

The Witness

"Be Shall be Witnesses Unto Me." Acts 1:8

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Death of the Bishop of Western New York

Rt. Rev. Dr. William David Walker Passes Away On May 2, 1917

The Rt. Rev. Dr. William David Walker, third Bishop of the Diocese of Western New York, died of angina pectoris, at 6:30 a. m., on Wednesday, May 2nd, at his Episcopal residence in Buffalo, N. Y. On the previous Tuesday he was in Rochester on official business and returned home that evening, retiring at 10 o'clock, apparently in good health. He awoke about 5:30 a. m. and complained to Mrs. Walker that he was suffering from a stinging sensation in his throat. He soon lapsed into unconsciousness which continued until his death, an hour later. The Bishop had not enjoyed good health for several months, but his condition had improved and a few weeks ago he took up active work in the Diocese. The funeral occurred from St. Paul's Cathedral, Buffalo, on Friday at 4 p. m. The body was kept in the Cathedral in state from 10 o'clock a. m. until 3 o'clock p. m. The Rt. Rev. Dr. Cortlandt Whitehead, Bishop of Pittsburg, officiated. The Rt. Rev. Dr. Tuttle, the Presiding Bishop of the Church, notified the Secretary of the Diocese, the Rev. Mr. Burrows, of his inability to be present. Two of the Bishop's favorite hymns were sung, "Abide With Me" and the "The Strife is Over." The choir sang Shelly's Anthem, "Hark, Hark My Soul." The last eight priests ordained by the Bishop served as active pallbearers. The body was taken to New York City and interred in Cemecco Cemetery. Surviving the Bishop are his wife, who was Miss Bertha Beach, of Brooklyn, whom he married in 1905, one brother, Samuel Walker, and three sisters, the Misses Jane, Emma and Agnes Walker, all of Brooklyn.

Bishop Walker was born in New York City, June 29, 1839. He was the son of James and Mary Walker. He graduated from Columbia University in 1859, and from the General Theological Seminary in 1862. The Degree of Doctor of Divinity was conferred upon him by Racine College in 1884 and by Oxford University, England, in 1894. Several other degrees were conferred upon him by Columbia University and by Griswold and Trinity College, Ireland. He pursued special courses in several universities in Europe, and in King's College, Nova Scotia. He was ordained Deacon in 1862 and Priest in 1863 by Bishop Horatio Potter, and immediately became a Vicar of Calvary Chapel, New York City, serving the Chapel until 1883, when he was elected and consecrated the first Missionary Bishop of North Dakota. His consecrators were Bishops Clark, Coxe, Clarkson, Morris, Littlejohn, B. H. Paddock, J. A. Paddock and H. C. Potter. In 1896 he became the Bishop of Western New York, succeeding the Rt. Rev. Dr. Arthur Coxe. He was an intimate friend of President Cleveland, who appointed him a member of the United States Indian Commission. In 1897 he was selected preacher of the University of Cambridge, England.

The Annual Convocation of the Archdeaconry of Rochester was held on Friday, April 27th, in St. Luke's Church, Rochester, N. Y. The Rt. Rev. Dr. William David Walker, Bishop of the Diocese, presided. It was recommended that the Archdeacon's salary be increased \$300, and that an increase of 10 per cent be made in the salaries of the Missionaries. The following were elected members of the Board of Missions: The Rev. Dr. L. Ferris, the Rev. Edward P. Hart and the Rev. William C. Compton of Rochester; the Rev. Pierre Cushing of Le Roy; Messrs. Eugene C. Denton and Albert C. Walker of Rochester; John Young of Geneseo, and John M. Prophet of Mt. Morris. The Rev. Mr. Compton was chosen Secretary and Mr. Walker, Treasurer of the Board.

Great Service Held in New York Cathedral

Two Thousand Boys and Girls Assemble to Take Part in Service for Presentation of Offerings

May 5th was a rainy, cold day in the City of New York, but not disagreeable enough to keep away a couple of thousand Church boys and girls, who assembled in the Cathedral of St. John the Divine to take part in the annual "Service for the Presentation of the Sunday School Lenten Offerings for Missions", from the Diocese of New York. It was a Saturday afternoon, a time when a religious service might seem undesirable; but few ecclesiastical processions at any time or in any place could be more imposing than this of Choir after Choir of various Sunday

in its promise for the future. When the addresses were over, Vice Dean Nash announced the amount of the offerings on the plates as \$10,206.62, the largest ever given at one time in this way—exceeding the high water mark of last year. When all the Diocesan Sunday School Offerings are received, the total amount is expected to be over \$15,000. The banner for the largest aggregate offering from one Parish, as well as the highest per capita giving, was presented to Calvary Church, Fourth Avenue, New York, with a total of \$1,102, an average for each child of more than \$3. Holy Trinity came next, with \$819.03, and St. James' was third, with more than \$400. It was a thrilling service, however, not so much from the financial totals of the children's Lenten savings as from the impressiveness of the marching and singing of the little ones, who entered heartily and reverently into every part of it.

Dr. Coupland Declines Atlanta

The Rev. Dr. C. B. Wilmer, President of the Standing Committee of the Diocese of Atlanta, has received a communication from the Rev. Dr. R. S. Coupland, Rector of Trinity Church, New Orleans, declining the election of Bishop of the Diocese, as successor to the late Bishop Nelson. A special convention has been called by the Standing Committee to be held in St. Philip's Cathedral, Atlanta, on June 20th next. The Parish paper of Trinity Church, New Orleans, says that "The announcement of Dr. Coupland's election was read by our people with a mingled feeling of pride and regret; pride that he has again been selected to the highest office in the gift of the Church, and regret that there should be even a possibility that the ties that have bound him so closely to us for

A Bishop in Khaki

Since the call came to mobilize the Fifth Regiment, National Guards, for national service, the Bishop of Quincy, who is the Regimental Chaplain, has been under orders to remain with the regiment and to wear the khaki uniform. At the present writing the regiment is doing guard duty at Quincy. In addition to his duties as Chaplain, the Bishop has been requisitioned to act as post commissary, with rank of captain—a commission he holds from the national government. He has been exceedingly busy, and has been compelled to forego some of his Diocesan appointments. He preached notable sermons to the regiment at St. John's Cathedral recently, which created intense interest, and were published in the Quincy papers. The following is one among many striking passages with which these discourses abounded:

"There is a new world being born into the sweet sisterhood of the stars. It is a world which men will win by their spurning of the old world which was; and by their daring to give their lives in defense of the right. Multitudes may fall and like that Figure upon the Cross may seem to have failed; but they will not have failed—they will have brought in a resurrected world, a new and fairer world in which justice and humanity will prevail."

One of the Quincy papers said: "Fortunate is the community which has within it so eloquent and ardent an apostle of patriotism as is the Chaplain of the Fifth Illinois Infantry."

The Bishop addressed an open-air audience of two thousand on the afternoon of May 1, at Macomb, the occasion being a patriotic celebration of Dewey Day. He spoke with convincing eloquence, was frequently cheered, and received an ovation at the close.

He has also made several addresses in connection with the organization of the Red Cross movement in Quincy. Mrs. Fawcett is also actively and responsibly interested in that work.—The Light.

SUGGESTIONS AS TO WAR CONDITIONS

BY BISHOP McCORMICK

Everybody can join the Red Cross. Here is something tangible, practical, accessible, and universal. Everybody can unite in insisting on adequate moral, religious, and medical protection for our boys in the camp and in the field—particularly for moral protection-zones around the great training camps. Everybody can unite in insisting that our sons be not sent to the battle line, either in the Army or the Navy, without adequate training and preparation and without skilled and competent officers. There is no need for a massacre of American boys. To send them hastily, ill-equipped and ill-officered, would be wholesale murder. Most of us can endorse the war-prohibition measure with its slogan, "Save eleven million loaves of bread a day," and its claims for enactment as a war necessity on both moral and financial grounds. Everybody can work, and watch, and pray. Churches should provide both special and regular Services of Intercession, and prayers should be continuous. The Clergy manifestly cannot all serve as Chaplains, though all would be willing to do so. Personally, I am often tempted to feel that in spite of the 83rd Apostolical Canon and the 7th Canon of Chalcedon and other ancient enactments, there might often be time and place in which certain of the Clergy, if not exactly bearing arms, might at least serve as enlisted men, doing their bit, shoulder to shoulder and heart to heart with other men. One has to reflect very seriously on such a book as Mr. Donald Hankey's "A Student in Arms," and one has to reflect very seriously upon the wonderful influence of the French Clergy serving in the ranks and the benefit accruing thereby to the French Church and to the cause of Christianity in general. Certainly the men in our theological seminaries may well do their share, and the seminaries, like the colleges and universities, should give them credit. A year with the colors on the part of all our seminary students might be better in the long run for them and for the Church than a year in seminary studies.

In cases in which our Clergy are accepted as Chaplains in the Army, the Navy, or the Red Cross, we can do our utmost to help them with their equipment and we can protect their work during their absence.

America is at the most critical moment of her history. Last year it was Mr. Britling's "Hugh" and Sir Oliver Lodge's "Raymond," and this year it may be your boy and mine and thousands like them. Wake up, America, and let the Church awake!

Schools, in many varying colors and vestments, as they marched through the long ambulatories, with banners, and flags, and crosses every few feet. The great organ had the aid of trumpeters to lead the singing; and the way those Junior Choirs sang as they walked was an inspiration in itself. One also got an idea of the vast size of the Chancel of our partly built metropolitan Cathedral, seeing these groups after groups, each differing from the other as much in costume as in Parish, pouring up from the nave into the great Choir, as they sang lustily, "O Sion Haste, Thy Mission High Fulfilling", crowding on and on, and yet never seeming to crowd the great spaces between pulpit and Altar. Bishop Burch, remarkable in presence and voice, was heard in every part of the difficult building as he gave the official Diocesan greetings in a five-minute gem of an address; and the Rev. Dr. Robert W. Patton made an eloquent effort to put into words the importance of the occasion, greater, he and the Bishop agreed, than any crusade of any time

Dean Harry T. Moore Elected Co-Adjutor Bishop of Dallas

The Diocesan Council of Dallas (Texas) met on Tuesday and Wednesday of last week. On Tuesday there was a full discussion regarding the man to fill the office of Bishop Co-Adjutor to help Bishop Garrett in the administration of Diocesan affairs. It was made the special order of business for Wednesday.

On Wednesday morning five names were presented. Dean Harry T. Moore was elected on the first ballot by the Clergy, and ratified by the Laity on the second ballot.

Dean Moore has been in charge of the Dallas Cathedral for several years.

Dean Purves of St. Paul's Cathedral, Cincinnati, has just recovered from a serious case of blood poisoning at Christ Hospital, Cincinnati. Dean Purves was lately honored by the degree of Doctor of Divinity from Seabury Divinity School, Faribault, Minnesota.

the past six years may be severed. Dr. Coupland was elected Bishop Co-adjutor of Virginia one week after he took charge of Trinity, and since then his name has been frequently presented at various Diocesan Conventions when electing a Bishop. Should he accept, he will be the sixth Rector of Trinity to enter the House of Bishops.—Dr. Coupland underwent an operation on April the 4th for appendicitis. He has not as yet fully recovered his strength and it is hoped by the Vestry of the Parish that he will soon leave for his vacation. The Rev. Clarence Wyatt Bispham of Philadelphia had charge of the services in Trinity Church during Dr. Coupland's illness. He became the Rector of the Free Church of the Annunciation, New Orleans, May 1st.

St. Andrew's Church, Valparaiso, Ind., was consecrated on the first day of May by the Rt. Rev. Dr. John Hazen White, Bishop of the Diocese of Michigan City. A large number of the Clergy of the Diocese were present, among others Archdeacon Long of Kokomo and the Rev. D. L. Goodwin of La Porte.

