This weekly dole, which keeps alive the memory of a lonely old man, has come as a God-send to more than one family that might otherwise have been breadless.

LIVING IN THE FELLOWSHIP

Life Is Social.

There is no isolated, wholly, self-dependent life in the universe. Life is love as love is life. One is always the other. The higher the life, the finer and richer the love.

A man becomes more fraternal as he rises in the scale of greatness. Noble souls are always intensely social.

God Lives a Social Life.

The source, substance, and end of all life is God. God is life. If life is social, then God lives a social life. He is a Fellowship. He is a Trinity in Unity. He is God Transcendent, Incarnate, Immanent; Father, Son, and Holy Ghost.

The doctrine of the Trinity was a necessity for Christian thought. Jesus prayed "that they may be one as we are;" "As Thou, Father, art in Me and I in Thee, that they also may be in Us." (John 16:11-21). The Church lived in the Fellowship of the Trinity before it formulated the doctrine. The Creed is the corollary of life. Creeds are lived first and then expressed in concise form.

Creation.

Love, which is God, sought to satisfy itself by creating lesser personalities, worthy of love, capable of loving, having the capacity of living in the Fellowship of the Trinity. This was the eternal purpose for humanity, that all men should realize oneness of life with God and with each other, with no barrier of sin to the Fellowship. It was the will of the Creator that life on earth should be motivated by one principle, the will to fellowship, that man should have one habitual thought, "Glory to God in the Highest, and on earth, peace, good will among men." It was purposed that the spirit of good-will should be dominant in all lives and expressed in all national and international relations. Therefore, God made man "in His own image," to be a part of the Fellowship of the Trinity.

Self-Will Breaks the Fellowship.

Man, created in the likeness of God, a moral personality, having the power of free choice of good or evil, chose evil. The tragedy of human history, man eliminated from God, estranged from his brother man! Jealousies, envyings, bitterness, hatred, wars!

Love is Eternal.

Love never grows old. The prayer of Christ was always the will of the Trinity. "That they may also be in us." (St. John 17:21). God's will to fellowship with man was persistent, "I have loved Thee with an everlasting love." The Old Testament is the record of God's attempt to win humanity back to the Fellowship of the Trinity.

Prophets, Priests and Seers.

They tried to tell of their vision of the Infinite God, but their failure was two-fold—first, to grasp the fact that God is a Fellowship, and secondly, to tell how men could live in that Fellowship.

Men had no intimation of the Trinity until it was revealed to them that God is love. They had no conception of Infinite Love until they grasped the truth of the Trinity.

Man never recognized a brother until he learned that God was his Father. Each tribe, each nation, was set off by itself and regarded all others as aliens. No ancient religion bound men of various races together. The fraternal, social spirit awaited the revelation that God lived a social life.

The keyword of the Old Testament is "Obedience to a rightful ruler." The keyword of the New Testament will be "Fellowship in a life of love."

Incarnation.

The Love which is God could only be fully expressed in a personality. God, the Son, assumed human nature and became Man—not a man.

The object of the Incarnation was two-fold: first, to reveal the Fellowship of the Trinity, and second, to give grace and power to men that they might live in that Fellowship. The Incarnate One died to break down and destroy every barrier to the Fellowship. The Cross was a proclamation of Infinite Love and an indication of the heinousness of sin. Christ died to enable men to realize the evil that separated him from God and his fellow men and to trust the love of God

for forgiveness. The Cross was the act of God to "reconcile" man to Himself and to his brother men.

The Church.

It is the extension, on earth, of the Fellowship of the Trinity. Men and women began at Pentecost to live the life of love, that is, to live in the Fellowship. They had no thought of starting anything. They did not say, "Come, too, we will found a Church." They simply found themselves in it. Others were "added" to it. It was not their act; the Holy Spirit added them. They just responded.

The Ascended Christ now had a "Body." As the Incarnate One expressed Himself through His body, the flesh, so He now expressed Himself through His new Body, the Church.

The Church had only one thing to offer man. Membership in the Church invited persecution. Martyrdom was probable, sometimes inevitable. There was nothing to gain but the privilege of living the Life. To be in the Fellowship of the Trinity! To live the life whose fruits were joy and peace in the Holy Ghost!

The Church was not a co-operative work. It was and is a corporate life. It was and is a human organization. It was and is a Divine Organism, instinct with spiritual life.

The Creed is the affirmation of the one Faith. The Sacrament of Baptism is the initiatory Rite of Union. The only prerequisite for Baptism is a desire to live the life of the Fellowship. That involves renunciation and faith in the Trinity.

The Sacrament of the Altar is the expression of and the means to union with God. It is "Holy Communion." Communion with God and with fellow members of the Body. "We have fellowship one with another." (I John 1:7).

The Church is one in divine intention. "They shall be one flock, one shepherd." (St. John 10:16). "That they may all be one; even as Thou, Father, art in Me and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me." It was one in the conception that it had of itself. "We, who are many, are one Bread, one Body; for we all partake of the one Bread." (I Cor. 10:17).

The Social Programme of the Fellowship.

It is not enough for the Church to be an ambulance. Love must prevent the suffering that makes an ambulance necessary. Society needs reconstruction on the principles of the Fellowship. The law of competition must be replaced by the law of co-operation. We now assume men to be unsocial and legislate to restrain them. We must assume that men are social and make laws to enable them to express the spirit of fraternity.

The Church's task is to cleanse the world of all evil. The will to fellowship must be incarnated in laws, customs and institutions.

Missions and the Fellowship.

The Fellowship of the Trinity will not be complete until all races and people are included in it. Love claims every man. No one really living the life of the Fellowship can be content until all are in it. Love is insatiable. Love tends to Infinity. Love knows no limitation, no ending. We Anglo-Saxons see only a fragment of Truth. Every race must contribute its interpretation of the Gospel. The fragments must be gathered together in one Church, to make the wholeness of Truth.

The Message of Health.

The human mind cannot conceive of sickness in the Trinity. Life is essentially healthful. We are first to live in the Fellowship and then claim health as a privilege of the Fellowship. Some early Christians did not realize this, "For this cause many among you are weak and sickly, and not a few sleep." (I Cor. 11:30). They did not "discern the Body." They did not realize the Fellowship. The Apostles and most Churchmen of the Early Church saw the truth. "The prayer of faith shall save him that is sick and the Lord shall raise him up." (James 5:15). They were living in the life of God, the God of health. "I am the Lord that healeth them." (Ex. 15:26).

Thanksgiving.

I have been baptized and confirmed,

and regularly receive Communion. I have faith toward God and the spirit of good will for men. This shall be my daily affirmation and thanksgiving: "I am living in the Fellowship of the Trinity."—St. Paul's Parish Visitor, Akron, Ohio.

IN MEMORIAM.

The Rev. James A. Dickson.

The Rev. James A. Dickson, rector emeritus of Trinity Church, Gouverneur, N. Y., died at Potsdam, N. Y., Jan. 30th, after a prolonged illness. The burial office was said in Trinity church, Potsdam, Feb. 1st, the rector, the Rev. W. J. Hamilton, officiating, assisted by the Rev. W. J. M. Waterson, of Colton, and the Rev. Wm. A. Braithwaite of Gouverneur.

Mr. Dickson was born in Ireland 81 years ago. Upon coming to America he entered the ministry of the Methodist denomination. After pastorates at Richville and Colton, N. Y., he was admitted to the priesthood of the Church. His first charge was Christ Church, Morristown, N. Y. He afterward became rector of Trinity Church, Gouverneur, serving in that capacity for 26 years.

Mr. Dickson was a man of scholarly mind, reading deeply and widely, and possessed of a remarkable memory. He had travelled extensively on the continent of Europe and through the Holy Land. He has left a host of friends to mourn his loss within and outside his parish.

The Rev. Edwin A. Gernant.

The Rev. Edwin A. Gernant, rector of St. Paul's Church, Eastchester, N. Y., died at his home in Mount Vernon, February 7th, aged 63 years. He was a minister of the Reformed Church before he was made a deacon and advanced to the priesthood by Bishop Whitaker in 1891. He served in various parishes as assistant and rector in the Diocese of Pennsylvania covering a period of about ten years and was assistant at St. Peter's Church, Brooklyn, N. Y., prior to taking up his work at Eastchester. The burial office was said in the church at Eastchester on Sunday, the 9th inst., and the remains were taken to Leesport for interment.

Mrs. Anne Parsons Tunks.

Mrs. Anne Parsons Tunks, wife of the Rev. Walter P. Tunks, rector of St. Paul's Church, Muskegon, Mich., died of influenza, after a four days' illness, at the home of her mother, Mrs. Gustavus Parsons, in Columbus, Ohio, on February 9th. She was a young woman greatly esteemed and loved.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending Saturday, March 1st, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

Sexagesima Sunday.

February 23rd.

Ezekiel xxxiv. 1-16.
John vi. 22-end.
I Kings iii. 22-end.
Luke x. 1-20.

Monday, 24th.

St. Matthias.

I Samuel ii. 12-end.
Luke xii. 13-44.
Isaiah xxii. 15-end.
8 John ii. 15-end.

Tuesday, 25th.

Amos vi.
Matthew xv. 21-31.
Genesis xlv. 1-lv. 1.
Philippians ii. 1-13.

Wednesday, 26th.

Amos vii. 1-9.
Mark vii. 31-viii. 10.
Genesis xlv. 3-15.
Philippians ii. 14-end.

Thursday, 27th.

Amos viii.
Matthew xvi. 1-12.
Genesis xlv. 16-xlvii. 7.
Philippians iii. 1-14.

Friday, 28th.

Amos ix.
Mark viii. 22-26.
Genesis xlvii. 26-xlviii. 12.
Philippians iii. 15-iv. 7.

Saturday, March 1st.

Obadiah.
Matthew xvi. 13—end.
Genesis xlvii. 13-26.
Philippians iv. 8—end.

THE GO MOVEMENT

No Parish can succeed founded on selfishness, when the two great Commandments are "Love God with all your heart!" and "Love your neighbor as yourself." We can only be happy by doing for others.

The Church was not founded simply as a place of worship. It has a bigger and more unselfish aim. It is founded for the purpose of bringing together its members as a working body to GO about God's business.

The Church is God's headquarters, or, may we say, place of business for carrying on His earthly work. The Church should carry on His business in His way, and consider other things secondary to his great Commission. "Go Ye into all nations and Preach the Gospel to every Creature."

First, we must love God and love our neighbor, and then we must do His bidding and discharge His commission.

A Business Man cannot be prosperous unless he sells his wares, or, in other words, attends to his main business. The Church cannot be prosperous unless it attends to its main business, preaching the Gospel in all the WORLD to every Creature—"GO YE." And note these words, WORLD and EVERY Creature. The World means Every Country on the Globe, and Every Creature means the Rich, the Poor, the Lame, the Blind and the Unbeliever—perhaps many of the rich believers may need preaching to more than the unbelievers.

The Writer's opinion of a live-wire in the Church is one who has learned how to give of his means, of his self, of his time: When a Churchman gets the GO YE vision, giving is a privilege instead of a duty. Dr. Patton said several times: "Why is it that a man who is accustomed to doing things in a big way shrivels up just the moment he goes about the Church's business? A business man may talk in thousands of dollars in business, and when he talks about the Church's business his mind shrivels down to small standards."

THE SANCTUARY OF PRAYER.

(Prayer by Bishop Darlington, Ex-President Taft presiding, at the Atlantic Conference League to enforce Peace, Astor Hotel Feb. 5, 1919, New York.)