OFFERS USE OF PARISH HOUSE

St. Luke's Church, Scranton, Pa., to Give Building to Public Safety Committee

St. Luke's Episcopal congregation at the conclusion of yesterday morning's service unanimously passed a resolution placing at the disposal of the Scranton unit of the State Committee on Public Safety and Defense the Parish House on Wyoming Avenue. The action followed a talk by the Rector, Rev. Robert P. Kreidler, in which he told of the need of mobilizing the Church forces during the war to meet the increased demands for war relief.

Probably no other building in the city is better equipped or is more centrally located for a committee headquarters than St. Luke's Parish House. That the Public Safety Committee will accept the offer and speedily use it for some of its work is practically assured.

Another idea being worked out by the Vestry is the offering to the government of the summer home at Cresco to be used in whatever manner the government may see fit. It is proposed to turn the summer home into a hospital for the use of sick and convalescing soldiers from the training camp at Tobyhanna.

The Hon. George Pepper of Philadelphia, eminent jurist and Churchman, contributed a notable paper to the Saturday Evening Post, which appeared in the issue of May 5th, on the topic, "Abraham Lincoln and the Issues of the World War". It is the clearest and most forceful statement on the issues of the war that we have seen since the war began.

PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

THE COLLECT

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Blessed be hope! This is the "day of expectation." At this season every year the Christian who lives by a Calendar which cycles about Jesus as its central luminary, is called upon to focus his gaze on "heaven," and to consider why his Risen Master had to find His permanent home away from earthly sights and sounds. It is a great thing—this upward look backed by an expectation which will not down. What kind of Christians would we be without hope? We would be comfortless Christians.

This Collect calls us to look up, and ask for help to keep spiritually on a high plane; an exalted plane where hope and enthusiasm run high. Many Christians do not spend much thought on the fact and meaning of the Ascension, and the Person and work of the Holy Ghost. Hence the spiritual slump so often noticeable after Easter. And did you ever notice that about this time of year in many parts of Christian countries the coming of spring, or the advent of midsummer heat, seems to lead people's feet away from the Altar? And if on Sundays our feet do not stand in the courts of the Lord's House, it is a safe wager that our hearts and minds are not where the Collect for Ascension Day wants them to be. Hence there is no widespread enthusiasm and exaltation over Ascension and Pentecost. But the response to the Church's call to exalted worship is often a weak and languorous one.

"Leave us not comfortless!" I wish we could be sure that many of us every-day Christians really took that phrase to heart. To comfort means to invigorate. A vigorless man is a helpless man; a hopeless man is a helpless man; a helpless man never "looks up," never "expects," has no enthusiasm, is not stirred by the thought that humanity shares God's throne forever! His whole view of life is bound up in mortal terms. Let us resolve to be of that number who will ask God to invigorate us, exalt us, help us, maintain a distinctly cheerful, hopeful manner of life towards all men and all events. In such ways only can we expect to make progress toward that "same place whither our Saviour Christ is gone before."

THE EPISTLE

The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.—1 St. Peter iv:7.

"The end of all things is at hand." A thought which can stimulate and invigorate, and which was doubtless meant by St. Peter to be taken thus. It is a thought which gives dignity to the Christian's idea of life, and calls on him to avoid mere frivolity, and to be circumspect wherever his lot is cast. It is true that shiftless minded, procrastinating people would find no challenge in this phrase, but only an echo of despair. But to a man who hopes to meet his Savior at the end of his earthly life, this phrase is a challenge to him to do his very best, because God is glorified only by THE BEST that a man can DO, or BE, or OFFER.

If you are inclined to wonder about the admonitions to "use hospitality without grudging," just recall the times in which this letter was written, when a persecuted Christian had to have some haven whither he could flee for help and comfort. "In those days the exercise of hospitality was

one of the first and most necessary features of Christian charity." I think this phrase is a pointed rebuke to those whose ideas of hospitality and entertainment consist in giving parties to "pay off" hospitality previously shown them. Absolutely a most vulgar form of entertainment!

Parish life will become a richer and more fruitful existence when everyone in a Parish realizes that all baptized people are God's ministers, and that it is a great mistake to think that the priestly office is the only form of ministerial life.

Did you ever think that your Confirmation was an ordination to your ministry in God's Church? And that the "manifold grace" of God was given you in Confirmation with the idea that you would daily exercise that gift, and so daily increase in grace, and daily "do your bit" for the glory of God?

THE GOSPEL

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have seen with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.—St. John xv:26, and part of Chap. xvi.

Some people act as if the Holy Spirit was that type of Comforter whose contact was a soothing, "mothering" kind of process which left one with flaccid muscles and drowsy eyes. Let us know once and for all that "God is a consuming Fire." That the Holy Spirit does not make molly-coddles and pink finger-tipped, doll-like, effeminate followers of Jesus Christ; but that His seal when duly stamped is an invigorating contact which puts iron into the blood, and steel into the nerves and tissues of the inner man.

"Ye also shall bear witness" means to a man who hopes to do something and be somebody before the "end of all things" comes to him, "Ye also shall be martyrs." The big thing about a martyr is his unbreakable will. If the martyr spirit seems to be lacking in your Parish Church you will most likely find that your Priest and your fellow "ministers" and you yourself have been looking for "soft snaps in religion," and have no spiritual muscle because you have been drifting, running with the crowd, and your wills are inert. This day's Epistle is a clarion call to your Christian virility. It is a prod to stir you into discontent with an easy-going, soft-cushioned religious life. It should lead you to look up to heaven, and see there no idle times, no lotus eating gardens. When the temptations to relax and droop and refuse to be exalted, and heavenly minded comes on you in these spring and summer days, do not be offended, do not stumble; but remember that you were baptized to be a soldier, not a slacker; a fighter for God, not a flirt with God; a martyr whose blood-shedding should mean life to the Church of your love and your devotion, even if some of the folks inside do not understand and want to put you out. F. S. W.

A Parish With an Envyable Record

Christ Church, Glendale, Ohio, has an enviable record for the number of workers sent to the front during these trying times. Two Senior Sunday School boys are apprentice seamen in the navy. On the Parish list there is one Major, one Captain, one Second Lieutenant and one private in the regular army. Two volunteers are still on the Mexican border. One war nurse and one hospital manager in France are from this Parish. There is also a missionary in Japan, two in China, and another going to China soon. At home, nearly everybody is working with a will at surgical dressings and supplies for hospital and mission field relief and support.

Organizing for Service

BY W. RUSSELL BOWIE, D. D.

(Contributed By Request.)

There is in the Church today a strong and growing feeling that her ideals of a redeemed life ought to be applied with practical power to the needs and problems of the communities in which the Church is set. Men feel perhaps more keenly than they have ever felt before the challenge embodied in those words in the Master's prayer—"Thy kingdom come; Thy will be done on earth." We cannot be content to think of the Church simply as an ark of salvation which gathers into itself a remnant of the people, while the world outside is deluged with evil. The modern conception of the Church is more militant. It thinks of the Church as a city set on a hill—a castle like that of Camelot, into which the needy and bruised can come for refuge, and out of which strong lives shall go in knightly service to all the points of temptation and of need.

Interpreting this ideal practically, we look out upon such problems as social vice, the commercialized liquor traffic, the over-crowding in the slums, dark tenements infected with tuberculosis and rented to the poor at exorbitant rates, the stupid barbarity of many jails and penitentiaries—at these and similar practical evils, and say that the Church ought to help remedy these things in the name of her Master, who was stern to all deliberate wrong, and pitiful to all suffering. The Church ought to make the cities of our country cleaner and sounder for both the bodies and souls of men. It ought to help stimulate in country districts the friendly co-operation in good works which will break down that narrow isolation which is the blight of country life. It ought to help men see the wrong of all social conditions which are built on injustice and greed, and it ought to furnish both the vision and the motive power for correction.

This is the truth on the one hand; yet, on the other hand, we are bound to recognize the very deep and instinctive reluctance on the part of men and women in the Church for that which they call mixing in politics. They feel that the Church is a spiritual organization, and that it cannot without loss become identified with factional disputes. The word "politics," as thus used, is of course, a vague and uneasy term. The root idea for those who use it is associated with the kind of action that might split the Church into hostile elements along the lines of some mere partisan cleavage. But the fear which is bred of this idea leads to the avoidance of any connection at all on the part of the Church with those practical affairs which must be worked out through public and civic action.

Our problem then is to live up to those ideals of widest service which so many in the Church are feeling to-day, without giving just offense to those who do not wish to see the Church committed to the kind of activities which would endanger the unity of her spiritual witness. The duty of every minister, and of all our thoughtful leaders among the Laity, is to solve this problem as best they can in their local situations.

Personally, I believe that the danger for most of us is that we should do too little, rather than too much, in the way of linking the power of the Church to opportunities of practical redemption. I believe that we who preach ought to be alert, and ought to try to be fearless, in sounding the definite message of the Church's responsibility for the moral and social problems that may arise in the community. If social vice is being tolerated, if there is such lax administration of law that drunkenness and crime and gambling are winked at, if there is injustice in our distribution of public expenditures so that great classes of people are made to live in sordid and unimproved surroundings, if there is a spirit among the rich which condones the kind of conscienceless investments that build fire-traps for factories and disease-breeding hovels for the homes of the poor—then the preachers of the truth of God ought to make these plain to their congregations and to their community. If, on any particular occasion of special need they can agree as a body through ministerial unions to bear their testimony at a given time unani-mously, so much the better. But even without the co-operation of a number of others, a single man, telling the truth which he knows and can prove, and telling it in the spirit that hates wrong, yet has no bitterness of speech for the wrong-doer, may often set regenerative influences at work, as many conspicuous influences in our own Church have shown.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

SUNDAY AFTER ASCENSION

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. after Ascen.	Deut. 34 Is. 43:15; 44:6	Col. 2:8; 3:17	Zeph. 3:8-end	Acts 1
M.	Micah 4:1-7	Heb. 11:1-16	Deut. 28:58-end	John 14:1-14
Tu.	Is. 43:1-7	11:17-31	29	14:15-end
W.	Josh. 1:1-9	11:32; 12:2	30	15:1-13
Th.	1:10-end	12:1-13	31:1-13	15:14-end
F.	2	12:14-end	32:1-43	16:1-15
S.	Deut. 9:1-5	13	33	16:16-end
Whitsunday.	Josh. 3 Is. 10:33; 11:9	Eph. 2	16 5	Acts 2:14-36

This is a unique Sunday: the Christ gone, the Spirit not yet come. The Collect recognizes the one fact—interpreting it as the exaltation of the Lord with great triumph into heaven—and prays for the Spirit's coming, not alone to comfort us, the greatest instance of compensation—human history affords, but also to exalt us to the same place whither our Saviour Christ has gone before. The Gospel describes the work of the Spirit as that of witnessing to the Christ, in which Christians are to have their share, while the Epistle fittingly and most instructively declares in anticipation of the Spirit's coming that "the end of all things is at hand"—fittingly, because one lesson the early Church had to learn, and one still not appropriated fully, was that the indwelling Christ marks our entrance upon the highest and last manifestation of God, and is truly the beginning of the end, which also on its pragmatic side is marked by "fervent love among ourselves". In the arrangement of the lessons for this day we have put in the New Testament historical course (evening), Acts 1, which repeats the story of the Ascension as given in the portion of Scripture for the Epistle on Ascension Day, and adds what was actually done by the Apostles during their days of "soberness and watching unto prayer". For the first lesson, we employ a shortened form of the present Prayer Book selection, a lesson on waiting, from Zephaniah, and an appeal to rejoice over the Lord's being in the midst of His people. Sun-

day morning, in continuation of the Old Testament historical course, we give the close of the earthly life of the great law giver, symbolizing not only a vision of heaven, into which the Christ has gone, but also the end of the discipline of the law, which brings us unto Christ and leads up to the gift of the Spirit on the following Sunday. For, as St. Paul teaches us, the righteousness of the law is fulfilled only in them that walk under the influence of the Spirit. The corresponding New Testament lesson pursues the same line of thought. It is a prophetic co-ethical appeal, based upon the death and Resurrection and Ascension of our Lord, that we should not undertake the impossible task of trying to be good through law, but, having died with Christ, and risen together with Him, we should "seek those things that are above". The Old Testament alternative is prophetic of the Spirit's coming. The week day lessons in the morning continue Old Testament history, filling in two days with topically related prophetic passages, in order to throw the crossing of the Jordan on Whitsunday, and parallel these with a discussion of faith in the Ascended Christ and its consequences from Hebrews; while in the evening Deuteronomy is continued, with addresses belonging to the eve of entrance upon the Promised Land, while promises of the Holy Spirit fill in between the waiting in Acts 1 and the coming of the Spirit in Acts 2 for Whitsunday.

In this connection it is well to emphasize what I have just suggested. One's preaching on matters of civic need or wrong ought always to be conceived, as nearly as we may do it, in the Christ's spirit of love. There needs to be much prayer, much humility, much thoughtful search for the right way of making the truth plain with no unfairness, and with a spirit that shall show even those who are attacked that it is not themselves, but the thing for which they stand, that one is hostile to. And if sermons of this kind are to have effect, they must be linked to some large and abiding spiritual truth of which the particular condition shall be made an instance. For thus only can the message be kept from being a mere secular lecture, and become empowered with the eternal verities of God.

But the preaching of sermons, of course, is only the beginning of attempted Christian service. It is the unfurling of the flag, but that is quite ineffectual until some sort of an army of organized effort is marshalled behind it. The practical need of the Church, therefore, is to organize its human forces in such a way that the power of the ideals preached on Sunday will be brought to bear in ways that count.

The reluctance of many persons as to the Church itself engaging in secular-affairs enters at this point to make it inadvisable that one should attempt to commit the Church as a whole to definite social programs except in exceedingly clear issues. The wiser way is to organize within the congregation some voluntary body who can express with all the weight of such numbers as they can gather the ideals the Church has taught them to hold.

This very obvious method has been followed in our own Parish with good results. As a part of the Men's Association, and as a part of the Woman's Association—which two associations respectively are supposed to include all men and women of the Church—there has been formed in each case a Civics Committee. This committee keeps in touch with opportunities for social work, and enlists its members in actual service.

For example, the Civics Committee of the Men's Association found several years ago that the living conditions in the poorer parts of the city of Richmond—and particularly among the colored people—were exceedingly bad. It came to believe that some permanent organization ought to be formed to make a survey which would

put before the city the actual facts in a vivid way, and rouse sentiment for improvement. As a result, there grew out of the effort of this committee an Association for the Improvement of Housing and Living Conditions, which raised a considerable sum of money to employ a trained Secretary who made a survey and report which was printed with illustrations, and remains as a very valuable source of information and guidance for future work.

At a later time, before state-wide prohibition had been voted in Virginia, there was an altogether undue number of saloons in the colored section. Some of the colored ministers and other earnest leaders of the race, made an effort through the Hustings Court to have renewal of the licenses of a number of these saloons refused. Some of the men of the Civics Committee made a personal tour of inspection of the districts affected one Saturday night, and their testimony at the hearing in the court was of help in bringing about the results which the colored citizens had sought. On other occasions the committee has lent its aid for progressive measures in the legislature. It helped in the establishment of a juvenile court in Richmond. It has worked also for the abolition of the present antiquated jail methods, and for the purchase of a city farm, in which jail prisoners can be employed in open air labor.

The committee from the Woman's Association has been interested in some of these same measures, and also in other opportunities which have come particularly to them. The net result has been that a number of individuals have been given a chance for real community service, and that an outlet has been presented by which the ideals of the congregation at large may be expressed in action. The moral and social forces of the community have learned to feel that they can look to the Church for help and not be disappointed.

Dr. Lyman P. Powell writes that three-quarters of the men of Hobart College have left Hobart College to enlist or enter the war in some capacity. Accordingly, there will be no Commencement this year. Bishop Wise was to have preached the baccalaureate sermon there. But Hobart, like Yale and Columbia, have been deprived of Commencement material, which the army has taken.

WHAT IS CHRISTIANITY?

Edited by IRVING P. JOHNSON

II Worship

THE OBLATION

Because we hope for a large offering on the Sunday designated, we have to have something more than the coin of your attendance—large offerings, as we have noted above, are always offerings of promises; bills, checks, and notes. But, the Church has only one service in which there is a provision for the reception of promissory notes on the part of the congregation, and that service is the Holy Communion. Such promises made to God are termed covenants or vows, and the making of them, an oblation.

After the saying of the Creed, the Wardens will take the collection and present it to the Celebrant who will place it upon the Altar as an offering to God; with this we are not now concerned, but with the act of the Priest and congregation which immediately follows the offering of the alms. By referring to the part of the Prayer Book printed in last week's issue of THE WITNESS, the reader will see that the Priest now places upon the Altar bread and wine after first presenting them, that is offering them to God, which he does by elevating them in the paten and chalice over the Altar. This act is that of the first Oblation, the second, coming later in the service, is not now the subject of consideration.

The act of presenting the bread and wine to God may mean very much or very little according to the will and intention of the worshippers. In the Prayer that immediately follows the Oblation we pray God to accept them—accept what? The intrinsic value of the bread and wine is insignificant, ten or fifteen cents perhaps, so it cannot be that we beg God to accept them. But, as we have seen in the case of the alms, the largest collections are composed of pieces of paper of no intrinsic value as paper, but they may be worth thousands of dollars because they are the formal promises to pay by corporate bodies or individuals. A blank check put upon the plate is of the nature of an insult to God, but properly filled out and signed may be a most sincere and generous offering.

Many times the bread and wine offered at the time of the Oblations are like blank checks, because they have behind them no intention, no signature, merely pieces of bread. The Rector is appealing for a generous and general Oblation at the mid-day service, worthy of devotion to God and His Church. The question for each member of the Parish to consider seriously is this: "How can I make this particular Oblation of real value to God and His Church?"

THE SYMBOLISM

The bread and wine offered as the first Oblation symbolizes our bodies and souls offered unto God. It is very easy to say the words, "We offer our souls and bodies"—it is more difficult to make that offering definite. When you offer yourself to some employer or friend you mean that you offer a certain portion of your time; tacitly you say to your employer, "I offer you ten hours of my time each day for five dollars a day; you may have a blind friend to whom you say, "I will read to you half an hour every day"—such offerings of ourselves are familiar expressions of every day life. What do we mean when we say to God, "We offer ourselves"? Generally we mean nothing at all. You may make your words mean something by saying that you will give a definite time to God or to His work among men.

The Oblation with its vow of service should be a part of our highest form of worship. The word, "Sacrament," comes from a Latin word meaning, "Oath." The Sacraments of Baptism, Confirmation and Marriage, are all oaths, as is also the Sacrament of the Holy Communion. If every time you assisted at the Holy Communion, you would make a promise to God that you would devote a certain time to His service, the effect upon the life of your Parish Church, as well as upon yourself would be of great value.

If the Oblations in the Church were many and sincere, the alms would take care of themselves—it is more important that the Oblations be in-

creased than that the alms be increased. People who give themselves have no hesitation in giving alms most liberally. A better Church may be established, not by more money, not by welcoming strangers, not by bigger guilds, not by better music, not by better preaching, but by more frequent and more earnest Oblations.

SUGGESTIONS OF OBLATIONS

It may be helpful to some who have never made an Oblation to have some examples before them of such vows as are suited to the average member of a Parish in connection with Eucharistic worship. The vow should be made at the time that the Priest offers the bread and wine in the service of the Holy Communion, and should be made as a gift to God of some part of your life to come and the time so offered should be considered as belonging to God. It is somewhat as if you promised to give ten dollars out of your next month's salary toward building a Church; as an honest man you would consider that ten dollars, although not yet earned, as not being your own when it is earned.

I vow that for the next six Sundays I shall consider my attendance at Church at the mid-day service as an obligation to God.

I vow that I will devote ten minutes every day for a week to private prayer and meditation.

I vow that for the next four Sundays I will make every effort to increase the attendance at Evening Prayer on Sundays by being present myself and trying to get others to attend.

I vow that I will make a special prayer every day this week for strength to overcome my sin of _____.

I vow that I will make a memorial of the death of Christ next Friday morning by attending on that day the Holy Communion.

I vow that I will spend at least two hours this week in teaching religion to my child.

I vow that within the next two weeks I will attend some service in the Church that I have entirely neglected.

I vow that I will spend twenty minutes this week in self-examination and confessing my sins.

I vow that I will purchase a religious book and read something from it every day until I have finished it.

I vow that I will for the next two months cease to be a hanger-on of the Church, attending services when I feel like it, and become one of its active promoters.

I vow that I will receive the Holy Communion fasting, when I again receive it.

I vow that I will make an offering within a month for the General Missions of the Church.

It should be noted that these are only suggestions to be adapted to the individual's conditions, or to give direction to his own mind in making an Oblation.

Let us suppose that at the mid-day celebration of the Holy Communion every member of the congregation should sincerely make an Oblation of this kind; would not the result be really greater than if each put five dollars upon the plate. The five dollars would be soon spent, but an earnest fulfillment of vows of the kind indicated would be of lasting effect.

If the Celebrant on that morning could be assured that at the presentation of the bread and wine everyone present were making such an Oblation as he elevated the paten and chalice the act would mean more to him than the presentation of the alms basin with a thousand dollars in it.

An Oblation of this kind is equally open to the rich and poor. The part that a poor man can take in the offering of alms is necessarily less in value than that of a rich man; but in making an Oblation of this nature the poor man may make his of greater value than that of the rich man—all have equal opportunity.

GOD'S WORKS

To study properly God's works, one must take one subject and disregard the others for the time being. If it be the custom of the reader to take long walks frequently in the country surrounding his home, let him devote his attention solely to the trees he may pass for a month or more; then let him turn his eyes and mind to the

varieties of shrubs along his way, and so on. By this systematic method he will attain a larger knowledge in a given time than if he allow his eyes and mind to wander at random during each day's walk.

The Holy Communion is just as much God's work as are the trees and shrubs of the country-side. Prayer, praise, thanksgiving, and supplication are parts of every service, but there are entirely different elements in the service of the Holy Communion; that is, we do other things than pray, give thanks, sing praises, and make supplications. For example, we make our Communion. Just as some people may confine their entire attention to trees during their walks, and neglect every other work of God, so some Church-goers pass over many elements of this service, but always make their Communion whenever they are present. If you question these persons, you will find that they are ignorant of many other distinctive elements of this service.

There are two Oblations made at every service of the Holy Communion—the Prayer Book distinctly states the fact—but these persons, who always make their Communion, rarely possess any knowledge of the nature of these Oblations, and consequently do not make them. Rarely, if ever, do these persons speak of the service as the Holy Eucharist, while they have not the faintest idea of the Eucharistic Sacrifice made in it.

The Call for Simplicity

BY DR. JAMES E. FREEMAN

"Let him do it with simplicity"—While modern life has become more complex and interrelated, and while on every hand we are witnessing changes that indicate that the world generally is demanding more conveniences and better facilities, as well as added luxuries, yet at the same time we believe that underlying all our so-called modern demands there is a persistent cry for more simplicity. This discloses itself in many ways. We have a revival of the old-fashioned furnishings of the Colonial days. Indeed, our architecture is in large part an attempt to reproduce in exterior and interior the New England home. The writers who affect us most deeply are the writers who tell of the homely, simple things of life. This is why Charles Dickens continues to be in many respects the most popular of novelists. Balzac, the great French writer, successfully attempted to interpret "The Human Comedy", and holds his unchallenged place in the French school. The poets who touch us most deeply are not those who obscure their meaning in fine phrases, but those who express the simple yearnings of the human heart, as does Robert Burns and our own splendid Whittier. Henry Ward Beecher, judged by class-room standards, might have been regarded as lacking form and style in his preaching. He was simple, homely, and illustrated his discourses from the common things of life, with the result that he was the greatest preacher of his age.