Ancient of Days and Almighty Father—We praise Thee for this day of victory, of promise and of opportunity. Not by our might or our power but by Thy Spirit have we conquered. The foe who gloried in falsehood, who preferred might to right, and who derided purity and justice has surrendered; and surrendered to the soldier citizens of democracy, who loved peace rather than strife, and to whom the call to war was a strange and startling summons to duty. Citizens fresh from the pulpit, the farm, the factory, the forest and the city have volunteered to lay down their lives that righteousness may rule on earth. The call to rescue imperiled liberty has led millions in the Name of God and Freedom overseas to kill or be killed as needs must be. And now the truths for which they fought and many died are ours to proclaim, to enforce and "carry on." No temporary truce to last only a decade will answer, while armies of boys are drilled for conflicts to come; but a permanent, carefully framed peace, which all nations will keep because all will see and know its genuine justice. The more we love our own land may we wish to be fair and generous to all lands and teach them better laws and life. May friendly consideration and sympathetic appreciation be shown by the Allies to each other, and may frankness, honesty and fairness result in a League of Nations which may prove and keep all men brothers. May the almost last words of our American patriot and fearless Saint, Theodore Roosevelt, be never forgotten: "This world will never be safe for any man until it is safe for every man." May the nations so lately leagued for a triumphant war, soon be found in a more perfect league for a triumphant peace until there is no place on this earth from the poles to the equator where the stranger, the woman and the child cannot dwell in safety without fear. Give wisdom, courage and power to President Wilson and his advisers at the Conference in Paris, and to Congress now in session in Washington, that the part, taken by the United States, may be one of light and leading as symbolized by the great statue, given by the French people, which in New York Harbor with radiant torch uplift welcomes as in the past, the downtrodden of all lands to the freedom we hold in trust for them and all the world. With England's late poet laureate, the beloved Tennyson, we pray that:

"The common sense of all shall hold a fretful world in awe,
And the kindly earth shall slumber, lapt in universal law.
Till the war drums throb no longer, and the battle flags are furled
In the parliament of man, the federation of the world."

May Thy kingdom come and Thy will be done on earth as it is in heaven. May the Angel song at Bethlehem be ours: "Glory to God in the highest, and on earth Peace, good will toward men." We ask it all through the name of the Prince of Peace, our Savior, Jesus Christ. Amen.

The whole Church is or should be built around the GO YE idea instead of the GO YE idea being built around the Church. In other words, we should all of us get it into our heads that the Church cannot prosper unless we realize that its main business is to preach the Gospel to Every Creature in all the World.

So many Churchmen, in fact, practically all of them, say "let us pay our bills first and take care of the GO YE fund if there is anything left." This kind of Churchmen frequently become Vestrymen.

SUCH VESTRYMEN NEED CHURCH GUIDANCE MUCH MORE THAN THEY ARE ABLE TO GIVE IT. They may be exceptional commercial business men, but they think the Church's business is a different kind of undertaking. They MUST undertake it in His way, and His way is to do His work completely. GO YE INTO ALL THE WORLD.

The ordinary business man forgets that he is not the BOSS of how the Church's business shall be conducted. The LORD says that we shall GO to all the WORLD.

Some vestrymen say: "Why should we go to foreign countries, when we have plenty of opportunity at home?"

The MASTER has said: GO YE into all the world. We have not as much right to question this command as a private has to question the command of a general.

We are learning every day now that Our Brothers, the Italians in Italy, are just as much our brothers as are our brothers next door in America. This is one of the lessons that the WAR has taught us. Real happiness comes chiefly from doing for others. SUCH is the GO YE work.

When a Church Member gets the GO YE idea into his heart and head so that it comes to him, then he has commenced to get real benefits from the Church and to be of some benefit to the Church.—Church News, Diocese of Missouri.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

Humanities in Education.

Reconstruction is a word which one hears and sees often these days. Not only is there to be reconstruction of states, cities, industries, and houses destroyed by the war, but the war, some people would have us believe, has shown that many of the institutions and practices of civilized society are either useless or inadequate, and these also must be reconstructed. Industry is to be reconstructed. The Church is to be reconstructed. Education is to be reconstructed.

Our teachers and professors have been singularly stupid, according to this view, and radical changes must be made in education. One cannot read what some teachers are saying, and what appears in the educational journals without the conclusion that there is already a considerable amount of hysteria on this subject, with danger that there will be much more. It is certain to be expressed in every educational convention for some time to come.

We are destined to hear the most wonderful arguments for the reconstruction of educational systems and suggestions for bringing it about. At last we are to have the miracle of a system of education from bottom to top that will finally fit every one passing through the schools into precisely the niche he should occupy, and no mistake. This will be accomplished by scientific perception of capacity and unerring efficiency in choice of methods and subjects.

We should keep our heads, and be careful too, to keep our schools until we are sure we have better ones. Some disappointments are in store. The churches will still have to reckon with the Old Adam of human nature, and the schools, as in the past so in the future, will have a mentality to work upon containing a large alloy of intractability. To adopt Professor Smiley's remark at the recent convention of the Mid-West Classical Association, in every school-house there will be found in the future, as heretofore, paleolithic children, neolithic children, bronze age children, iron age children, children of the golden age, children of a thousand different aptitudes and limitations. "The muddled up condition of our educational program," he said, "the incoherent wrangling about educational theory, is largely due to our failure to keep this steadily in mind." There is a chance for still more incoherent wrangling about educational theory in undertaking the task of educational reconstruction.

The trend of exhortation and prophecy is to extol the scientific, the technical and the vocational in the schools. The suggestion came early in the war from an observation of the "efficiency" with which Germany managed every thing. It is now high time that those who were such great admirers of German efficiency should inquire whether there is not something admirable also, and wonderful, in the efficiency of the allied nations and of the United States that

has been matched against the efficiency of Germany and has prevailed against it, while, so far as school product in character is concerned, who would now want to exchange that in France, England or America for such as has been exhibited in Germany for the last four years?

In this promised reconstruction the contest between the humanities and the sciences will break forth again, and, considering the impression that has recently been made by Germany's application of the sciences and the importance of technical and vocational training, revealed in the war, an address on the subject of education made a few weeks ago by M. Lafere, French minister of Public Instruction, is remarkable. It is a plea for Greek and Latin. He says the mistake must not be made, in this age of science and industry, of separating the humanities from scientific study, and he declares the secret of French resistance and victory in the present war is the influence of classic traditions and example on French character. There is set the contrast by so respectable an authority as the French Minister of Public Instruction—French classicism against German science. It is a powerful contrast and under the circumstances a singularly impressive claim. It cannot fail to have great influence in any consideration of educational reconstruction.

M. Lafere declares that this principle is at the very root of French national education. "One thing is beyond question," he says. "It is that for the formation of thought and character, for the moral and civic education of the present age, we have to draw upon the old sources of Latin and Greek education."

Let us keep our old inheritance of Gallic strength and daring, but let us not put aside the intellectual and moral discipline we owe to the ancient humanities."—Omaha World-Herald.

Haiti—Foreign Mission.

The Bishop in charge is the Bishop of Porto Rico, Rt. Rev. Charles B. Colmore, D. D., who writes the following in "The Church Missionary Calendar": (A Calendar that is well worth the money and should be in the possession of every communicant of the Church, who desires to become better acquainted with our Missionary Districts, both foreign and domestic. Issued by "The R. L. M. Mission Study Class Alumnae," Educational Department, Church House, Philadelphia, Penn.)

"On the Island of Hispaniola, or Haiti, there are two republics, Haiti and Santo Domingo. Both are today under the benevolent supervision of a government of intervention from the United States. Here is a magnificent opportunity for the Church to interpret to these people the true spirit of democracy; to show them how a nation can go to the assistance of another without desire for

selfish gain; that Christianity is broader than self-seeking, and that brotherly service can be international. The day of resolutions in these two countries has passed and there is great opportunity for material development of the resources. God grant that the spiritual may keep pace with the material growth, and that these peoples may realize their obligations under God to serve their nation and each other faithfully.

There are no people in this hemisphere quite so unique as the Haitians. In fact, with the exception of their Liberian brethren, they are the only black people in the whole world who are having a fair chance to work out their own independence and salvation.

It should be a source of sympathetic response today to realize that the present superintendence of Haitian affairs by our soldiers can be brought to an end only by the Church going there in force and implanting in the minds of the people the principles of the Gospel of Jesus Christ.

After half a century of work in Haiti we have today a communicant list of some 1200 in thirty Mission Stations and a body of 12 native clergy. In January, 1918, the Rev. A. R. Lloyd took up his residence in Port-au-Prince as missionary to Haiti. After gathering together the scattered people and instructing the clergy in pastoral care, his most important activity will be in training native candidates for the ministry, of whom there are a goodly number.

Only four Christian bodies, including the Roman Church, are working in the country, and in many districts there exist no religious influences whatever, presenting a wonderful field for our endeavors.

Common school and industrial education must receive our attention for many years to come. The Government has as yet practically nothing of the kind, and the Bishop has visited communities, containing from four to five hundred children of school age, in which are no educational facilities at all. Two hundred dollars per year will support a country school providing for fifty pupils. Our Church Schools are a great benefit to the country, but they should be improved and increased in number.

"In the Dominican Republic, the Rev. William Wyllie is the Missionary, having arrived there this past year with his family and living at present in the capital, Santo Domingo City. There are a number of our own Church people as well as communicants of the Church of England. Services are now held in this city.

EDUCATIONAL PROGRESS.

Important Meeting of Educational Board of Province of Sewanee.

Important progressive steps in Religious Education, especially in the Province of Sewanee, were reported in the meeting of the executive committee of the Provincial Board of Religious Education, held last month, and further progressive movements were undertaken.

Reports of the plans made by the General Board of Religious Education, the central educational advisory body of the whole Protestant Episcopal Church, disclosed the initiation of an educational campaign, whose goal is the efficient equipment of all the Church's educational forces for the tasks and problems of the time. Reports of the work of the Provincial Board (the Board of Religious Education of the Province of Sewanee) showed that this board is co-operating actively with the wider plans of the General Board, so far as they relate to the Province of Sewanee, and is also undertaking a campaign of its own for the greater efficiency of the educational forces in the Province. The feeling that characterized this meeting was that religious education is coming to the fore in the thought and care of the Church, and is claiming its place as the "biggest thing" now in the field.

The meeting was held in the parish house of St. Philip's Cathedral, Atlanta. The following members attended: Rt. Rev. A. W. Knight, Chairman, Rev. Mercer P. Logan, D.D., Vice-chairman, Rev. Gardiner L. Tucker, Field Secretary, Rev. Walter Mitchell, D.D., Rev. Thos. P. Noe, Mr. B. F. Finney, and Miss Mabel Lee Cooper.

Rev. Gardiner L. Tucker, Field Secretary, reported on his work for the year 1918, and also gave a brief survey of educational progress in the Church. The General Board of Reli-

SELF-IDENTIFICATION

By the Rev. JAMES E. FREEMAN, D.D.

"Whose art thou? and whither goest thou? Genesis 32:17.

When great issues are sharply defined and momentous concerns that have to do with the most vital things of human life are at stake, the clarion-like challenge rings out along the sentry lines that divide armies and parties from each other. In the ordinary habits of commonplace living we seem to find little occasion for defining to our own consciousness to what systems, organizations or principles we are committed. It is always easier to assume a middle-of-the-road-course than to pursue definitely that which calls for deep thinking and possibly large sacrifice. The enthusiastic followers of a cause are not over-numerous and propagandists, while noisy and intense, are few in numbers. Today, however, new issues are coming to the fore and new principles are clamoring for recognition, and the demand is upon us to declare more definitely whose we are and what our tendencies.

In Bunyan's immortal allegory he speaks of "Mr. Ready-to-halt" and "Mr. Dare-notly" as illustrating certain clearly defined characteristics that all too frequently find their embodiment in personalities. These qualities are very largely matters of inheritance; we get, in part at least, our point of view from the environing influences of our early life. Today, this point-of-view demands re-examination, and we must determine, each one for himself, the ideals or principles which call for, unfailing loyalty and service. In other words, we of America are required to stand definitely and loyally for those fundamental ideals upon which the very security of our national life is founded. To identify ourselves positively and, if need be, conspicuously, with those principles or institutions that are essentially American, and, hence, vital to our very existence, is imperative. There is no ground for the neutral or the indifferent today. We must either be for or against the principles

that underlie and secure our very national being.

We, doubtless, need much house cleaning, and we shall have it, but let this house cleaning be undertaken by those who are loyally devoted to our flag and nation. Let us be clear that no imported systems are to be accepted or tolerated in this hour of large readjustment. Let us, further, be admonished that loyalty to national ideals transcends loyalty to party organization. In our enthusiasm for participation in world politics and world commerce, let us remember that our first and supreme obligation is to our own land and people.

All this has to do with the finest expression of our religious convictions, and the selfish and insular, whether rich or poor, high or low, who, today, speak or act without due regard for the common interests of all our people, is not only unpatriotic, but is un-Christian as well. Theodore Roosevelt was right when he declared that there can be no such thing as "fifty-fifty loyalty."

The same may be said of our devotion to religious ideals. If the church has failed to function as it should or if so-called Christian people have given false interpretations of religion because of their un-Christian prosecution of self-interests, or their failure to emphasize the essential relation between faith and practice, it is high time they were reminded that here again a fifty-fifty loyalty to the ideals of religion, as those ideals are related to every human interest, is impossible.

We claim to be a Christian nation and the Supreme Court of the United States has confirmed this judgment. If this be so, let us prove it by our devotion to those principles enunciated by the Carpenter of Nazareth, that are fundamental to the security of our homes, our institutions, our industries and our government.—Courtesy, Minneapolis Tribune.

gious Education, he said, is working with prophetic vision, and statesman-like policy to co-ordinate and equip all the Church's educational forces. The new Canon of theological preparation will bring the schedule of theological studies required of men preparing for the ministry into closer touch with the needs of the times, and will provide special training for men set apart for special work, such as ministering to folk of other race and speech, or men who will carry out a localized ministry. It will also throw greater responsibility upon the examining chaplains, as men vitally in touch at all times with the needs of the field.

The National Student Council will undertake to keep the Church in touch with its students in secondary schools and colleges, organizing them into chapters or units, which in turn will be integrated into Provincial and National bodies. The general board is completing the fourteen courses of the Christian Nurture Series of Church Sunday school instruction originally planned for the Main School. This is now in use among over 100,000 of the pupils in Church Sunday schools, over 20 per cent of the total. The courses Teacher Training are undergoing revision, the object of all the revised courses being "Teaching the Teacher How to Teach." Summer courses for Teacher Training, Diocesan, Interparochial, and Parochial Teacher Training classes are held in large numbers throughout the Church, and in this way a splendid corps of Christian workers is developing, intelligent, well-equipped teachers of Christian truth, "as this Church hath received the same."

The Province of Sewanee has a complete educational system of its own, with all the five forces of religious education, Seminary, College, Secondary Schools, Church Sunday Schools and Homes. It has all the elements of Christian Education that are found anywhere in the whole Church.

"The movement to secure an endowment for St. Mary's School, Raleigh, is progressing. Rev. F. M. Osborne, who is conducting the campaign has recovered from a serious illness, and is preparing to continue the drive with new energy."

The plan of diocesan co-operation

adopted by the Provincial Board a year ago, had been laid before most of the Diocesan Councils and Educational Boards of the Province. This plan looks to the building up in the Province, of an educational organization, through which genuine "team-work" could be secured. The most important feature is the corps of Diocesan Field Workers, to be appointed by the Diocesan Boards and maintained by them. They are expected to give about one month's work in the year, each, in their own diocese. Seven of the diocesan boards had appointed such Field Workers, and others had expressed their intention of doing so later.

A schedule of field work for Provincial board members was worked out at this meeting, according to which the members of the Provincial Board were commissioned to visit the diocesan councils of the Province, and present the cause of Religious Education and the plans recommended by the Provincial Board.

The Sewanee Summer School for workers was discussed. The director, Rev. Mercer P. Logan, announced that the school would probably hold its sessions for two weeks, next August, and would offer 100 hours or more of classes for which credits would be given, in addition to other classes, lectures, conferences, and other features.

The Field Secretary reported that about 5,000 copies of the Board's 1918 Bulletin, "Training for Service in the Province of Sewanee" had been distributed throughout the Province. The Board authorized the publication of a similar Bulletin for 1919, of which the proposed title is, "Our Contribution to the Reconstruction."

The financial report showed that the work of the Provincial Board was seriously crippled by the failure of all but two dioceses of the Province to pay the amount of the apportionment requested for the support of the Board's work. Upon motion, the apportionment requested for 1919 was fixed at an amount equal to the amount asked by the General Board of Religious Education, and the officers of the Board were directed to use every effort to secure pledges or assurances from the various dioceses that these amounts could be relied on.

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EDITORIAL

THE LEFT AND THE RIGHT.

In the city of Denver we have a club that we call the Antithesis Club. It consists of a dozen ministers of all shades of opinion, including Roman Catholic priests, and a Jewish Rabbi. At its sessions any question may be discussed frankly but without anger. It furnishes a very good mental tonic, for it requires that one be alert to defend one's position which is liable to attack from either flank.

The other night the Rabbi, who is a liberal, read a paper on the "Basis of a Universal Religion."

It was a most interesting discussion and brought out a cross-fire of divergent views. It showed very clearly from what different angles people approach the subject of religion.

The division lies, first of all, on the subject of authority, and it seems hopeless to form any union with this gulf between us.

* * * * *

The one group approaches religion as though it were a matter of scientific investigation, and that the only common denominator should be the knowledge that we have of spiritual things. Of course this knowledge is very vague and avoids definition. One is in doubt at times whether personality is an attribute of God; whether prayer is anything more than a sort of pious gymnastics, whether grace operates other than through one's own individual effort. The other group regards religion as a matter of divine revelation and finds its authority either in the Church or in the Bible.

It was interesting to see the advocates of these principles at variance and it was inevitable that the argument would end in a statement. As well might a loyal subject of Great Britain and a radical socialist argue what rule he should obey. The common law of Great Britain would mean nothing to the socialist, neither does the common faith of the universal Church mean anything to the man who demands that his religion shall be a matter of scientific investigation. The difference is one between natural religion and revealed religion.

* * * * *

Still, there is a common denominator between the two.

First, there must be a mutual understanding. There is no use of the one getting impatient with the other. Nor is the impatience all on one side. The mere mention of authority is as irritating to the man who claims to be a liberal as is this revolt against all authority to the man who accepts revelation.

It is no more kindly to call me a fool because I believe in miracles, for example, than it is for me to call the other man a knave because he will not accept the authority that means much to me.

Liberalism can be just as uncharitable and dogmatic in its attitude of superiority to the other fellow as can the narrow partisan. Secondly, there are points on which the two might have a sympathetic understanding—Reverence for God rather than a definition of God; Recognition of the sanctity of the soul; the morals of the Ten Commandments; and the obligation of beneficent service.

This cannot be a basis of union, nor even of federation, but it can form a basis for sympathetic understanding.

As one of the Roman Catholic priests admirably pointed out, "Our public quarrels do not injure the man who is a member of this Church or that, but it does irreparable injury to the man on the street. He makes it an excuse for not practicing any religion, because those who claim to serve God are bickering with one another."

* * * * *

But it was the unanimous opinion of those present that there can be a unity of action in creating public sentiment for the common objective.

It would be feasible for Jew, and Catholic, and Protestant to meet on a common platform for creating a public opinion.

That we could make a common cause in making Sunday a day sacred to spiritual things, in making blasphemy indecent, in promoting civic righteousness and churches could become friendly rivals in doing works of mercy.

* * * * *

There are certain signs of the times which would seem to make it imperative, not only from the angle of religion but from the angle of patriotism, that there be greater sympathy and mutual understanding between the right and the left of religious belief in the face of a common enemy which under the guise of the rights of man is seeking to destroy education, art, religion, government, and in order to make all men equal to reduce all once more to the level of barbarism.

Every atheist is a potential enemy of our Christian civilization, and he appeals to a very powerful force, for it is his stock in trade to stir up envy, to arouse anger, to foster hate in order that he may destroy that which he cannot tolerate because he is unable to enjoy it.

* * * * *

As the writer of the paper pointed out, religion has passed through certain phases in its attitude toward religion. There had been an age of persecution, followed by one of tolerance; might we not look forward to an age of appreciation, of sympathetic understanding of the other fellow, of a common objective in the things upon which we can agree.

* * * * *

During the evening the question was asked why liberalism had made such a failure in New England where it had enjoyed such able exponents.

The answer given was that it was intellectual, but lacking in emotion. "One," said the speaker, "cannot live on Pike's Peak."

The question then arose, "How is this intellectual pabulum to be touched with emotion?"

"By creating enthusiasm," said one of the liberals.

It seemed to me that just here is where the strength of the historic church has always been, and where it could rise again and again from the ashes to which man's folly had reduced it.

It is the person of Jesus Christ, coming in intimate touch with the individual, that furnishes not merely emotion but personal affection and persistent loyalty. God has revealed Himself in nature as force, and in law as righteousness, but in Jesus Christ God has revealed Himself as love and sympathy.

* * * * *

Another point brought out in the discussion was the influence of Huxley, Spenser, Tyndal and Darwin on religion.

To the liberal element these men had done a great work in destroying Bibliolatry. To the conservative element they had taken from the British laboring man the faith that he had, and given him a dry bone instead.

This illustrates how widely different these two wings of religious opinion are in their attitude.

The one lays the emphasis on destroying that which is contrary to reason; the other on the preserving of that which is conducive to faith.

To the one the organization by which the faith is preserved and handed down is of small account; to the other that which tends to over intellectual refinement at the expense of faith, results in a lack of force, energy, movement.

The history of liberalism has been to evaporate in nebulous hypotheses, that of Catholicism, to harden into mechanical action.

Perhaps each needs the other, but neither can include the other, for their angle of divergence begins at the very source of things.

The one depends upon its ability to discover God by its cultural processes; the other believes it has found God in Christ, and that its business is to obey Him.

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

What is your defence of the attitude of the Clergy during the war? Was it not a violation on the part of the Church of Christ's doctrine of non-resistance? And did not the

Church stultify itself in order to gain popularity?

—O—

This question has perplexed many people, and very good people, too. And it was unquestionably further confused by the unauthorized action of many clergy in using language that was most unfortunate.

But the question should be solved not by what we think the Gospel ought to teach, but by what it does teach on the subject.

In the first place Christ Himself draws a very clear distinction between His Kingdom and that of this world.

In His answer before Pilate, Christ makes this distinction clear:

"My Kingdom is not of this world; if My Kingdom were of this world then would My servants fight, that I should not be delivered to the Jews."