We sometimes think that our musicians make a mistake in trying to over-cultivate us. We believe in the classics and we study them, but we should hate to be fed on them forever. It is an interesting thing to observe that a sweet Irish singer of international fame, with his old-fashioned melodies can attract nightly audiences that equal those of the grand opera; and why? Because he appeals to the finer emotions; in other words, he touches the heart, and he does it in a song language that the people understand. Whether our wiseacres in literature, music or art will do so or not, the people are willing to go just about so far, and then they demand, for relaxation, the homely and the simple things. We cannot be fed on pate de foies gras and other delicacies all the time. It destroys our palates. What is true in these other things is pre-eminently true of the things of religion. We have read some sermons of so-called great theologians that paralyzed every emotion of our being. True, they were learned and pre-eminently scholarly, but they made no appeal to the heart. They were born in the atmosphere of a refrigerator. We know other men who have no distinction as great preachers; yes, and we know some laymen of the same kind, and their simple utterances, unadorned with the flowers of rhetoric, and in some respects un-informed, as far as theology is concerned, go straight for and reach the heart.

Why cannot we be more simple, less affected, less superficial? Why cannot we bring up our children to realize that the best things in the

CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXI. Gifts of the Spirit

The Church was put into the world by Christ to be the means by which the Holy Spirit might be given to mankind—it was to be the organ of the Spirit.

So Christ promised the influence and power of the Spirit to His Church. St. Mark xvi:17-18. These signs shall follow them that believe; in My name they shall cast out devils, speak with new tongues, lay hands on the sick and heal. Or, as St. John records evidently the same promise, although perhaps on another occasion, "The works that I do shall he (that believeth on Me) do, and greater works than these shall he do, because I go to the Father".

THE PROMISE FULFILLED

That this promise was amply fulfilled is evident from the Book of Acts. We read in it of wonders and miracles and evidences of the Spirit's presence continually. The lame man at the gate of the temple is healed, Aeneas, who had been confined to his bed eight years, is healed, Dorcas is raised from the dead.

But also the Holy Spirit is given to all who are baptized and confirmed—in Samaria at Confirmation (Acts viii)—to the household of Cornelius before Baptism and Confirmation, in order to signify to St. Peter that they were fit subjects, though Gentiles, for these holy rites.

So uniformly was the Holy Spirit given in these Sacraments that the gift of the Spirit became the test of the validity of the Baptism. When St. Paul asked the twelve men at Ephesus, "Did ye Receive the Holy Ghost? and they expressed surprise at the Holy Ghost being given, he inquires at once into their Baptism (Acts xix). Every baptized Christian—if he had also received the laying on of the Apostles' hands, was naturally supposed to have received some spiritual gift.

NATURE OF THE GIFTS

The most prominent among these gifts was the "gift of tongues". Yet the prominence in the Book of Acts

world, and the only things really worth having, are the simple, homely things? Even beauty itself appeals to us more strongly where it is unaffected and unconscious beauty. Let us try to get back some of the old graces and simplicities of life, and even if we must live in an age of infinite change and variety, let us not lose out of our lives those elements that make for real happiness. (Courtesy of the Minneapolis Tribune..)

Meeting of the Board of Missions

The regular meeting of the Board of Missions, held May 9th, was a most interesting one. Twenty-seven members were present.

The Bishop of Minnesota, for many years a valuable member of the Board, died since the meeting in February, and the following minute was adopted by a rising vote:

"The heroic death of the Bishop of Minnesota, the Right Rev. Samuel Cook Edsall, removes from this Board one of its most valued and faithful members.

"Erstwhile a missionary himself, and for several years the Missionary Bishop of North Dakota, Bishop Edsall's vision of the Church's opportunity was broad and statesmanlike. A man of singular grace of bearing, of great fairness and generosity in debate, he won the unflinching regard of his colleagues on this Board.

"In recognition of its deep sense of loss, the Board has ordered that the foregoing be spread upon its minutes and a copy transmitted to Bishop Edsall's family and to the Diocese."

Announcement was made of the death of Archdeacon Thomson, one of the veteran missionaries of the Board in China, and the following minute was also adopted by a rising vote:

"The Board of Missions has learned with sorrow of the death of the Rev. Elliott Heber Thomson, D. D., Archdeacon of Shanghai. Archdeacon Thomson devoted himself with un-

seems to reflect chiefly the feeling of the Church in that day. St. Paul's Epistle to the Corinthians (I. Cor. 12 and 13) shows that while they seemed to think tongues most desirable, the Apostle judged otherwise. He disparages the gift, and emphasizes others as of much greater importance. In the list of the gifts of the Spirit which he gives in I. Cor. xii:28, some are unfamiliar to us, but the majority are quite familiar. Apostles—the gift of Apostolic zeal and administration—we have great Apostles in the Church today. Prophets are well known, men with the gift of eloquence. Teachers we have in plenty, not only Clergy, but also Laymen and Laywomen, with the gift of teaching. Miracles and healings are unfamiliar, but "helps", the word means ministering to the poor, we have that. "Governments" means the gift of organization and leadership; we have that among both Clergy and Laity. And the three gifts which St. Paul says stand above all the rest, "faith, hope, love", the Church has not lost.

THE GIFTS STILL GIVEN

So the gifts of the Spirit are no less marked in modern Christianity than in Apostolic. Our Lord's promise to His Church still holds good. We have made the mistake the Corinthian Christians did, and overvalued the spectacular. The most important gifts then, as now, are what we would call natural gifts consecrated to God, and enriched and vitalized by the Holy Spirit. We need to look for this at Confirmation, and we need to use the powers so given and blessed of God for the good of His Church, as He intended them to be used.

Even the gift of "healings" is not so unfamiliar as we might suppose. We have only to look upon the physician, the surgeon, the nurse, as divinely called and given power by the Holy Spirit. These professions have taken over the work of healing, which in the early Church was spasmodic, and made it systematic. St. Luke, "the beloved physician", was the first of the new order, and after his appearance in the Church's history, the other "healings" are less prominent. J. H. Y.

failing fidelity to the Church's work in China. To his steadfastness, faith and vision are due many of the most fruitful efforts of the Church to interpret the Christian revelation to the Chinese people. This is notably true of our great medical work in the city of Shanghai. It was begun more than half a century ago through Archdeacon Thomson's efforts and for many years received his fostering care, especially through his services as Chaplain of St. Luke's Hospital.

"As pioneer evangelist, as translator of the Scriptures and the Book of Common Prayer, as the trainer and leader of Chinese Clergy and other helpers, his life has deeply influenced the life of China. Modest, faithful, untiring, Archdeacon Thomson has shown the Church what a missionary can do and be. The Board of Missions thanks God for the life and work of this good and great servant, and rejoices that in the providence of God he was permitted to see before the close of his long and useful life some of the results of his self-denying labor.

"To Bishop Graves and all his associates in Chiha, both foreign and Chinese, as well as to Mrs. Thomson and Archdeacon Thomson's children, the Board sends its assurance of sincere sympathy."

There were two vacancies in the Episcopal membership of the Board among those elected by the General Convention. Rt. Rev. Wm. Lawrence, D. D., for many years a member of the Board, but who felt it necessary for him to resign, to assume the heavy task placed upon him by the Church in raising the Clergy Pension Fund, was re-elected, in the hope that now that his work was so successfully accomplished, he would be able to again take active membership in this important work. The Rt. Rev. W. C. Brown, D. D., Bishop Coadjutor of Virginia, was elected to fill the other vacancy.

The Treasurer's report showed receipts of \$680,318.38 to May 1st, being

(Continued on Page Seven.)

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

Trinity Church, Columbus, Ohio, celebrated its one hundredth anniversary last week.

The Rev. A. S. Attridge, Rector of Holy Trinity Church, Iron Mountain, Mich., has resigned.

The total amount of pledges and cash sent to the Church Pension Fund from the Diocese of Southern Ohio now amounts to \$90,712.97.

A bequest of \$100 to St. Mary's Church, Philadelphia, is included in the will of Miss Fannie Darrach, which was probated on April 30th.

The Annual Meeting of the Junior Auxiliary of Minnesota is being held today (May 19th), in St. John the Evangelist Church, St. Paul, at 10:30 a. m.

The Rev. George T. Gruman, Rector in charge of Trinity Church, Berlin, Wis., has offered his services to the Governor of the State to serve as Chaplain.

"THE WITNESS" was the subject of a favorable and interesting discussion led by the Rev. G. E. Taylor at the April meeting of the St. Louis, Mo., Clericus.

Forty acres of land at Ft. Berthold, N. D., has been purchased for work among the Indians, and a church building is to be erected at that point for the Indians.

The Rev. William P. Remington, Rector of St. Paul's Church, Minneapolis, has been appointed Chaplain of Hospital Unit No. 26 of the American Red Cross, and is expected to receive orders to proceed to France at an early date.

The Rev. Samuel Ward, Rector of St. Timothy's Church, Massillon, O., has been appointed by the General Board of Missions as Commissary to the Bishop of Porto Rico. He will have supervision over the District of Haiti.

It is reported that the first gift made to the Bishop of South Dakota for the needs of his district was \$10, which was made through the Rev. John A. Staunton by the Igoties of the Philippine Islands for the work among the Indians of South Dakota.

The Bishop of North Dakota announces that while in the East he secured the gift of one-half of his salary for a General Missionary in the District. The Bishop's problem now is, so he says, to secure the man who will be able to do this very necessary and rather difficult work.

"Clerica", composed of the wives of all the Clergy in the Diocese of Western Massachusetts, has recently been organized. Semi-annual meetings will be held, one of which will be held in conjunction with the Diocesan Convention.

The thirtieth anniversary of the consecration of Bishop Taibot will be celebrated at the forthcoming Convention of the Diocese of Bethlehem, which will be held on May 22nd and 23rd, in the Church of the Good Shepherd, Scranton, Pa., the Rev. Dr. Beach, Rector.

The Pilgrimage of Prayer was observed in the Diocese of Southern Ohio during the week beginning May 6th. The Clergy of the Diocese preached special sermons on prayer, and urged the importance of the week's devotions at their services on the previous Sunday.

St. Paul's Church, Lowville, N. Y., celebrated its one hundredth anniversary beginning Saturday evening, May 5th, with a series of services and social functions. The actual date of the establishment of the Church in Lowville was on Easter Monday, in 1817. Bishop Fiske was present and took part in the celebration.

One hundred of the old Choir boys of Trinity Church, Columbus, Ohio held their third annual reunion banquet on Saturday, May 11th, in connection with the hundredth anniversary of the Church. Late in the nineties the first Vested Choir sang in the church, and among those who were present at the banquet was the first Choirmaster, Mr. Julius G. Bierck.

The Rev. Dr. George Craig Stewart of Evanston, Ill., delivered the address at a patriotic service held in St. Paul's Church, Duluth, Minn., on Sunday evening, April 29th. The program of the recent patriotic service held in St. Paul's, London, was fol-

lowed in part. The motto of the evening was, "Do more than follow the flag—carry the flag".

The address of the Rev. William Schouler, late Rector of Trinity Parish, Elkton, Md., is 3507 Springdale Avenue, Baltimore, Md.

The Drill Corps, No. 1, Pittsburg Commandery, No. 453, of the Ancient and Illustrious Order of Knights of Malta, paid their first official visit to Grace Church on Sunday evening, April 29th, in such large numbers as to tax the seating capacity of the church. The Rector, the Rev. William Porkess, preached a special sermon, taking for his subject, "Our Enemies". Ignorance, indifference, spiritual weakness and selfishness were emphasized as man's greatest foes.

The Rt. Rev. Edward W. Osborne, D. D., the retired Bishop of Springfield, has returned from Florida, where he spent the greater part of the winter, and has taken a house on Lake Wawasee, in northern Indiana. His address is Syracuse, Ind. While in Florida, the Bishop gave Lent and Easter services to the little congregation at Holy Cross, Buena Vista, which were gratefully welcomed, the church having been closed for many months.