In another place and at another time, He counselled His hearers, that they should "render unto Caesar the things that are Caesar's."

St. Paul, commenting on the duty of Christians to the State (Romans xiii) says of the civil government, even the tyrannical Roman Empire, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God; whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." For St. Paul says, "the rulers are the ministers of God to thee for good. For he beareth not the sword in vain."

Now let us add to this that there is not a word in the Gospel forbidding Christians either to serve in the Roman army or not to obey the civil authorities in time of war.

When soldiers came to John the Baptist and asked what they should do to be saved, he told them not to be ruffians and to be content with their wages.

Again some of those whom Christ and the Apostles praised were centurians in the Roman army nor did they indicate that they disapproved of the profession.

Those who quote the Sermon on the Mount to justify their pacifist convictions, fail to take that sermon in its context, for it is the counsel of perfection for individuals in their personal acts toward their personal enemies, as members of God's Kingdom. It is not a declaration of absolution from the authority of the state.

As individuals we are members of a Kingdom not of this world and as such God holds us responsible to Him for our personal conduct.

We are also members of a Kingdom of this world, which bears the sword, whose servants are told to fight. As to this relation, the Gospel counsels us to be loyal.

No priest of the Church has any right to preach the doctrine of hate toward the Germans, on the contrary he must teach you to forgive your enemies. But a priest of the Church has the right to counsel you to be loyal to the civil authority for this is the Gospel message.

To advocate in the pulpit that this country declare war is to be guilty of using the Kingdom of Christ as a political engine to dictate a policy to the Kingdom of this world. Such things ought not to be.

But when this nation has declared war, I believe that it is the duty of the Church to counsel loyalty to such order as the nation gives, for we are counselled to be loyal to our rulers.

Active pacifism after the declaration of war was an invasion by those who held no authority of the rights of the national government. One could advocate pacifism, as did Henry Ford up to the time that the government had made no declaration. After the government had declared itself Mr. Ford was perfectly consistent in his change of front.

The Church did not stultify itself in counselling loyalty to the nation, but contrariwise followed the Gospel message.

The doctrine of non-resistance is not a counsel to governments but to those who belong to Christ's Kingdom as individuals.

Clergy have no right, further than this counsel of loyalty, to drag political policies into the pulpit. They are to obey the civil authority and leave the responsibility where it belongs.

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be a friend of all—
The foe—the friendless;
I would be giving,
And forget the gift;
I would be humble,
For I know my weakness;
I would look up—
And laugh—and love—and lift.
—Howard Arnold Walter.

Sunday stands for man's resurrection day—his rising above worldly associations, acts and thoughts, to spiritual love, life and joy.—Rev. J. Canfield an Doren.

CURRENT EVENTS

The rented pew system has been abolished in St. Paul's Pro-Cathedral, Des Moines, Iowa.

A special service was held on February 1st in St. Paul's Cathedral, London, Eng., in memory of the journalists, printers, and others connected with newspapers and periodicals who have fallen in the war.

In the last issue of The Witness, Corporal Forsyth of Ft. Liscum, Alaska, made an appeal for reading matter. He now writes that he has received orders with most of the men at the Fort to return to the states sometime next month.

Plans are under way to raise a fund of about \$500,000 in St. Mark's parish, Seattle, Washington, for the erection of a new church and parish house, which will be presented to Bishop Keator and the Diocese of Olympia as a Cathedral.

A congress of representatives of Anglican and leading Protestant communions of America, will probably be held at Philadelphia, next November, for the purpose of bringing about an organic union of the churches in this country. The movement was started in Philadelphia about two months ago at an Interchurch Conference. Bishop Talbot of the Diocese of Bethlehem was elected vice-chairman of the Executive Committee of the Conference and was chosen chairman of a sub-committee to draw up a plan of organic union.

St. Luke's, Evanston, Ill., has purchased an apartment building south of the church, thus adding 50 feet to the church frontage. There are six apartments in the building, yielding a rental which represents a good return on the purchase price. The plan is to tear down the apartment as soon as sufficient funds are in hand to warrant beginning the new parish house, for which the architect is now making sketches. St. Luke's now has a frontage of 161 feet on Hinman Avenue, and the entire frontage of the block on Lee Street, 380 feet, including, besides the rectory, two houses which are at present rented.

About three hundred ministers of the fourteen religious bodies co-operating in the campaign to raise \$10,000,000 for after war work, marched in the procession at the services held at the Cathedral of St. John the Divine, New York, on Sunday afternoon, February 9th, in behalf of the fund. Addresses were made by the Hon. Josephus Daniels, Secretary of the Navy, Bishop Greer, Dr. McDowell, Bishop of the Methodist Church, and Chairman of the General Committee on Army and Navy Chaplains of the Federal Council of Churches, and Dr. William Adams Brown, Secretary of the General War Time Commission of the Churches.

The Rt. Rev. John C. Sage, D. D., Bishop of Salina, addressed a neighborhood meeting of the Woman's Auxiliary in Holy Trinity church, Collinswood, N. J., on Friday, February 11th, at which there were representatives from nearly all the parishes in this section of the diocese. In the evening he again gave an informal talk to a large and enthusiastic congregation of local church people, spending the night with his old friend, the rector of the parish. Bishop Sage is making friends for Salina wherever he goes, by the earnest and telling manner in which he sets forth the needs of his district.

When the announcement was made at the annual Synod of the Diocese of Quincy that the Federal Prohibition Amendment had been ratified, the Synod sang the Doxology and passed unanimously the following resolution: Whereas, the necessary majority for the adoption of the Federal Prohibition amendment has been secured by the action of the thirty-sixth state legislature, this Synod wishes to place on record its sense of gratification that this great movement has been brought to a successful issue, believing that in the development through recent years of social, moral and political conditions, it is a wise and timely action by our nation.

The annual dinner of the Archdeaconry of Williamsport, Diocese of Harrisburg, took place in Christ Church Parish House, Williamsport, Ky., on Monday evening, Feb. 3. About one hundred and fifty men and women sat at the tables. Addresses were made by the Rev. Charles P. Tinker, D.D., on Duty to the City, by Dr. Sturgis on Duty to the World, and by the Bishop of Harrisburg on Duty to the Region. The speakers were specially qualified to speak on their respective subjects for the reason that Dr. Tinker is the Superintendent of the City Mission of New York City, Dr. Sturgis is Educational Secretary of the General Board of Missions and Bishop Darlington with fifteen years' residence in the Diocese of Harrisburg knows as well as a man can the possibilities, prospects and needs of his great diocese.

Meetings of the Cleveland, Ohio, Clericus are held on the first Monday of each month. Under the leadership of the President, the Rev. W. R. Woodroffe, interesting and stimulating programs have been conducted. At the January meeting held in Emmanuel Parish House, Mr. Sherman C. Kingsley, the Director of the Welfare Federation of Cleveland, described the organization and work of the Federation. On February 3rd, at Trinity Cathedral, the Rev. Joel B. Hayden of the Woodland Presbyterian Church was the speaker, and in a very brilliant and scholarly manner, spoke of his experiences in work among foreign speaking peoples. The programs and addresses are of a very practical character, and are productive of much thought and interest on the part of the clergy.

An effort is being made to secure the services of Bishop Rhinelander of Pennsylvania to conduct a Quiet Day for the clergy on the Monday before Lent, the date for the next regular meeting.

Delegation of Commission on Faith and Order to Go Abroad.

A delegation of the Commission on the World Conference on Faith and Order, will set sail from New York on the Aquitania, Saturday, March 1st, to visit Sweden, Denmark, Italy, and if possible Russia and points in the near East for the purpose of conferring with representatives of the principal Churches in those countries. The delegation, according to a report in the Chicago Tribune, will be composed of Bishop Anderson, President of the Commission; Bishop Vincent, Vice President; Bishops Brent and Weller; the Rev. Dr. E. Talbot Rogers, the Rev. Dr. E. L. Parsons, Messrs. George Zabriski and Robert H. Gardiner. In explaining the object of the trip, Bishop Anderson said to a Tribune reporter:

"In 1910 the Episcopal Church appointed a commission to promote a world study and discussion of the things which separate, as well as the things which unite, the Churches, with a desire to secure a better mutual understanding and co-operation. It was felt that a conference conducted in Christian charity would be the next step toward the reunion of Christendom.

"Substantially all the Protestant Churches in England have appointed commissions to promote the conducting of such a conference. The Anglican Church in all of its branches appointed commissions.

"In 1913 the Episcopal Church sent a deputation to England to take up the matter with the free churches. In 1914 a deputation was appointed to go to Europe and the near East, and had made all arrangements when the war broke out. Our commission is simply the renewing of the enterprise stopped by the war."

An informal dinner was given by the Church Club of Chicago on Thursday evening, February 20th, to give the public opportunity to wish Bishop Anderson Godspeed before he sails for Europe. The Rev. Dr. George Craig Stewart was the speaker of the evening.

Activities of Women in a Texas Parish.

At the annual meeting of the Woman's Auxiliary of St. James' Church, Texarkana, Texas, the following officers were elected for the ensuing year: Mrs. Edwin Weary,

president; Mrs. C. Johnson, vice-president; Mrs. Le Grand Gaines, secretary; Mrs. L. A. Lawson, treasurer; Mrs. W. A. Smith, educational secretary; Mrs. F. D. Bittle, United Offering treasurer; Mrs. I. R. Gunther, secretary of the Baby's Branch; Miss Stella Weary, president of the Junior's Branch. All pledges for the past year have been met with a balance in the treasury. For the purpose of increasing the membership the parish will be canvassed by twelve circles of women under the leadership of Mesdames, C. Johnson, H. C. McCurey, W. A. Smith, I. D. Shaver, Ketsdeaver, I. R. Gunter, Le Grand Gaines, W. A. Arthur, Benjamin Collins, L. A. Lawten, P. D. Vincent, and Mrs. P. M. Morris. Although war work has made unusual demands on the time and ability to give of the women of the parish, the work of the Auxiliary has not been neglected. The Woman's Guild has also had a prosperous year, as indicated by the reports made at the annual meeting, which was opened by the rector, the Rev. Edwin Weary. Twenty-eight new members were added to the roll, and the prospects for the coming year are very encouraging. It is the purpose of the Guild to place in the church a marble altar, and the women are planning to go over the top all along the line of parish activities.

Successful Mission at Columbia, S. C.

The Rev. A. R. Mitchell, Archdeacon of the Charleston Convocation, conducted a very successful mission at St. Timothy Church, Columbia, S. C., during the week of January 26-31st. The Mission was well advertised. Archdeacon Mitchell preached daily to large and appreciative congregations. He is well-known in Columbia as the former rector of the Church of the Good Shepherd. Mr. Mitchell began his series of sermons on Sunday morning by speaking to the children of the Sunday school on, "The History of St. Timothy Church." The present church is the outcome of the Sunday school that Mr. Mitchell began in the northwestern section of the city in 1892 while rector of the Church of the Good Shepherd. The following are a few of the subjects that he preached on during the week: "Faith in God's Call to Duty," "The Temple of God," "Temptation," "Seeking," "Youth The Crisis of Character." After each night service he gave a few minutes instructive talk on "The Church" and "Confirmation." A great deal of good was accomplished by his earnest and timely messages.

The Mission was brought to a close on Friday night January 31st, by Confirmation service and sermon by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia. A class of ten was presented for confirmation by the minister in charge, the Rev. Joseph R. Walker. Immediately after the service an informal reception was held in the new parish house in honor of Bishop Reese, Archdeacon Mitchell, and the confirmation class. Light refreshments were served by the Ladies' Guild. Bishop Reese made a talk at the close of the evening entertainment at which time he spoke in a very complimentary manner of the splendid work which had been accomplished in the parish during the past few months.

The Rev. Joseph R. Walker took charge of St. Timothy Church immediately after his ordination to the Diaconate by Bishop Guerry at Seawee last June. St. Timothy has had no minister in continual residence since the Rev. W. S. Poyner left five years ago, and things had come to a stand still in the church until Mr. Walker took charge. Since that time the congregation under his leadership has remodelled and equipped the residence owned by the church and immediately back of the church on Lincoln street. This building has been transformed into a combined parish house and rectory. The lower floor has been remodeled to form an assembly hall, with a stage and necessary equipment, and the idea is to use the place not only for the meetings of church societies and organizations, for church sales, lectures, and other usual parish activities, but also as a social center for the entire community in the northwestern section of the city.

Bishop Reese is making Episcopal visitations in this diocese in the absence of Bishop Guerry who is doing war work in France. While in the city Bishop Reese was the guest of Mr. and Mrs. George L. Baker. He administered the rite of confirmation at St. John's, St. Timothy's, Trinity and the Church of the Good Shepherd.

Bishop Perry Played Santa Claus at the Front in France.

Walter S. Ball, staff correspondent of the Providence Journal in France, gives an interesting account of Bishop Perry's successful efforts, under almost insuperable conditions, to bring good cheer to soldiers on Christmas Day, as follows:

Several hundred Rhode Island men in France got an extra what cheer in their Christmas celebration by the arrival of Bishop James DeWolf Perry, who played Santa Claus. Bishop Perry visited the three batteries, Maynard's Supply Train company and several other units in which were scattered Rhode Islanders.

The batteries, which for weeks had been separated from the division, had just moved down to the divisional area, Headquarters of the One Hundred and Third Regiment, F. A., was established at Vicq, some 15 kilometres southeast of Montigny, which is divisional headquarters. Batteries A and B were quartered in the town itself. Battery C was assigned to a neighboring village. There Bishop Perry found them.

The Bishop had decided days before to spend Christmas with men from home if he possibly could. The batteries, which had been out Bar-le-Duc way since armistice, were just moving down to the Langres area. So the day before Christmas he loaded a twin six full of Christmas gifts—mostly tobacco, cigarettes and chocolate—and started from Paris.

And at that he very nearly didn't get there. Down near Bar-sur-Aube, northwest of Chaumont, the auto lay down and died. For hours the Bishop and his driver worked over it. But they couldn't induce it to go. So finally the Bishop tramped to a telephone and called up a friend at First Army Headquarters. Explaining his plight, he asked for some sort of transportation to get him through.

This was promptly furnished. It wasn't a twin-six or anything of that sort. Merely a flivver. But it got him there. Bishop Perry chuckled as he told the men about whizzing out of Paris in style and arriving as humbly as gasoline will permit. The important point, however, is that he arrived.

His cargo of gifts was too bulky to be transferred from the big car to the little one. So the lame machine was towed into port the next day. It got there Christmas night. This delayed the distribution somewhat, without in the least interfering with the pleasure of the men when the smokes and chocolate were finally passed around.

In anticipation of Bishop Perry's coming, Rev. Fr. J. F. Tucker, chaplain of the One Hundred and Third Regiment, had made all possible arrangements. In a rambling, straw-floored French stable he had planned the service, with an altar at one end.

This was at Vicq. There, on Christmas morning, Bishop Perry held a service for members of Batteries A and B. Some three or four hundred men attended. Many of these same men had attended the service which Bishop Perry conducted at Boxford just before they left in the autumn of 1917. Col. Twachtman, regimental commander, and his staff, were among the worshippers.

The next morning the Bishop went to Coiffy-les-Bas and conducted a similar service for Battery C. Maj. H. R. Barker of the Second Battalion, and his staff, attended this. At both services Bishop Perry gave to the men the silver war crosses that the Church has adopted for its communicants in France.

The car with the Christmas packages having arrived Christmas night, Batteries A and B were lined up the following noon for an informal inspection by the Bishop. With much good-natured jollying the packages were distributed. The same day the Bishop visited Company B of the Supply Train, and after mess talked briefly to the men and gave out more holiday packages.

There is an American base hospital near Montigny, and there also Bishop Perry called, distributing chocolate and smokes.

All in all, the Bishop's visit was a very bright spot in the continuing routine of intensive training that is still going on. Particularly as President Wilson didn't get around.

The Rev. R. E. Pendleton of Brooklyn, N. Y., accepted a call to St. Mary's Church, Williamsport, Ky., Diocese of Harrisburg, and assumed charge the 15th of this month.

PERSONALS.

The Rev. Dr. Stewart, rector of St. Luke's, Evanston, Ill., has been elected President of the Alumni Association of Northwestern University.

The Rev. Harry M. Kellam, formerly of Lawrenceburg, Ind., has been appointed vicar of St. Cyprian's Church, Lufkin, and in charge of missions at Rusk and Jacksonville in the diocese of Texas.

Before a large body of the Pittsburgh weekly Ministers' Baptist Conference, on Monday morning, February 10th, the Rev. William Porkess, rector of Grace Church read an essay, entitled, "Spiritual Values."

The Rev. Dr. Henry B. Washburn, Secretary of the Church War Commission, gave the address at a service held in memory of the late Colonel Roosevelt in the Cathedral of St. John the Divine, New York, on Sunday morning, February 9th.

Mr. G. Frank Selby, General Secretary of the Brotherhood of St. Andrew, gave the principal address at a meeting of the local assembly of Baltimore, Md., in the Church of the Ascension, on February 4th.

Prof. Robert H. Lord of Harvard University and a communicant of the Church of the Advent, Boston, has been appointed a member of the Peace Conference Commission to visit Poland and report on conditions in that country.

The Rev. Romilly F. Humphries, rector of St. Peter's Church, and later of Grace and St. Peter's Church, Baltimore, since 1906, resigned to accept a call to the Church of the Epiphany, Odenton, Md., and assumed charge of his new work the first of February.

Bishop Perry of Rhode Island, overseas chaplain of the Red Cross, was the preacher at the memorial service held in Holy Trinity Church, Paris, France, in honor of the late Col. Roosevelt, on Sunday, February 9th. Hon. Henry D. White of the American Peace Commission, and Hon. Arthur J. Balfour, the British Foreign Secretary attended the service.

The Rt. Rev. Dr. Joseph M. Francis, Bishop of Indianapolis, gave an address in St. John's Church, Lafayette, Ind., on Tuesday evening, February 18th, relating his experiences as chaplain of a Base Hospital in France. Following the address a reception was tendered the Bishop and Mrs. Francis in the parish house.

The Rev. C. F. Snowden has taken charge of the Church of the Incarnation, Dallas, Texas. He was instituted on the first Sunday in February. Bishop Coadjutor Moore read the service. Bishop Garrett was present in the chancel and pronounced the benediction. It was a beautiful and impressive service, and Mr. Snowden starts his new work with every encouragement.

The rectorship of St. Mark's, Coldwater, Mich., vacant since the death of the Rev. John Hewitt, about a year ago, is likely to be soon filled. A call has been extended to the Rev. George S. A. Moore of St. Andrew's, Peoria, Illinois, and it is understood that he will accept upon his discharge from service as an army chaplain. He is now stationed at Camp Dodge, Iowa.

The Rev. Dr. William Mercer Green, Bishop Coadjutor-elect of the Diocese of Mississippi is a grandson of the first Bishop of that diocese, the late Rt. Rev. William Mercer Green, D.D., L.L.D., who died in 1887, and a son of the late Rev. Dr. Duncan Green, who some forty years ago performed heroic work at Greenville, Miss., ministering to those stricken with the yellow fever, and while engaged in this noble work contracted the disease which proved fatal.

The old caretaker of an Episcopal Church dismissed as trivial the question of his proper title.

"The good old creed keeps the same for all," he said, "though they may change the words they use. Look at me here. I used to be the janitor. Then we had a parson who called me the sexton. Doctor Thirdly gave me the name of Verger. And the young man we've got now says I'm the sacrileg."—Youth's Companion.

BOARD OF RELIGIOUS EDUCATION

Action Taken on Matters of Vital Importance at Annual Meeting--Reports of the Year's Work.

(Continued from last week)

The Rev. Dr. Gardner, Secretary of the Board, in the course of his report, said:

"This meeting of 1919 is held at a moment when all educational leaders are giving most serious thought to their tasks. In Education lies whatever hope there is for mankind, and in Religious Education the only hope for a mankind that will keep house with the thought of Eternity.

In some way and by terms so vivid and clear that they will appeal and be understood, the Church must remind the Nation that all the ideal projects which fill the pages of the newspapers are husks unless they are related to a life eternal. The League of Nations, the new emphasis on community action for the betterment of humanity, the insistent call for an adequate supply of men who are capable of giving expert opinion and expert administration must all be seen to be clouds that gather and disappear unless they stand for the strengthening and development of a life that has no end."

Dealing with the state of education he urged that all advance would depend on national movements as illustrated by the Fisher Educational Bill which organizes England to mobilize her youth for education and equip them to meet the future burdens of citizenship.

"In the United States, while we have nothing comparable with the Fisher Act, Representative Baer of North Dakota acting on the suggestion of Dr. Charles W. Elliott, has introduced a bill to create a new department known as the "Department of Education and Human Welfare." This Department proposes to co-ordinate all our national educational activities and especially to encourage educational initiative in every locality. Along with this we must take into account the demand that a sufficient number of young men shall always be in training to provide expert opinion and administration in all the necessary technical processes of industry, agriculture, commerce and transportation. There is to be a national enterprise in the educational training of experts. The war has taught the United States that to depend upon private enterprise or local wisdom for the production of such experts is out of date. Nationalization and possibly internationalization of industry and transportation makes critically important the accurate estimate of the nation's future needs for experts and their systematic preparation.

In the sphere of Religious Education nationalization has begun in England. While the Fisher Bill was in debate the Archbishops of Canterbury and York discovered that the national mission of repentance and hope had breathed a new spirit into the dry bones of the religious life of England. Some Church people were ready to face familiar facts afresh. As a result, the Archbishops appointed a Committee of Inquiry into the Teaching Office of the Church. The report arrived in this country in September. It is the most searching inquiry into the alleged failure of the Church that I have seen. Beginning with the intellectual weakness of the clergy it scrutinizes the failure of the Church in the universities, the lack of spiritual home influences and the divisions among Christians. It proposes radical reforms and suggests methods of reconstruction in the Church's educational system. The report is a companion statement to the Fisher Education Act. It is the Church saying to the State: 'You cannot act completely without me.' The report dwells impressively upon the large possibilities of co-operation between the Church and the Nation; it outlines in detail the methods of co-operation which the Fisher Act makes available, and it emphasizes that the Church must take the lead in insisting upon the value of general education and stop acquiescing in the false division which leaves general educational processes on the one side and concentrates on specific religious instruction on the other. It called for a conversion of both Church and State in the whole nation.

Here in America there is no voice to speak with such authority; there

is no group that can nationalize and make corporate and raise on high the contribution that religion must make to education.

I see little possibility of a large compelling national movement in Religious Education in the near future. I think it must wait for a more effective nationalization of our general educational plan. I would submit that the important task for us is to prepare for the larger movement that some day must grip the imagination of a Democracy that is fundamentally Christian, and I believe that our immediate task lies along two lines: I believe that we should begin preparation for the accumulation of expert opinion and expert operation in Religious Education.