A silk U. S. flag, given to the Church of the Redeemer, Cairo, Ill., by the Daughters of the King, was dedicated and used for the first time on the third Sunday after Easter, when a service was held for the local militia company guarding the bridge over the Ohio. The church was crowded, the soldiers occupying the south side of the middle aisle. Well known hymns were sung with a heartiness that was inspiring. The Rector preached a sermon especially to the soldiers.

The Annual Convocation of the Deanery, San Diego, Cal., was held the latter part of April at Oceanside. For the first time, women attended and participated in the sessions. The Rev. P. H. Hickman of Oceanside and the Rev. A. K. Glover of San Diego read papers, which were discussed by those present. The Very Rev. C. L. Barnes of St. Paul's Church, San Diego, was re-elected Dean, and the Rev. A. K. Glover of St. James' Church, San Diego was elected Secretary.

St. Peter's Church, Delaware, Ohio, celebrated its one hundredth anniversary beginning on Tuesday, May 8th. There was a celebration of the Holy Communion at 10 a. m., a reception tendered the Bishop of Southern Ohio from 3 to 5 p. m., and a class was presented to the Bishop for Confirmation at the evening service. On the morning of Wednesday, the 9th inst., there was a celebration of Holy Communion at 10 o'clock, a Parish dinner at 12 m., and addresses and the musical service in the evening. It was on the 9th day of May, 1817, a little group of early settlers held their first service of the Church in the town of Delaware.

The Rev. Charles P. Burgoon, Rector of Grace Church, Cleveland, Ohio, asserted in his morning sermon on Sunday, April 29th, that this is the last war, basing his prophecy upon the fourth chapter of Micah. "Within the last few months," said Mr. Burgoon, "I have seen so much exercise of Christian charity; I have seen so much individual sacrifice that this war has called forth; I have seen so much devotion and faith for the principles for which Christianity stands, that I am prepared to say, notwithstanding this awful war, that this prophecy of universal peace is nearer now to its fulfillment than it has ever been in the whole history of Christianity."

The Lake Geneva Missionary Conference will be held July 27th to August 5th. Last year, 82 communicants of the Church were in attendance upon the Conference. The Presiding Bishop of the Church, the Rt. Rev. Dr. Tuttle, was one of the preachers. It is recommended heartily by Bishops of the Fifth Province, in which Geneva is located. Miss Lindley, National Secretary of the Woman's Auxiliary, was one of the teachers. Mrs. George W. Moore, 465 Newton Avenue, Milwaukee, Wis., is Chairman of the Episcopal Continuation Committee, who will gladly give information to those who contemplate attending the Conference.

A meeting of the Church Club of the Diocese of New Jersey was held at St. Michael's Parish House, Trenton, on Monday evening, May 7th, being the eve of the annual Diocesan Convention. Mr. Augustus A. DeVoe of Spottswood, who was re-elected President of the Club, presided at the business meeting and the dinner that

followed. Addresses were made by the Rev. C. W. Twing of Medford on his newly instituted work in the pine regions of the Diocese, and by Archdeacon Shepherd, on the Diocesan House and the possibilities of its fuller use. A committee of the Club was appointed to consider the last mentioned matter. The Bishop also spoke, summing up the thoughts of the other two addresses.

The sixth Provincial Conference of the Girls' Friendly Society of the Province of the Mid-West, will be held at St. Mark's Pro-Cathedral, Grand Rapids, Michigan, May 25-26.

"Good news comes from the Rev. Herbert W. Hopkins, at Irvington, N. J., says the Editor of the Newark Churchman. "A few years ago a house adjoining the church was purchased for a Rectory, and a mortgage left upon it. There were some street assessments also to be cared for. In January, a campaign was begun, and \$1,300 raised, a friend having promised \$100 if \$900 more were raised by the people. Such an offer often makes a large undertaking successful. The result at Irvington has been that street assessments of \$500 outstanding for some time, have been paid, the Rectory mortgage reduced by \$700, leaving at present \$2,100, about one-third of the cost of the Rectory property. So within a year \$2,300 have been raised in the Irvington Parish to pay a mortgage debt and street assessments.

The Pilgrimage of Prayer was observed throughout the Diocese of Kentucky from April 30th to May 6th, inclusive. The women of the Woman's Auxiliary made their Corporate Communion, and in all the Parishes in Louisville quiet hours were conducted in the afternoon at 4:30 o'clock. The topics for meditation and prayer, and the leaders, were as follows: Monday, April 30th, Grace Church, "Peace", the Rev. L. E. Johnson; Tuesday, St. Andrew's Church, "Power, the Gift of the Spirit", the Rev. J. S. Douglas; Wednesday, the Church of the Advent, "The Indwelling of the Spirit", the Rev. H. S. Musson; St. Stephen's Church, "The Power of Prayer", the Rev. F. W. Hardy; Calvary Church, "The Power of Early Service in the Kingdom of God", the Rev. H. J. Simpson; Thursday, the Cathedral, "Consecration, the Power of Service", the Rev. J. G. Miningerode; Friday, St. Paul's Church, "Fellow Workers With God", the Rev. D. C. Wright; Saturday, St. Mark's Church, "The Three-fold Aim of the Woman's Auxiliary", the Rt. Rev. C. E. Woodcock; Sunday, St. Andrew's Church, united service, 8 p. m. Addresses by the Bishop of the Diocese, the Rt. Rev. C. E. Woodcock.

Preaching Convocation

The Spring meeting of the Convocation of Southwestern Virginia was held in the Archdeaconry of the Southwest from April 29th to May 3rd. It was a Preaching Convocation, something new in Virginia. Fifteen ministers of the thirty-five in the Convocation were assigned to as many places in the Archdeaconry to hold services where only an occasional Episcopal service is had. After preaching at from one to five points, the ministers met at Graham, where an elegant supper was served at the Rectory, a lovely stone building adjacent to St. Mary's Church. The next day, the ministers took a forty-five mile auto drive through Bluefield and Princeton, W. Va., to Pearisburg, Va., where a one-day's business session was held, following Holy Communion. Rev. C. F. Smith of Lynchburg preached the Convocation sermon. Appointments for the Fall meeting in Covington were made as follows: Rev. Thomas F. Opie, preacher of Convocation sermon; Rev. Thomas D. Lewis, writer of theoretical essay; Rev. Thomas Howell, writer of practical essay. Archdeacon E. A. Rich and Rev. William J. Alfriend drove eight or ten of the ministers through the Archdeaconry during the week, covering about 200 miles. The Archdeaconry covers a tract of land embracing nearly 7,000 square miles, including twelve counties in the extreme end of Southwestern Virginia. The Convocation meets twice yearly. This was the one hundredth session. The officers are: Rev. F. H. Craighill, Wytheville, Dean; Rev. Thomas F. Opie, Saltville, Secretary; Rev. Thomas Howell, New Glasgow, Treasurer.

Deacons Ordained

On Monday, May 7th, in St. Paul's Church, Camden, N. J., the Bishop of New Jersey ordained to the Diaconate Mr. Wilson S. Hartzell of Vineland and Mr. Robert G. W. Williams of Camden, a member of the class of 1917 in the General Theological Seminary. Both candidates were presented

by the Rev. Charles M. Perkins of Vineland. The sermon was preached by the Rev. Carroll M. Burck of Gloucester. Mr. Hartzell comes to the Church from the German Reformed denomination, and has been recently officiating as a Lay Reader at Christ Church, Millville. Mr. Williams is the son of an English Priest. He will take up the work of St. Wilfred's Camden. The details of the ordination service were under the direction of the Rev. R. E. Brestell, Rector of St. Paul's.

Church Will Care for Convalescent Women in Country

Plans were completed with the filing of an application for incorporation papers by the Social Service Commission of the Episcopal Church, Diocese of Missouri, for a non-sectarian institution to care for convalescent women discharged from the City Hospital, to be known as "The Country Home for Convalescent Women".

A 20-acre farm near St. Louis, on the Rott Road, just west of the Denney Road, with a large 10-room dwelling and outbuildings, has been purchased at an approximate cost of \$20,000, and will be ready for operation by June 1, according to Thomas Q. Dix, Chairman of the Social Service Commission.

The Home will care for women who have no means to take several weeks' rest, with proper feeding, during the period of convalescence.

Because of the crowded condition of the City Hospital, Chairman Dix said patients are necessarily discharged as soon as possible, in order to make room for the new ones.

Dr. Shutt stated that the need for such a Home is apparent to any one connected with the hospital work, and should have the hearty support of the people. No charge will be made for food, nursing or shelter, the object being to aid women who, without such a place, are now sent back to their work, and are easy prey to disease and illness.

It is planned to maintain the Home by public subscription, there being no endeavor to realize a profit, according to Chairman Dix.

The incorporators, each of whom subscribed a portion of the purchase price, are Homer G. Knapp, President of Butler Bros.; Dr. Cleveland H. Shutt, Hospital Commissioner; H. G. Hurd, President Buick-Vesper Auto Company; Thomas Q. Dix, General Agent of the National Life Insurance Company; Rev. C. M. Davis, Dean of Christ Church Cathedral; and Rev. J. H. Lever, City Missionary for Episcopal Church.

The Death of an Indian Churchman

The North Dakota Sheaf, speaking of the death of Thomas Iyayahmani, says: "It gives us great sorrow to chronicle the death of the old man around whom so much of the Church's work has centered. Born and brought up a heathen, he was converted to Christianity and became a member of our Church comparatively late in life and has ever been most loyal. For some months he has been ill and has ever, even in his illness, been most anxious for the Church's good as well as for her services and administrations. Receiving the Holy Communion on a Sunday, he passed quietly away on the following Tuesday in the midst of his family and friends. His name will be perpetuated in the name of the settlement where he lived so long."

Moonlight Schools in the South

"Mr. Erwin A. Holt of Burlington, N. C., Senior Warden of Holy Comforter Parish, is intensely interested in the moonlight schools movement in the South," says the Carolina Churchman. "Mr. Holt credits Dr. A. E. Winship of Boston with asserting in an address delivered at Lincoln Memorial University, Cumberland Gap, Tenn.: 'Not only has the South patterned after the North in her educational system, but she has led the North in these later years by directly attacking the appalling problem of adult illiteracy; and under the unprecedented noble and brilliant leadership of Cora Wilson Stewart, the South has taught more adult native American illiterates to read and write in five years than the North has done in three centuries.'"

No Patience With Late Sleepers

The Ven. N. C. Hughes, Archdeacon of the Convocation of Raleigh, N. C., has received a letter from Mr. George Brietz, Superintendent of a Selma, N. C., cotton mill, in response to certain questions which the Dean had asked him, which is worthy of wide circulation: "As a busy business man, let me say that I have but little patience with the often advanced theory or statement that—I work so hard and such long hours through the week that I must sleep late and rest on Sunday. For the past thirty-five years I have spent at least sixty hours per week in the cotton mill and have been directly connected with the Sunday School as teacher and Superintendent for thirty years; and for the greater part of that time, twice each Sunday—morning and afternoon. During this time, in the providence of God, I have been Superintendent of nine Sunday Schools in five different states. In the town in which I now live, we organized a Sunday School two years ago. It now has an enrollment of two hundred, with an average attendance of about one hundred and fifty per Sunday. This is a cotton mill community. The best investment that I ever made was shortly after becoming of age, nearly thirty years ago, when I took the Lord in partnership with me by paying Him or to His cause ten per cent of wages or total income. While mine has been and is a strenuous life I have never felt any bad effect from it, and am as strong and healthy as ever."

Girls' School in South Carolina to Celebrate Anniversary

Saturday, May 12th, will be the seventy-fifth anniversary of the opening of St. Mary's School for Girls at Raleigh, S. C. On Friday evening, May 11th, exercises will be held in the auditorium, at which time addresses will be given by Miss Emilie W. McVea, President of Sweet Briar College, and Dr. W. S. Currell, President of the University of South Carolina. On Alumnæ Day, May 12th there will be a celebration of the Holy Communion at 8 a. m. in the chapel. At 10:30 a. m., student exercises in the auditorium. 2 p. m., anniversary luncheon in Clement hall, in honor of the Alumnæ, with brief after-dinner speeches, 5 p. m., anniversary festival in the grove, with students and Alumnæ participating. 8:30 p. m., a student entertainment in the auditorium, in honor of the visitors, the Chorus Class in Gilbert and Sullivan's opera, "Patience". Sunday, May 6th, was observed in the Churches throughout South Carolina in the interest of the School, with the purpose of raising \$250,000 to be devoted towards liquidating a debt of \$40,000; improvements and new buildings, \$100,000; expenses of the campaign, \$10,000.