If what I have called "expert opinion" can be developed, then expert operation will result, for in the very process of developing expert opinion we make possible the effective development of leaders.

While the State girds herself for the task of the creation of expert opinion and expert operation, while it has learned the lesson of the war so effectively that it will promote methods for the constant and adequate supply of trained workers—shall the Church still continue a kind of trusting to fate for her lay readers, teachers and ministers?

I see the Church girding herself for great activities. The movement to ask the General Convention to create an "Executive Board," the desire of some of the Provinces to have more responsibility and power, the movement to sub-divide the Provinces west of the Mississippi in order that they may be more effective units of Church life—all mean that slowly we will assume the task which God intends we shall perform in the life of this nation. I am jealous that we prepare for that day. The world is too satisfied with a 50 per cent product of efficiency from the Church. It rather expects that the Church will not be efficient. It is too ready to excuse and tolerate her inefficiencies. I wish we could stand on the platform that because the Church is the Body of Christ in the world, it must have a business and educational and administrative efficiency that is superior to the efficiency in any field because it is closely in touch with the Unseen Powers of the World's Personal Life."

Dr. Bradner's Report.

Dr. Bradner, Director of the Parochial Department presented his report in which the following significant items were stressed:

A. The Falling off in Church School Enrollments.

This constitutes a most serious situation. A comparison of figures given in the Living Church Almanac covering two years past, shows a total decrease in two years of 56,269 pupils, which is at least ten per cent of the previous enrollment in our Church Schools. By action of the Board this situation was commended to the Department for special study and for the devising of methods to meet the situation as immediately as possible.

2. The Whole Field and System of Teacher Training.

The Director reported the results of the recent national campaign. The best effects of this were blighted by the epidemic, but a number of encouraging reports were received from different dioceses, and in various places the work has been taken up anew since the severity of the epidemic has passed away.

The Department provided for the publishing of a new training guide in the Christian Nurture Lessons which will be issued within several months. New units in the Standard Course on "How to Teach the Life of Christ" and on "Church School Ideals and Character Building" were criticized by way of preparation for their publication this spring.

Proofs of a new Source Book of the Life of Christ for use in teacher training classes and summer schools were also examined.

The Department found evidences of a new and growing movement for a group system of supervision of Church Schools where several parishes unite to engage an educational expert for training teachers and advis-

ory assistance in the conduct of their Church Schools.

3. The Director emphasized the particular need at the present moment for strengthening and solidifying the parish plans for all kinds of teaching and training and the Department examined with care the important plans for the unification of such work in the parochial situation which was presented by Miss Frances H. Withers, Junior Secretary of the Woman's Auxiliary. The General Board later gave their enthusiastic approval of these plans.

4. The Department noted the splendid progress of the School for Week-day Religious Instruction in Gary, as reported by Miss Vera L. Noyes, the superintendent, and took in consideration the opportunity for similar work in the city of Toledo, Ohio.

5. The Director reported that in the last three years nine new courses had been installed in the Christian Nurture Series, making now in all, a complete graded system of fourteen courses, all of which will be available in print this coming fall. The Department spent considerable time in the emendation of the Senior Courses, and noted with satisfaction the letter from Mr. Jesse B. Davis, principal of the Central High School, Grand Rapids, Mich., accepting these courses as a satisfactory basis for High School credit to be given for work in Grace Church School.

6. The Councils of the Department dealing with the Christian Nurture Lessons were reappointed for the ensuing year. An additional Council was also provided for on The Use of the Dramatic Art in the Church, the Rev. Carroll Lund Bates of Rome, N. Y., being appointed as its chairman.

7. A report was made of the fine co-operation of our Church Schools with the campaign for Armenian and Syrian Relief. Records thus far received show \$10,109 secured through the efforts of the General Board for this purpose from the Church Schools of the country.

New Treasurer Elected.

During the year, because of the pressure of work, Mr. William Fellowes Morgan, was compelled to resign as Treasurer of the Board. Mr. Archibald Kains, formerly of San Francisco and now of New York, was elected to fill the vacancy. Mr. Kains is the president of the American Foreign Banking Corporation. He has served in many General Conventions.

During the year the Treasurer received \$30,666.62 from the apportionments of 72 dioceses and from gifts and other sources. The expenditures were: General Office, \$11,507.50; Parochial Department, \$9,066.85; Colleague Department, \$4,888.66; Theological Department, \$764.48; The Leader, \$1,428.16, making a total of \$27,655.64. This leaves a cash balance of \$3,010.98. Against this there are liabilities of a \$1,400 note and \$20.05 in unpaid bills, leaving a balance of \$1,590.93.

At a meeting of Sunday School teachers a well-known preacher told the following story about his little girl. She was sitting on his knee, listening to the stories she loved so much, and when he had finished she looked up at him and said: "And is it all true, Daddy, or are you only preaching?"

The Archbishop of York, at a meeting, told how, when he was at Portsmouth, he had induced a working man to sign the pledge. The man said: "Ah, sir, I won't be able to keep this pledge. Every night I have to pass ten public houses, and my mates are with me, and we treat each other."

The archbishop said, "Do you think it would help you if I were to see you home?"

At this the meeting broke out into a cheer.

"Don't cheer that," said the archbishop; "that is the kind of work which the clergy are doing every day." The man replied, "If you could only see me past these houses, I should get home all right."—Expositor.

Isn't it a good thing for the United States in 1918 that somebody in 1914 gave money to missions?—Home Missions Council.

Plan for more than you can do,
Then do it.
Bite off more than you can chew,
Then chew it.
Hitch your wagon to a star,
Keep your seat, and there you are.
—The Church Fly-Leaf.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

Objects to Rushing Through the Psalter.

"Nothing so impresses and benefits the laity as good and impressive reading," says Archdeacon Waddell of Mississippi. "It inspires them really more than preaching. It is their service, and appointed by the Church to bring before them great truths. But unless properly read it does not do this, and the laity lose over half of what they went to Church for. Take the Psalter. It is generally rushed through so rapidly that the laity are not only unimpressed with the great truths contained in each sentence, but are not really given time to finish the responsive verse, before the minister hurriedly commences the next verse. Very often, when sitting in the congregation, I have stopped trying to respond because the leader would not give me time to finish. Great harm is done in this way, and I do wish the clergy would think of it and try to make our glorious service as impressive as possible."

"This Is the Way, Walk Ye in It."

"The person without joy today and gratitude to God for the wonderful manifestation of His presence and power," said Bishop Murray in his recent Diocesan Convention address, "is one whose war service has been dictated only by thought of self and selfish gain, of what so ever kind, and characterized by neglect of opportunity to contribute to the welfare of the world and, in so doing, 'increase in wisdom and stature, and in favor with God and man.'"

And if so in war, why not so in peace? Have we found ourselves and each other thus to remain discovered, or only soon to be lost again? Are we to be willing, working witnesses of the things we know, because we have learned them by having seen and heard and proved them, or is all now to be with us as if these things had been woven of dream stuff, and our last state be worse than our first? There must necessarily be a physical demobilization of our unified forces, but are we going to permit also a social, moral and spiritual demobilization as well? If so it will not be essential demobilization, but deplorable demoralizing and destructive disintegration, and there is a vast difference between the two.

The present war of physical combat is ended, the battle has been won and there is a furlough for the body, hand, and foot, please God, for all time. But the war of the soul, the conflict with self, the treachery of the spies without, still survive, are rampant and, God forgive and deliver us, will so continue for all time. The forces of the enemy, determined and destructive, are mobilized, disciplined, equipped, and provisioned for the fray. Should we be less prudent and wary than they? Shall the children of light be less wise in this generation of the special revelation of the Father of light than are the marauders of darkness? If so, then for us there is no hope, now or ever, for upon the way of God for us have the effulgent rays of light shined, and unto us, through the medium of events incapable of misinterpretation, hath come the divine voice of command, "This is the way, walk ye in it."

This Is the Day of Lay-Preachers.

"This is the day of lay-preachers," says the Rev. M. R. Worsham, rector of the Church of the Good Shepherd, Jacksonville, Fla. "Those who think the Church is dead, and that Christ's message to the world is entangled in a materialistic pantheism, are either stupid or culpable. Jesus gathered the people about Him, where there was 'much grass,' and spoke to them. He ignored the systems, and those who manipulated them. 'And seeing the multitudes, He opened His mouth and taught them.' 'And the common people heard Him gladly.' Every time God was ready to reveal Himself anew, He bade His prophets speak in the open.

Now we see the same old religious attack in politics of international significance. President Wilson is the

proponent, and the preacher, of an international righteousness. Every speech is a sermon directed at the heart and head of the common people of the world. He preaches the same things the Son of Man preached years ago, which, long before they were defined as 'effeminate' by Nietzsche, were regarded as 'unsafe' by the rulers of nations. Now they are preached as the only safe and practical means of saving the culture of the world from suicide and building a permanent foundation for civilization of the future. The common people listen gladly to the words born in a sincere heart, nurtured in a trained mind and vocalized by a courageous champion of the oppressed peoples of the world as the gift of the American republic. President Wilson is the Aeolian harp that receives from the winds of righteousness, bringing the hopes and aspirations from human hearts of every clime, sweetened by sorrows and moistened by tears and tempered by disappointment, and gives out the articulate expression of the music of triumph. His speeches as the President of the United States are delivered not as the usual exchange of courtesies would demand from a visiting ruler. They are the frank and candid effort to reach the masses. The only hope of success for the 14 points, and the program of reconstruction of the world, in consonance with the idealism of Jesus the Practical, is the compulsion of the sentiment of the people of the world. This is what President Wilson is preaching to and for. No government dares to fight the sentiment of the people, if that be based upon a moral conviction, armed with intelligent grasp of the situation and kept alive by ideals. * * * *

The man or nation who does not rely on the help of God is most miserable, helpless and alone. Patriotism must give more than it demands. Citizenship in the world, as well as in a nation, implies both rights to secure protection and duties to give it. God as Father and man as brother is but another way of expressing his doctrine. Nations should be partners in responsibility, not in gain—in good deeds, not in secret cabals to thwart the aspirations of weaker tribes and peoples. The Victor has a harder task than the defeated—he must face prosperity. As it is hard for the rich man to enter the Kingdom of Heaven because he has so much to divide his interests, and to tempt him to forget God, so the victorious and prosperous nation is tempted to forget the Giver of victory. From country to country President Wilson has gone, speaking simply and sincerely to the people, telling them of their power—the common conscience of mankind. He has personalized the gospel of international rights and duties. He has shown that nations must answer before the bar of God for their treatment of mankind. The call of common kinship has been sounded as a challenge to service. And all of this preaching has been scattered as the sower flings seed to the wind. The belief in the power of ideals and the faith in the creed of right, and the appreciation of the nobility in the heart of the common people, is the greatest contribution Woodrow Wilson has made to the history of the world. He has made it by following the example of the greatest preacher, the Man of Galilee, and preaching, in terms of today, the simple fact that one or a nation must seek first the Kingdom of God and His righteousness, and all else shall be added unto it."

COMMUNION.

By Rev. J. S. Wicks.

From out of the current of life's wild stream,
Which flows to the land of tomorrow,
At Thy altar, Lord, I would redeem,
My life from its sin and its sorrow.

The strength Thou givest me there,
My Lord,
Lifts my life to the plane of Thine own,
And I know that this is life's reward,
Since Thy likeness, My God, I have known.