Sunday School Convention in New Jersey

A Convention of the Sunday Schools of the Diocese of New Jersey was held in Trenton on the last week in April, at Christ Church Pro-Cathedral. There were about 400 persons in attendance from the Parishes and Missions of the Diocese. One of the most interesting features of the Convention was the presentation of the Lenten Offerings of the Schools, which amounted to \$5,163.91, with several Schools to hear from. The Rev. Guy H. Madara of Chena, Alaska, and the Rev. C. W. Twing, Missionary in the Jersey Pines, addressed the Convention. Notebooks on various subjects, prepared by several of the best organized classes of the Sunday Schools, were placed on exhibition and passed upon by a committee of judges, consisting of Miss Mary R. Wood and Miss Anna Hoff of Trenton, who made the following awards: The Sunday School of St. Bernard's Church, Bernardsville, best notebook on the Christian Nurture Series; best book on "Christian Year", St. John's School of Salem; best "Combination Book", St. Mary's School of Burlington; best book on "Catechism", Trinity Church School, Trenton; best notes on the Book of Acts, St. Bernard's School of Gladstone; best book on the Old Testament, Christ Church, Trenton; and the best on Missions, St. John's School, Salem.

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Editorial

ON ANSWERING LETTERS

"Las October I wrote twenty-two letters to the Clergy of the Mission Churches in the Diocese, asking for information as to their work, and enclosed stamps for a reply.

I received a reply from five. One man wrote that he did not have time. Another wrote that I could learn all about his Mission in the April Churchman, which I did not have and failed to find."

This is a quotation from one of the officers of the Diocesan Branch of the Woman's Auxiliary in a certain Diocese. This woman was a voluntary worker endeavoring to stir up interest among the women of the Diocese in support of Missions which depend upon the voluntary enthusiasm of givers for support.

The letter was addressed to men whose salary depends in part upon the enthusiasm thus evoked. The answers indicate that three out of twenty-two were interested enough in her efforts to write a letter describing the work.

Next month the Board of Missions of that Diocese will make appropriations for the various missionaries, and we would guarantee that if the appropriation of any of the nineteen aforesaid gentlemen was materially reduced because of lack of funds on our part, or lack of enthusiasm on theirs, they would feel as though the Church was treating them very meanly.

The above comment indicates one of the chief causes of failure in the ministry today, which causes may be subdivided into three heads: First, a lack of business efficiency. The average missionary has more time than anything else. It is the thing in which he is richest, as may be evidenced from the above, for if there had been selected the three out of the twenty-two who were the busiest, it would be the three who answered the letter. Every busy man whom I have ever known has found time to keep up his correspondence. The man who does not belongs to that class who deceive their own-selves. "Busy" is not the word to use.

Secondly, it indicates a lack of enthusiasm without which no ministry can be efficient. Some ministers wonder why they do not succeed and feel aggrieved that their talents are not recognized. Much of their lack of success often comes from an unwillingness to oblige. They always think of themselves and their comfort first and last of co-operation in the general work of which they are a part. They fail to see that only as the whole is strong (to put it on the lowest principle) will that part of the whole, from which they hope to derive their income, be strong also. Parochialism is a form of selfishness which inevitably reacts upon the offender, both in the strength of the work which he is trying to do and also in his own breadth of view and charity. Men who sit around do not get promotion, just because they are sitting around.

Thirdly, a lack of self-respect. The Laity have an idea that the ministry are not a business-like lot. If they are any worse in business than the average Layman is in doing the business of the Church on Vestries and Committees (I take off my hat to the exceptions) they are a poor lot indeed, but it is still true that the difficulties of extracting an answer to a letter from most of our Clergy who have not succeeded in doing great things, is such as to justify the aspersions. The truth of the matter is that it is from the man who is not doing business that it is the most difficult to get business done, and the man who does not answer a letter requiring an answer is digging his own grave, so far as his correspondent is concerned, and let me tell him that one opponent to his advancement will do him more harm than ten friends will do him good.

I can remember at least ten men from whom I have tried to elicit important information that could not get from me a \$60 clerkship if they were to apply for it. There are some letters which one receives which one is not called upon to answer, and there are others of a purely social character which can be answered at one's convenience, but a business letter should not lie unanswered without some paramount excuse.

PROTESTANT EPISCOPAL

We are grateful to the Chronicle for an oversight in the title to the paper. As Editor-in-Chief I had not noticed that the word Protestant, to which, naturally, I do not object, was omitted. I have this day requested that the omission be corrected. Personally I like the word Protestant about as much (judging from his strictness on the historic Episcopate) as the Editor of the Chronicle likes Episcopal, but I have never refused to use it. Its omission was of the same sort as the Editor of the Chronicle made in the very next article to the one faulting us for omitting the word Protestant in which he says on page 546, top of second column: "Two seasons ago a tiny Episcopal Church was erected," and in which he ridicules the necessity of the Historic Episcopate. What, may we ask in all seriousness, does the Editor of the Chronicle mean by the word Episcopal in the title of the Church?

THE STORY OF THE CHRISTIAN CHURCH

The Church received its faith and sacraments from Christ. The Apostles also received their power and office from the same source. By the word of His mouth He created the Church, and by the touch of His hand He set in motion its organization.

But that organization was such that it could be readily adapted to men's needs and men's capacities. It was flexible in form. The Apostles had no hard and fast method which they were bound to adopt. They appointed Deacons when the need arose (Acts vi), and Presbyters or Elders to take care of the work as they organized it in various places. They retained the government of the Church as a whole, in their collective assembly (Acts xv) and gave to Elders and to Deacons such powers as they found necessary.

Out of this necessity for local administration, there arose two kinds of Elders, those who were called Episcopoi or Bishop Elders, like St. Timothy and St. Titus, to whom was committed a general oversight; and Elders who served individual congregations.

The fact is demonstrated by the universality of the practice a little later. Everywhere in the time of Ignatius (about 100 A. D.) we find these three orders. There were no exceptions to the general rule.

It is the same in a secular government. Take Great Britain. King and Parliament exist together; but in Henry VIII's time the King had 95 per cent of the power, the Parliament 5 per cent. Charles I argued from this the Divine right of Kings, and lost his head. Now Parliament has 95 per cent, the King only 5 per cent, if that.

But it is the same government. Through King and Commonwealth and Parliament, it preserves its identity as Great Britain. The variation of emphasis does not destroy the continuity of anything.

Likewise the Church. It has always had three orders, Bishops, Priests and Deacons; but the emphasis of power has varied with the circumstances which the Church has had to meet. But it has remained the same Church through it all. There is a vast difference between schism, which cuts off from the Church, and adaptation, which modifies its specific emphasis.

The Papacy was a development of this principle. Just as Henry VIII throttled Parliament and asserted the royal power, so the Bishop of Rome throttled the democracy of General Councils and assumed the prerogatives of the entire Episcopate.

HOW DID HE DO IT?

The Apostolic and Primitive Churches were essentially democratic and there is no evidence of the successful imposition of Papal power in either one. But there was an assumption of it, as shown by the actions of Victor in the Easter question; of Stephen in the controversy with Cyprian over Lay Baptism, and in Leo the Great in his demands upon the Council of Chalcedon.

But the success in pushing the claim was due to the aid of the secular arm rather than to any successful appeal to universal tradition. It was the Roman Empire and not the Catholic Church that made the Papacy. In order to understand the situation one must review the facts.

Emperors living in Constantinople had summoned the Nicene Council and various synods up to 375 A. D. But when Gratian became sole Emperor shortly before that date, he joined with him the great Theodosius, whom he established in the East, while he himself remained at Milan.

Gratian was a young man, generous and impulsive, and he loved the Church. He refused the ancient office of Pontifex Maximus, or High Priest of the Roman People, because of Christian scruples. Thus there was a vacancy in that pretentious office. What more natural than for the Bishop of Rome to put on this cast off robe?

It is a significant fact that the earliest authentic Papal Decretal (i. e. an authoritative decision of the Bishop of Rome similar to a Supreme Court decision in the law of the land) dated from the reign of Gratian. Why? On investigation we find that the Bishop of Rome had appealed to Gratian not for universal jurisdiction (as a modern Romanist would expect) but for the imperial power to sustain the Bishop of Rome in his claim for patriarchal jurisdiction over certain territory in Italy.

Gratian, in his impulsive generosity, not only granted the Pope's request but in the Imperial rescript which he issued gave to the Pope a wider jurisdiction including Gaul and North Africa.

But query?

Why invoke the secular arm? Manifestly because the Church had to be coerced.

Why make a claim for only partial jurisdiction? Why not universal? Because at that time such a claim would have been an intrusion on the powers of Constantinople and Alexandria which neither of those cities would have entertained for a moment.

It was seventy years later, Chalcedon, when they refused to acknowledge the Petrine claim, that such power was due to its being the See of Peter.

No wonder that it needed the forged Decretals to bridge over the hiatus between Peter and Siricius (the Pope in Gratian's time).

And note that even the claim of Rome at this time was of local and not universal authority; it was for power to act as a court of appeal, not a claim of universal jurisdiction. There was no mention of infallibility representing the Christ as the head of the Church, but simply to do in Italy what Alexandria did in Egypt, and even in that it needed an imperial rescript to enforce the claim.

The Papacy arose out of the opportunities and necessities of the age.

Government has always been elastic, taking on various forms in the same continuity, as first king and then parliament get the upper hand. Moreover, the government of the Church is necessarily influenced by the environment in which it exists. So long as the Church was opposed by the Roman Empire, it adhered stubbornly to its primitive constitutional democracy, but when it was patronized by the Emperor it unconsciously aped the imperial order. If the State had one big man, why not the Church?

If Gratian lays down the High Priest's tiara, why should not Siricius pick it up?

If the highest officer of the State had absolute jurisdiction, and was not hampered by any parliament, why should not the Bishop of Rome pronounce judgment unhampered by any Synod? The Council of Chalcedon was right, as we should expect a General Council to be. Rome owed its primacy (and of supremacy there is no mention even) to the fact that it was the imperial city, and not that Peter transmitted any peculiar power thereto.

Itinerary of Miss Emery in the Mid-West

May 8th—Detroit. Annual meeting of the Diocese of Michigan.

May 9th—Ann Arbor. St. Andrew's Church Parish meeting.

May 10th—Battle Creek. St. Thomas' Church Parish meeting.

May 11th—Grand Rapids. Annual meeting of the Diocese of Western Michigan.

May 12th—Grand Rapids. Annual meeting of the Juniors of the Diocese of Western Michigan.

Sunday, May 13th—Milwaukee.

May 14th—Fond du Lac. Neighborhood meeting of Diocese of Fond du Lac.

May 15th—Milwaukee. Annual meeting of the Diocese of Milwaukee.

May 16th—Indianapolis. Annual meeting of the Diocese of Indianapolis.

May 17th—Kokomo. Annual meeting of the Diocese of Michigan City.

May 18th—Elkhart. Neighborhood meeting of the Diocese of Michigan City.

May 19th—Hammond. Neighborhood meeting of the Diocese of Michigan City.

Sunday, May 20th—Hammond.

May 21st and 22nd—Galesburg. Annual meeting of the Diocese of Quincy.