NEVADA CONVOCATION.

Twelfth Annual Convocation met in Trinity Church, Reno, January 26-28. All the clergy and a fair representation of the laity attended. As usual, the Bishop's address told of the work of the past year and outlined plans for 1919. The apportionment for missions was overpaid about 25 per cent. The education fund has carried two young women at the University. An education campaign in regard to divorce was urged, looking to the adoption by the state of the law of uniform procedure to be put forth by the American Bar Association. The Bishop will present five amendments to existing laws to the Legislature now in session—change the marriage license to include statement of previous marital condition, divorce, etc., all answers to be sworn to before the Court to revoke the license given a minister authorizing him to marry, on his removal from the state or in case he ceases to engage in ministerial work,—to change the date of annual meetings in the law authorizing the incorporation of Episcopal Churches in Nevada,—to compel the enumeration of Indian children in the school census that they may enter the public schools,—to authorize the marriage of Indians and whites as is now permitted in 46 states of the 48.

The Bishop urged the clergy and fathers and mothers to present the claims of the ministry to our young men and of the need of trained workers to young women, and that the laity should take a larger part in the work of the Church. He also stated that in less than one-half of the missions and preaching stations in Nevada is there a Church School. And in the 390 public school districts of the state all Churches combined have Church Schools in not more than 50 places. "Wherever the state finds enough children to have a school and engage a teacher, the Christian forces of Nevada should find a volunteer teacher and give religious instruction."

Consideration was given to the financial situation. Most religious bodies at home and abroad report larger gifts during the war than before. Something is radically wrong with the Episcopal Church, for ours have been smaller. The prevailing explanation is that so much has been given to the Red Cross and in response to appeals for help abroad that it is not possible to continue contributions on the previous scale. If this be true, the answer is that the appeals were made to individuals, and if contributions to the Church are reduced, it is the Church and not the individual which makes the gift. The appeal was made that the individual make sacrifices, but often the sacrifice, or some part of it, has been passed over to the Church. I trust you recognize the truth of these statements. On the other hand, I stand ready to prove the assertion that the average individual is better off financially today than he was two years ago, and therefore better able to make his contributions. Millions of people today have an investment in Liberty Bonds, who before lived from hand to mouth and just about paid for their necessities and luxuries each month. The gifts for relief have been in millions and the investment in bonds in billions, and we are better off in the ration of billions to millions.

An organization was formed to be known as the "Bishop's Tithers," to be made up of those persons in the Church in Nevada who make a practice of tithing their income.

Rev. Charles S. Mook, of Carson, was elected Secretary, and John W. Wright, of Reno, Treasurer. Rev. Ross Turman and Mr. George M. Southward, of Winnemucca, were elected deputies to General Convention.

A Committee on Building was named to study all plans and specifications and to pass upon them.

A Committee on Pro-Cathedral was formed to study the whole matter. Also a Committee on the Jubilee Celebration of the consecration of Bishop Whitaker this year.

One of the non-parochial clergy, the Rev. James J. H. Reedy, made a gift of \$80 in War Savings Stamps to the Episcopate Fund.

It was decided to have a Sunday School Institute next summer of several days at some resort, probably on Lake Tahoe.

A resolution of confidence in and

appreciation of the work of the Church Pension Fund was unanimously passed.

Minor changes in the Canons of the District were adopted.

The Woman's Auxiliary held its annual meeting, at which there was Corporate Celebration of the Holy Communion and the reports of the District officers. The officers appointed for 1919 are: Mrs. George A. Robinson, of Sparks, President; Mrs. Fred J. Seibert, Reno, Secretary and Treasurer; Mrs. John E. Pickard, Reno, United Offering Treasurer.

THE COLORADO COUNCIL.

The Annual Council of the Diocese of Colorado met in St. John's Chapter House, Denver, on Wednesday, February 5th, and was particularly well attended.

The roll call showed that several parishes and missions were disfranchised because of their failure to pay their diocesan assessments, but, considering the conditions under which the Church has operated during the past eight months the proportion of those who met their obligations in full was very large, about 90 per cent of the total assessment.

Mr. John M. Kennedy, Jr., was re-elected secretary and Rev. A. G. Harrison appointed as assistant secretary.

Reports were received from the various institutions of the diocese; The Oakes Home, St. Luke's Hospital, The Convalescent Home, The Sisterhood of St. John the Evangelist, and the College of St. John at Greeley.

All of these institutions are doing a good work and all are in a prosperous condition.

The Standing Committee, and the Trustees, whose terms had expired were re-elected. Delegates to the General Convention elected were, Rev. Fred Ingley, Rev. T. A. Schofield, Rev. C. H. Shutt, Rev. B. W. Bonell, and Messrs J. H. Pershing, Arthur Pousford, A. S. Cuthbertson, (Pueblo), and W. H. Clatworthy (Fort Morgan.) Alternates, Rev. Thomas Casady, Dr. Fenn, C. H. Brady and Harry Watts and Messrs. E. M. Sparkhawk, J. H. Bradbury, Roy Kent and John M. Kennedy, Jr.

Mr. J. H. Bradbury was re-elected treasurer.

The most important legislation was the placing of the payment of the Pension Fund on the same level as that of the Diocesan Assessment, the failure to pay such pension disfranchising the parish mission from its lay representation in the Council.

On Thursday morning, the Bishop held a conference with the clergy at which only two of the active clergy were absent. At the conference the Bishop announced the policy that he recommended to be followed in the matter of Church Federation:

1. That it was the Bishop's problem rather than that of the parochial clergy and he requested that the clergy should not embarrass him by individualistic action which committed the Church to certain policies.

2. That the Sacrament of Holy Communion must be safe-guarded, and he requested that general invitations to the public to participate be not given until authorized by the General Convention.

3. That on the prophetic side of the ministry uniform courtesy and occasional acts of reciprocity did not imperil the position of the Church, but the problem was one of preserving the idea of the household of faith. The Bishop quoted as indicative of this danger the headlines in a local Denver paper which naively announced that the Churches were getting together on the common ground of abandoning their creeds.

The Bishop also stated that the general Church had not yet authorized intinction except as an emergency, and he felt that neither Bishop nor priests had any right to so authorize it, but further that in those places where intinction was in use, he wished to say that no priest had any right to change or to combine the sentences of administration, and that they must be said as they are printed in the Prayer Book.

The Bishop then commented on certain qualities which were essential to a successful ministry, viz: courage, initiative and an attention to detail. Under the latter head he gave certain marks of the priest who is alive to his responsibilities.

(a) In answering his mail.
(b) In keeping up his register.
(c) In keeping his appointments on time.
(d) In calling on his people.

These questions were generally dis-

cussed. The Annual Summer School was set for the ten days beginning August 4th at Evergreen.

The next meeting of the Annual Council was appointed to meet in Pueblo next February. This will be the first occasion in the history of the diocese when the Council will have met outside of Denver.

The committees appointed for the ensuing year was one on Christian Education of which the Rev. Fred Ingley is chairman; one on the Missionary Apportionment of which Rev. H. R. A. O'Malley is chairman and Mr. Jesse M. Wheelock is treasurer and one on Social Service of which the Rev. R. B. H. Bell is chairman.

Annual Meeting of the Woman's Auxiliary.

The thirty-fifth annual meeting of Woman's Auxiliary of the Diocese of Colorado was opened by a corporate communion in St. John's Cathedral, on Tuesday, February 4th at nine o'clock. The Dean was the celebrant. Rev. Fred Ingley, rector of St. Mark's Church preached a most helpful sermon, taking for his text, "Lord, What Would'st Thou Have Me to Do."

The business session began at ten o'clock in the Chapter House, with an address of welcome by the President, Mrs. Ethelbert Ward.

After a report of the Nominating Committee the following officers were elected for the ensuing year:

President, Mrs. Ethelbert Ward; 1st Vice-president, Miss Edith Brent; 2nd Vice-president, Mrs. Basil M. Marshall; 3rd Vice-president, Mrs. Sherman Fosdick; 4th Vice-president, Mrs. B. W. Bonnell; 5th Vice-president, Mrs. W. G. Rupp; Recording-Secretary, Mrs. Robert B. H. Bell; Corresponding Secretary, Mrs. Edward Upham; Treasurer, Mrs. Fannie Lyle.

After reports and notices were given, pledges made, etc., the Rev. B. W. Zorrell, of Greeley made a plea for the support of St. John's Theological School, which has recently been opened. Voluntary gifts of \$210 were made by various individual auxiliaries and Sunday schools. After luncheon, served by the ladies of the Cathedral, the Bishop gave a splendid address, which was followed by an interesting talk on, "Work Among The Indians," by the Rev. Sherman Coolidge.

The minutes of the meeting were read and approved and after the benediction, closed one of the most enthusiastic meetings the auxiliary has had.

DIOCESE OF MARYLAND CONVENTION.

Our one hundred and thirty-fifth Convention, held at the Memorial Church, Baltimore, January 29th and 30th, was probably the best in the whole history of the Diocese. The attendance was excellent, business was dispatched promptly and effectively, there was not a sign of party spirit, and substantial results were secured.

The Convention was prefaced by a well attended mass meeting at Lehman's Hall, held under the auspices of the Social Service Commission, at which the subject under discussion was: "The Church and Reconstruction." The speakers were Professor Vida D. Scudder of Wellesley College; Bishop Lines of Newark, and the Rev. Dr. Charles P. Tinker, of New York City. Their addresses were upon a high plane, constructive, and inspirational, and set forth many things which the Church can do and ought to do in helping to make a new world "wherein dwelleth righteousness." Upon the following day the Commission submitted to the Convention a valuable report, in which they reviewed the work of the past year and outlined a large and inclusive program of Social Service in which they earnestly appealed to the Church to do her full duty. After some discussion of this the following resolutions were adopted:

Resolved, That this Convention favors the formation of a League of Nations to enforce peace and to secure justice to all nations, large and small.

Resolved, That this Convention place itself on record as endorsing a minimum wage in industry, interpreted as a "comfort wage," an amount on which a man can bring up his family in wholesome decency.

Resolved, That we favor increasing application of the plan of co-operation of employees with employers in the working management of business enterprises.

Very little time was spent by this Convention in canon-tinkering. It was

agreed that the boundaries of the Archdeaconry of Towson should remain unchanged for the present, although some part of it has been incorporated into the city of Baltimore. Preliminary steps were taken to change the date for the annual convention from the last Wednesday in October to the fourth Wednesday in January. As this involves a change in the Constitution, it goes over for final action next year. It was agreed that the next Convention shall meet at the Church of St. Michael and All Angels, Baltimore.

Three very important proposals were favorably considered. The first of these was the organization of a City Mission. This was brought squarely and convincingly before the Convention by the Rev. Dr. Tinker, Director of the City Mission of New York. He explained the need and the methods of such an organization and told something of the work which the City Mission of New York has done in its honorable history of 87 years and is now doing with its staff of 102 workers. The Convention was profoundly moved by his manly and practical address and referred the whole matter to the Bishop, the Trustees of the Cathedral Foundation, the Board of Missions, and the Social Service Commission, with power to act.

The Rev. Dr. Phillip Cook brought up for discussion the question of Uniformity in the Sunday schools. Some of its advantages were suggested and it was urged that greater co-operation between our Sunday schools and the standardization of their work, with diocesan examinations and diplomas, might greatly strengthen our religious education and stimulate the interest of the pupils. There seemed to be a general feeling that this matter is worth at least serious consideration, and it was decided that it be brought before a gathering of the clergy for fuller discussion in the near future.

The need for a Council of Churches, such as exists in some other large cities, was presented by the Rev. Roy B. Guild, of Louisville, Kentucky, Secretary of the Commission of Inter-church Federation. The object of such an organization would be to unite the churches, so far as possible, in all undertakings in which they can co-operate for the good of the community, to prevent overlapping and competition in social and charitable work, and to encourage religious education. The Convention was impressed by his statements, and the matter will receive closer consideration. — The Maryland Churchman.

WESTERN NEW YORK COUNCIL.

The adjourned meeting of the Council of the Diocese of Western New York, as previously announced, was held at St. Paul's Church, Buffalo, on Thursday, February 6th, at which time Bishop Brent was given a most hearty welcome home, having arrived from France on the Steamship Celtic at the port of New York on the 2nd inst. The Bishop was unable to accompany the delegation of three members of the Standing Committee of the diocese, who met him in New York, to Buffalo, owing to engagements at Washington. He arrived in Buffalo on Tuesday, and gave an address before two women's clubs on Wednesday. Before the Council convened the President of the Standing Committee of the Diocese presented the Bishop with the pastoral staff. It was fully expected that a Coadjutor would be elected in accordance with the call of the Council, but when it was ascertained that the Bishop would probably not be required to be absent from his diocese many months longer, and in consideration of the wishes of those interested in the redelineation of the diocese of New York and the probable erection of a diocese of Rochester, the Standing Committee asked the Bishop to withdraw his request of last year, and he announced that he would hold the matter in abeyance until it could be definitely decided what action it would be best to take.

DIOCESE OF NEWARK, NEW JERSEY.

Grace Church (Greenville), Jersey City, has called to the rectorship the Rev. J. C. Joralemon, a former rector, who has for a few years been chaplain of the Old Soldiers' Home at Hampton, Va., which has now been taken over by the Government for hospital use. The desire for Mr. Jor-

alemon's return was strongly expressed. In his former term of service the church debt was paid, a rectory purchased and a parish house built.

The large parish house which was built for the Mission Church at Bergenfield, particularly for the work among the soldiers at Camp Merritt close at hand, is now most useful as great companies of soldiers are brought to Camp Merritt before being sent to places where they are discharged and they are allowed more liberty than when embarking for France. The church and the parish house beside it are rendering very large service under Rev. Edgar L. Cook and those associated with him. The opportunity for such service seems likely to continue for some time.

In the last week of January seven examining chaplains examined seven deacons for Priest's Orders and in the following week they were recommended by seven members of the Standing Committee to the bishop for Ordination.

The winter Archdeaconry meetings of Newark at Grace Church, Orange, on February 3rd, and of Paterson at Holy Communion Church, on February 4th, were very well attended. Forty of the clergy were present at the first named, the subjects being "Prayer and teaching our people how to pray" and "How to induce our people to read more substantial books about religion, church and the Bible," opened by the Rev. Jas. T. Lodge, the Rev. Dr. Reazor and the Rev. Messrs. Trenbath and Walkley. At Paterson the subjects were "Practical steps towards greater Christian Unity" and in the evening a conference at which many laymen were present on the support of the clergy, opened by Mr. James R. Strong, president of the Diocesan Church Club, who spoke of the work of the club in raising money with which to supplement the meagre salaries.

On February 2nd the Diocesan Club held its winter meeting which was addressed by Dean Bell of the Great Lakes Naval Station, Mr. B. F. Finney of the Brotherhood of St. Andrew, and Bishop Stearly, especially in the interest of the General War Commission and the work among the soldiers.

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THE LAY READER'S LEAGUE

By L. BRADFORD PRINCE

During the session of the last General Convention in St. Louis a number of meetings were held by the Lay Readers who were present as deputies. Various subjects of mutual interest were discussed and it was the general consensus of opinion that an organization of the Lay Readers in the United States would be of benefit in very many ways. While the number of Lay Readers in the aggregate is quite large, yet there has been no opportunity for mutual acquaintance or the discussion of matters connected with their duties, and in fact, there has not even been any attempt made to ascertain their numbers, so that a very great difference existed in estimates in that regard.

These meetings were presided over by Mr. John W. Macomb who has represented the diocese of Kansas in several General Conventions, and Mr. Frank Spittle of Oregon acted as secretary.

The various conferences resulted in the determination to form an organization, and a committee was appointed which reported a very simple form of constitution near the close of the Convention. The objects of the organization as stated in this constitution were as follows:

Objects:

1. To aid in the extension of Christ's Church in the United States of America.
2. To assist the clergy of the Church by doing duty as Lay Readers.
3. To encourage loyalty to the Church, and reverence for sacred things.
4. To publish from time to time such information as may be of assistance to its members in the discharge of their duties.
5. To foster fraternal acquaintance and intercourse among the lay readers of the United States.

Just before the close of the session a permanent organization was effected, with the following officers to hold their positions until the time of the next General Convention.

President L. Bradford Prince, L.L., D., Santa Fe, N. M.; 1st Vice-president, John W. Macomb, Lawrence, Kan.; 2nd Vice-president, George C. Royall, Goldsboro, N. C.; Secretary and Treasurer, Frank Spittle, Astoria, Oregon.

Executive Council: Spencer W. Hindes, Burlington, Vt.; Turner W. Shacklett, Erie, Penn.; Eugene M. Camp, New York City.

Provincial Vice-Presidents: 1st. Irving A. Avery, Portland, Maine; 2nd. A. A. DeVoe, Spottswoods, N. J.; 3rd. Dr. Wm. P. Orr, Baltimore, Md.; 4th. Dr. W. B. Hall, Selma, Alabama; 5th. W. H. Roddis, Marshfield, Wis.; 6th. Chas. W. Butler, Montana; 7th. R. B. Bancroft, Hot Springs, Ark.; 8th. C. M. Gair, Los Angeles, Cal.

At the final meeting the secretary expressed his fear that he would not be able to continue to act in that position but consented to withhold his resignation at the time, and the President was authorized to fill the vacancy temporarily in case it should occur. Unfortunately, sickness in the family of the secretary made it necessary for him to decline further service soon after returning home, and the position has been held open until the very best person, who is willing to devote the necessary attention to the business, can be selected. Meanwhile the affairs have been conducted as well as practicable under the direction of the president and other officers. The sudden death of vice-president Macomb, while attending the Synod of the Southwest, was a serious loss as well as sorrow to the League, to which he was specially devoted. In the spring of 1918 the president experienced a physical break-down which required a cessation of all activities for a number of months and necessarily retarded our work.

It was obvious that the first step was to obtain a perfect list of all lay readers in active service in the Church, but this proved more difficult than would naturally be imagined. There is no regular system for the appointment and registration of lay readers, each diocese or district having its own practice on the subject, and hence unexpected difficulties and delays were encountered. In some cases names are reported at each annual convention and appear in the Journals, but in others no such report is made and the only record of appointments is kept by the Bishop or

his secretary. In some localities the addresses form part of the list and in others there is no registry of addresses whatever. In some dioceses the appointments are made to date from Advent, in others from Easter and in others from the annual convention, or simply from the time of appointment.

The project met with a hearty response and in the great majority of cases the interest evidenced in its success by the Bishops and others who were consulted, was exceedingly gratifying; but in a number of dioceses there were vacancies in the Episcopate or the Bishop was temporarily absent or new appointments were soon to be made, so that two or three or as many as five applications had to be made before a list could actually be obtained.

At last, however, the list has been completed with so few exceptions that an estimate cannot vary over ten or twelve from the exact number, and it will create genuine surprise that the number of lay readers exceeds four thousand, being two-thirds as many as the clergy.

It had been intended to print a full list of lay readers as soon as it could be obtained, as the first publication of the League; and this was so announced.

Meanwhile, however, the war had become the absorbing subject all over the country, not only monopolizing public attention, but in our case making very material changes in the locations of the members of the League. No body of men in the nation has shown more patriotic spirit than the lay readers of the Church by devoting themselves to war activities of various kinds, at home and abroad, as appeared from lists received and from numerous individual letters describing the kind of service undertaken and consequent absence from previous fields of labor.

It soon became evident therefore that the publication of the full list was not expedient until the conclusion of the war should bring back those concerned to their old residences and duties, or establish new ones; and that for the present it was best to content ourselves with a more modest publication of our membership, and a few matters of immediate importance; and this is the present intention.

An Invitation to the Clergy.

A never-ending question with lay readers is in the finding of suitable sermons, at once edifying and interesting, for use. Most of those who have served many years find increasing difficulty, and the young man scarcely knows where to look. The older sermons are apt to be too heavy and lengthy, and many of those advertised for lay reading are too much like essays and school books. In seeking to be simple, they underestimate the intelligence of the congregation. One of the first duties of the League will naturally be the publication of selected sermons adapted to the age and the people.

To avoid delay, and prepare for this, the suggestion has come from various quarters, that clergymen having discourses which they think adapted to the purpose should furnish the League with copies, with leave to use. About every clergyman has certain sermons of which he is justly proud and the extended influence of which he may be willing to promote. All such clergymen are cordially invited to send one or two of such sermons to the League, from which a selection may be made for publication. For this purpose sermons on practical subjects are preferable, not exceeding fifteen minutes in length. It is hoped that this may result in bringing together a large collection of suitable sermons before the Triennial Meeting of the League at the General Convention, when arrangement for publication can be made. The sermons can be sent to Eugene M. Camp, 52 East 25th Street, New York City, or to L. B. Prince, Santa Fe, N. M.

There is abundant justification for our Sunday laws, regarding them as a mere civil institution, which they are, and he is no friend to the good order and welfare of society who would break them down or who sets himself an example of disobedience to them.—Justice Strong.

Bible Class for the Tenth Week.

The Bible readings for this week will follow the teachings of our Lord in the order of its development.

After the Sermon on the Mount, which lays down the ethical principles of the Christian religion, we have the Parables of the Kingdom in which our Lord lays down the principles governing the organization of the Church, on earth. The Parables bring out certain ideas governing the Kingdom which He is establishing.

First day:

The Parable of the different kinds of soil. The sower, the seed and the soil. (St. Matt. xiii, 1-23.)

Second day:

The Parable of the bad seed and the good seed. Both grow together until the harvest. This Parable of the Tares shows that these parables refer to Christ's Kingdom on earth, not to the Kingdom of Heaven hereafter. (St. Matt. xiii, 24-30. (Also verses 36 to 43.)

Third day:

The Parable of small beginnings, illustrating by a grain of mustard seed, the humble beginnings of the Church, compared with its final extent. (St. Matt. xiii, 31-32, and the Parable of the Influence of the Church, illustrated by a little leaven placed in three measures of meal, whereby the whole is affected. (St. Matt. xiii, 33-34.)

Fourth day:

The Parables of the value of the Church to those who find. (St. Matt. xiii, 45-46, and the Parable of the Church's inclusiveness. (St. Matt. xiii, 47-50; and the duty of the one who has understood Christ's message. (St. Matt. xiii, 51-3.)

Fifth day:

A few questions to ponder over: In the Parable of the sower, what is meant by the sower, the seed and the soil?

What three kinds of soil will not profit by Christ's teachings?

From the Parable of the Tares, why cannot one put all sinners out of the Church and have just good ones left?

Sixth day:

How small was the Church at first? (Acts. I, 15); and how large is it today? How does the Parable of the mustard seed illustrate this?

What sort of people does the Church take in and what becomes of the worthless at last? (St. Matt. xiii, 47-50.)

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