May 23rd and 24th—Springfield. Annual meeting of the Diocese of Springfield.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Influence of God Power Upon History Taps

Bishop Graves cables from Shanghai that the Venerable Elliott H. Thomson, D. D., Archdeacon of Shanghai, died April 23rd, in his 84th year. Of English birth, Archdeacon Thomson came to this country as a lad, his family settling in Fredericksburg, Va. He prepared for the Ministry at Alexandria. While there, he heard the first Bishop Boone, who had returned to this country to secure reinforcements for the China Mission, tell about the great need of that then little known country.

THE RECRUIT

He was ordained to the Diaconate in St. George's Church, New York, on July 7, 1859, and three days later, in company with Bishop Boone and a number of other Missionaries, after a farewell service in the Church of the Ascension, started for the Orient on a sailing vessel. It took 23 weeks to make the journey which can now be made in as many days.

THE FRONT

The early years of Archdeacon Thomson's residence in China were marked by an unbroken series of dangers and difficulties. The anti-foreign feeling, arising from difficulties with the English and French, were followed by the trying times of the Taiping Rebellion, and by the lack of support from home resulting from the Civil War. Illness drove some of the Missionaries home—death removed others, including Bishop Boone himself. In 1865-66 Archdeacon Thomson was practically the only representative of the American Church in the whole of the Yangtze Valley, where our great work is now located.

PEACE

When more promising days dawned upon the Church's work in China, the young man who had proved himself so faithful in trying times began to lay strong foundations for the future. It was Archdeacon Thomson who, with only \$50 in hand, but abundant faith and the aid of a Chinese gentleman, started the medical work which has now grown into the great St. Luke's Hospital, Shanghai, with its sister hospital, St. Elizabeth's for Women, and its outpost, St. John's Dispensary, Jessfield. It was Archdeacon Thomson, also, who a little later, with the aid of the Baird family in Philadelphia, established in Shanghai a school which proved to be the forerunner of our St. John's University, with its nearly 600 students.

RECONSTRUCTION

The greater part of Archdeacon Thomson's time, however, has been given to evangelistic work. It was he who visited, as a pioneer, practically all the great cities of eastern China, such as Wush, Nanking and Soochow, where the Church is now strongly entrenched. In those days, the arrival of a foreigner was apt to be the signal for threatening demonstrations on the part of the people. Archdeacon Thomson's unflinching courage, his genial kindness and good-fellowship won a way for him under most adverse conditions.

STABILIZING SOCIAL EQUILIBRIUM

One of Archdeacon Thomson's greatest contributions to the Church's work in China has been the training of Chinese workers. He has supervised, and frequently personally directed the training of three or four hundred catechists, teachers and other Lay helpers. Nearly 100 Chinese Clergy have been prepared for the Ministry either directly by him or in co-operation with others. The man who once stood alone as the Church's representative in China, lived to welcome more than 200 Missionaries from the American Church. He served under five Bishops, and was the trusted friend and counselor of them all.

STRATEGIC TEXT-BOOKS

As a translator, Archdeacon Thomson did important work as a member

of a committee, in the translation of the Book of Common Prayer into popular Chinese, and as a member of the committee of the American Bible Society in the translation of the Scriptures.

The Pageant As an Instrument for Church Extension

Those who saw the Church Pageant at St. Louis last October must keenly sense the value of such method of bringing the fact and history of the Church to the public mind. The following article from "The Michigan Churchman" shows that the suggestion is not being ignored and its great possibilities lost:

THE PAGEANT OF DARKNESS AND LIGHT

"A great revival of interest in pageantry has sprung up in this country and abroad during the last few years. We have seen historical, patriotic and religious pageants in many of our towns and cities, but none of these have approached in splendor or in unity of purpose the 'Pageant of Darkness and Light,' to be given in the New Detroit Arena from April 28th to May 30th, next. Built around a set motive the pageant draws its scenes from four incidents of modern missionary history.

"The writer of the words is John Oxenham, an English novelist. The music was composed by Hamish McCunn, a Scotch musician. It is full of wild foreign melodies, dirges, invocations, choruses of jubilee and hymns of praise, and is regarded as some of the best sacred music written during the last century.

"The Northern Episode shows an Indian camp in the Northwest. The chief of the tribe and his wife lament the loss of their little daughter, who has strayed away. A band of Esquimaux come to trade with the Indians, who are incited by their medicine man to kill the visitors. Just then a missionary brings into the camp the little lost child and having thus gained the chief's goodwill, preaches to the people his message of light. This Episode should especially appeal to Episcopalians, as we remember the wonderful work being done by our own Church in the far Northwest.

"The Southern Episode takes the spectator to Africa, where David Livingstone, the famous missionary explorer, is resting from his journeyings. Here Stanley, who has been sent on an exploring expedition, finds him and begs Livingstone to return with him to England, but Livingstone declares his intention of remaining at his post "until his work is done."

"From African forests the scene quickly changes to the streets of a city in India as the Eastern Episode opens. A little child is seen vainly asking protection from the British Governor and the Missionary as angry relatives seek to carry her away to marry her to a man many years older than herself.

"Ten years elapse and the child, now a girl-widow, is about to commit 'suttee' on the funeral pyre of her husband, when the British Governor announces that this cruel practice is forever at an end. The girl is rescued and the missionary party break out into a song of thanksgiving.

"Very dramatic is the Western Episode, where a wedding party is gathered on the coral beach of the Island of Hawaii. In the background is seen the volcanic mountain of Kilauea. A Priest of Pele appears and demands that the bridegroom and a little flower-decked child be thrown into the volcano as living sacrifices to the angry goddess. As he is about to lead them away Queen Kapiolani, who has become a Christian through the influence of American Missionaries, appears, defies the power and wrath of the goddess—ascends the mountain, and standing on the edge of the crater, challenges the might of Pele. But there is no answer, and the power of the cruel goddess is broken forever.

"As the last notes of Kapiolani's triumphant song die away, the child-

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THE PARISH

Edited By JAMES WISE

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How a Parish Makes Christians

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WORSHIP

One of the criticisms frequently heard about the Episcopal Church from some visitors to our services is that they cannot understand why we pray out of a book. Some of this criticism might well be described as carping and does not amount to much. They say the religion of "Episcopalians" is a form and nothing else. It has very little, if any, real religion in it.

PRAYERS VS. HYMNS

The fact that the prayers of the Church are printed in a book and used in worship is of course no argument against them. I am reminded of an answer to this argument given by one of my Seminary professors: "Crito freely will rehearse"

Forms of prayer and praise in verse. Why must Crito then suppose Forms are sinful when in prose? Must my prayer be deemed a crime Simply for the want of rhyme?

The voluntary testimony of many non-Churchmen more than offsets the criticism made against the use of a Prayer Book in Church worship. I remember very clearly a conversation that took place a good many years ago between a Churchman and a brilliant and well known Educational Secretary of one of the large denominational bodies. Next to the Bible this minister and scholar valued the Prayer Book as the richest compendium of devotion and worship he possessed. He used it constantly in his private prayers and found it wonderfully helpful in the building up of his spiritual life in worship.

READING THE SERVICE

Having said this much may we now say quite as frankly that we as Churchmen often lay ourselves open to this kind of criticism by the manner we render the service in public worship. Here again, we, as Clergy, are in many cases at fault. One of the prominent Laymen of the Church, a splendid type of the earnest devoted Christian who sits in the pew, said to me as I was leaving my Parish for my new field of labor: "My dear friend, you are now a Bishop of the Church. May I take the liberty of suggesting to you, as one of your most important duties, the need of impressing constantly upon your Clergy the great value of reading the service of the Church with the reverence and dignity befitting the worship of God?"

Out of a good many years of experience I feel my friend's point is well taken. I never could understand the particular value of reading the service, especially the prayers, as though one were trying to keep pace with a railroad train. The ecclesiastical voice is fitted neither for edifica-

tion in worship nor does it impart any pleasure to the hearer. Some men in the Ministry seem to have the feeling that true Catholicity consists in rendering the service with a voice that is emptied of every particle of expression. The monotone is the only tone permissible in the expression of public worship.

THE USE OF THE BODY IN WORSHIP

Anyone familiar with the simplest laws of psychology readily recognizes that there is a close relationship between an attitude of the body and an attitude of mind. If reverence is to be the predominant note in our worship of God then there is a real reason for the teaching of the Church that kneeling on our knees is the attitude of body that best creates for us a reverent frame of mind. When one sees so many Laymen, oftentimes Vestrymen amongst the number, humped up in their pew, while all around them are on their knees, one is tempted to think that gout or rheumatism must be prevalent diseases amongst Episcopalian Laymen or else they have failed to catch the atmosphere of reverent worship that is an essential part of the Church's service.

RULES FOR WORSHIP

Here is a simple formula for bodily attitudes in worship that may impress upon us the importance of the body in its relation to the mind and soul of the worshiper:

Kneel for Prayer.
Stand for Praise.
Sit for Instruction.

Here is another used by a well known Missioner for use with boys and girls and not out of place for older worshippers.

THE RULE FOR PRAYER

Knees on the ground.
Eyes on the Cross.
Hearts in heaven.

Formalism is deadly in its effect upon the soul, but forms, when rightly used, are aids to orderly, reverent and heartfelt worship. Under every minute portion of the Church's worship, position, attitude, gesture, ornament, color, arrangement of the building, Altar, furniture, etc., lies a spiritual meaning, strongly helpful when recognized and intelligently used. Let us, as Churchmen, be loyal to the customs and usages of the Church in her worship. Let us, by our active and reverent participation in the service, both with voice and in bodily attitude, impress our visiting friends from other religious bodies, that we are not mere formalists, but through our use of forms and ceremonies, expressing the reverence and devotion of our inner lives as we hold communion with God in prayer and praise.

Referring back to our remarks in a former issue of THE WITNESS, in connection with this subject of worship, we conclude by quoting a clipping that has just arrived at our desk on

Ecclesiastical Refrigerators

Constant complaints are made to the Rector that the Church is cold. Strangers venture once within these doors, and on being met with icy stares, never enter again. It reminds us of the old saying, "All ye who enter here, leave hope behind."

A Refrigerator can only function properly when ice is supplied regularly. Have we unconsciously become purveyors of that commodity?

We have no desire to be known as the "Church of Frigidity." Being a cake of ice ought not to be our chief characteristic. Coldness as well as lukewarmness should be absolutely divorced from the Church.

Come radiating warmth. Generate cheerfulness; greet strangers with your hand and smile, not with an indifferent cold stare, as if to say, "and who are you; and how did you happen to come here?" Grasp him by the hand and pass him on, but say his name so we can understand it and not mumble something under your breath.

It is well not to go into the cold

storage business on each Lord's Day. Let us banish the ice plant, that is never natural, but always artificial. Leave your ice coupons without the Church door. Enter with your calories of sunshine and cheerfulness.

(To be continued.)

MUSIC AND THE PARISH CHOIR

By Dudley Warner Fitch, Choirmaster of St. Paul's Pro-Cathedral, Des Moines, Ia.

We hear a deal about "music in the Church," and many useful articles have been written in the different Church papers from time to time; still it is a subject which cannot be entirely exhausted in one article of this kind, I feel sure, and it is a good thing to get the viewpoint of different men along these lines.

With a space in THE WITNESS placed at my disposal, I take great pleasure in writing a few lines which I trust that if not new, will be at least a suggestion to the fellow who has not read much along these lines.

In the first place, let's think about the subject of "music IN the Church." That is easy. But how about "music OF the Church"? "Aye! there's the rub!" The whole matter is that many of the Clergy are not musical enough to see the difference between "Churchly" and "unchurchly" music, and the scantily equipped Choirmaster (or Mistress) sails on his (or her) way rejoicing, and perpetrating the Miet-skie Te Deum, and numerous anthems by Simper and the like.

Yes; we even hear "The Perfect Day," and "The Rosary" sung. Now, don't mistake me; these are beautiful numbers, but they are not in "words of Holy Scripture," or of "the Prayer Book," nor yet from "the Hymnal." They are just secular love songs and in their proper sphere have a mission to perform.

I want it understood that I am not saying that this is the condition in YOUR Parish, but there are places where such conditions exist, and I could mention them! Now; what to do? In the first place, if the Rector is not musical, he at least knows the Hymnal, the Prayer Book, and the Bible (or ought to!) and can see to it that the Canons are observed. And in the second place, the Choirmaster can easily familiarize himself with the best and most Churchly music, if he but take the trouble to find out that which the standard Churches and choirs are using. I find that the "Anthem Catalogue" of Schiemers, which comes out each month, is a good thing to file away, and refer to. The publications of Novello and of the Parish Choir are standard, but they also publish numbers which are not intended for use in our Church.

So, let's in the first place have the music OF the Church sung IN the Church, just as we build our Churches to look like something different from a railroad station, and equip them with furnishings different from those we would find in our homes. Church music should be "distinctive," and the choir that performs it should be different from the chorus one would find at the opera.

May I suggest some service music that is worthy a place on your library shelves?

Communion—Eyre in E flat, Cruickshank in G, Field in D, Hall in C, Tours in F, Carpenter in C, Lutkin in C, Stanford in B flat.

Te Deum—Calkins in B flat, Field in D, Garrett in D, Hall in B flat, Stanford in B flat, Tours in F, Woodward in D.

Magnificat and Nunc Dimittis—Kimmins in E flat, Calkin in D, Cruickshank in G, Gadsby in C, Parker in E flat, Tours in F, West in B flat, Woodward in E flat.

The above suggestions are all of moderate difficulty, and should be within the scope of the average Parish choir. A list of anthems will be given later, together with some thoughts for the Choirmaster and Organist, and of different types of choirs.

DEAN DAVIS GOES AS CHAPLAIN WITH BARNES HOSPITAL UNIT

DR. CLOPTON, PROMINENT LAYMAN, AS CHIEF ASSISTANT TO DR. MURPHY

The Church in St. Louis is furnishing two prominent figures for the Barnes Hospital Unit N. 21 of the American Red Cross. This unit is expecting daily to receive orders to proceed directly to France. The principal doctors and the Chaplain have already been enrolled as officers un-

Priest. It will be a distinct loss to the city to have him even temporarily absent, as we learned when he was making a missionary tour of the Far East. When some one was speaking of this to one of the doctors of the unit, he responded, "Dean Davis is just the man for the large hospital



DEAN DAVIS



DR. CLOPTON

der the U. S. Government. This will be the first force, and thankful should we be that it is one of mercy, to go to the aid of the allies.

Dr. Clopton is one of the prominent Churchmen of the city. He is on the staff of St. Luke's Hospital, and is considered one of the most successful of the city's surgeons. He has already seen service in France under Dr. Blake, and goes with a thorough knowledge of conditions. He is a member of St. George's Chapel.

Dean Davis goes with the regret of all the Church people and Clergy. He will be missed more than any other clergyman, for, excepting Bishop Tuttle, he is the most dearly loved by Laity and Clergy of any St. Louis

unit—he will be the ideal Chaplain".

The administrative personnel of the unit consists of 150 persons—23 physicians, 2 dentists, 50 nurses, a corps of Washington University students as ambulance drivers, and a number of carpenters, blacksmiths, etc., are also enrolled. The unit is ready for instant mobilization; daily meetings have been held, and all materials are ready. Mrs. Jay Herndon Smith, a member of St. Michael's and All Angels' Church, in charge of the surgical dressings, says: "that the 44,000 articles required are all ready. The total equipment cost about \$50,000, part of the expense of which is being defrayed by Mr. and Mrs. John Fowler, members of St. Peter's Parish.

Preparation for the Mission

By Rev. Leonard Burbank Richards

In order to make adequate preparation for a Mission—we must first have a clear understanding of what a Mission is and what it is for. Perhaps the best definition is that given by Father Bull. "A Mission," he says, "is a special effort to convert souls to God. It is a concentration of spiritual effort upon one place for a short time." A Mission, therefore, has a definite aim, the conversion of souls to God; it has a method, the concentration of spiritual effort in one place for a short time.

And first, let us permit our imagination to play upon our theme. There is a call here, and a challenge to spiritual adventure and enterprise. Parochial activities tend toward settled routine. But a Mission is a special effort, an "Adventure for God," an enterprise that challenges the heroic endeavor of those who love God and their fellow men for the one purpose of converting souls to God.

It may be asked, why have a mission? Is it not better to stick to the regular order of the Church? The purpose of a mission is not to upset the regular order of the Church, but to employ extraordinary methods to bring people, who are not touched by the regular methods of pastoral administration, to hear the Gospel read and preached. And in this awful crisis, when the souls of men are in anguish, and the heart of the world is tortured every day by the day's record of death and woe, surely the Church of the Crucified Lord should in every way, regular or special, preach the reconciling Word of an Infinite Love and an all-embracing sacrifice. If a special effort, a concentrated effort for a short time, will help, and the testimony from all sides is unanimous on that point, then it is our duty to make such effort with all the concentration of spiritual endeavor that is possible in each individual case.

One other point should be made clear. Some people seem to think that Mission preaching means the denun-

ciation of sin, and holding sinners up to reprobation. Such was not, I venture to think, the method of Jesus. Of course we are not to minimize sin. But people generally are quite fully conscious of it. It is their enemy, they feel its deadly power, they would gladly be rid of its burden. In his chapter on "How Our Lord Worked," Charles G. Trumbull says: "Always His enduring purpose seemed to be to convince men and women that they were dear to Him and to the Father just as they stood; faulty, sinning, unworthy, discouraged or hopeful, it mattered not if they would but let Him come close alongside." That, then, is our aim; to lead men and women to let Jesus "come close alongside." We are to bring souls to Jesus and let Him work His miracles of grace as He will. Plant and water as we may, the real increase is wrought by the Spirit of Jesus in His gracious action upon souls earnestly seeking after God.

Now every work demands preparation. What were the first disciples doing when Jesus called them? "Making preparations for the next night's work were they not? Last summer I saw a crew of Illinois river fishermen draw a great seine. One draw was all they made that day, but the rest of the day, after marketing the catch, had to be spent just as James and John were spending theirs, in mending their nets where snags and rocks had torn them, that is, getting ready. Preparation is the keynote of American activity today. We are on the brink of war but we are not ready. We must prepare or frightful disaster may come upon us.

So, if we are to do a special work of concentrated effort for the purpose of winning souls to God, we must prepare. The more careful and thorough the preparation the more fruitful of results will be the mission. We speak humanly, for all results are of God. And the preparation will be obviously of three groups of persons. There will be the preparation of the Missioner or Missioners, the preparation of the Parish, and the preparation of the community in which the Parish is located.

1. The preparation of the Missioners.

The Nation-wide Preaching Mission movement, as I understand it, aims at making Mission preachers or "evangelists" of the Parish Clergy. Hitherto the conduct of Parochial Missions has been considered a work to be done by a special class of men. The Nation-wide movement looks toward a vast increase of Mission preaching throughout the whole Church. Is not this reasonable? Do not the Parish Clergy know the hearts of men? Do they not know the deepest needs of the human soul? Have they not that burning love for God and human souls that is the first qualification of the Mission Preacher? If not, they ought to have it, and if they heed the call of the nation-wide movement they will have to get it.

Where did the Apostles get their burning love for God and human souls? From first-hand association with Jesus that are not open to all His Ministers? Is not Jesus a living person now, with whom we can have real, vital fellowship? Such questions answer themselves. We Ministers of the twentieth century may come as close to the heart of Jesus as did the Ministers of His first choosing. Brother Clergy, I speak from experience when I say that the "cares of this world," and other "thorns," too, are quite as deadly to the growth of the Word in the soil of the Priest's heart as in the soil of the heart of anybody else. But one thing is needed to make a Mission Preacher out of any earnest, spiritually-minded Priest and that is close association with Jesus, and we know the way. The Holy Spirit? Yes, and we have but to stir up the gift of God that is in us and we shall have power for any work of God to which He may call us.

2. The preparation of the Parish. And first, a Mission, whether conducted by Mission Preachers from outside, or, as in many instances of late, by the Parish Priest himself, offers an exceptional opportunity for the enlistment of the rank and file of the people in distinctly religious and spiritual work. "If we desire the Parish to be the Minister's force, not his field, a Mission can be made a great means to that end. We do not realize how many people long to do something worth while for Christ and His Church.

In preparing a Parish for a Mission it is necessary to keep the subject constantly before the people. This should be done, not by formal announcement, though that should not be neglected, but by short, pointed, confidential talks by the Priest to his people at the time of giving out the notices or as a prelude to his sermon. In these talks the people should be informed what a Mission is, why we have it, what is aimed at and how they can help. They should be urged to pray constantly for the blessing of God upon the Mission.

Most important of all is the preparation of the Parish through special prayer. Group meetings should be held in different parts of the Parish, and it is well to have them led by Laymen. Mr. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, tells of wonderful group prayer meetings in a large southern city, all led by Laymen. These were held on the same night, so that all over the city little groups were meeting together and praying at the same time for the same thing. And never should that thing be forgotten. The purpose of a Mission is to convert souls to God. Prayer should be definite, that through the preaching of God's Word in the Mission many souls may be won to God.

The people must be made to feel that the Mission is theirs, that the responsibility for it rests upon them. "Unless the faithful Laity," says Father Bull, "realize that the Mission is their opportunity for saving souls, the Mission is not likely to have much influence on the Parish as a whole." The key words in the preparation of the Parish are interest, prayer, responsibility and organization for service.

3. The preparation of the community.

Use such advertising by way of the press, window cards, signs, etc., as the local circumstances may require. A very large sign in front of the Church is always useful. It should contain in fewest words possible the name of the Missioner and hours of service, and should be headed, "Come to the Mission."

The best preparation of the community, however, is through personal visitation. Here is one of the ways in which the Parish becomes a working force. In one Parish a solid square mile was visited in one Sunday afternoon and a card containing full announcements, invitations, etc., handed in at the door with a personal word of invitation. I have been thinking of using a letter, instead of the card, addressed to "The People of the Community," and signed by the Rector and

members of the committee. I am quite sure that many people are kept from the Episcopal Church by a feeling that they are not wanted. If we can succeed in making the people of the community feel that the doors of the Church are open to them, not by courtesy, but by right, and that the people of the Episcopal Church want every sort of folk to come and worship with them, then the preparation of the community will have been of inestimable value.

That the Gospel may be heard above the din of battle in an anguished, bleeding world, let us prepare; and having prepared go forth to preach the reconciling word.

Meeting of the Board of Missions

(Continued from Page Three.)

increases in the offerings of the Parishes, Sunday Schools, United Offering and miscellaneous items, and decreases in individual offerings and in the offerings of the Woman's Auxiliary and Junior Auxiliary, and in interest. To date, the One Day's Income Plan has yielded \$32,056.

A cable has been received from the Bishop of Kyoto, stating that his residence had been pronounced unsafe, and that it would require \$2,500 gold to repair, although it could be rebuilt for \$6,000 gold. The Board authorized him to proceed with the rebuilding, at a cost not to exceed \$6,000 gold.

A committee representing the Diocesan Missionary Committee of New York appeared before the Board in connection with important matters in the District of Tokyo.

A very interesting communication was received from the Convention of the Missionary District of Mexico, sending to the mother Church its sincere and cordial salutation.

The estimates of appropriations from the Bishops of the Domestic and Foreign fields were considered, and the recommendation of the Executive Committee, appropriating \$1,707,816 for twelve months, being an increase of \$33,063 over the present appropriation, was adopted.

When the Committee on Apportionment for the next fiscal year made its report, the action of the Board taken at its February meeting was reconsidered, adding November and December, 1917, to the present fiscal year, to conform to the order of the last General Convention. In place of this action, the Board adopted a resolution adding November and December to the next fiscal year, instead of to the present fiscal year. The Apportionment Committee thereupon moved that the officers be instructed to issue to the Church an apportionment for fourteen months, from November 1, 1917, to December 31, 1918, on the basis of the new appropriation. It was further moved that the appropriation at the rate of \$1,707,816, just made for a twelvemonth year, be made effective also for the two months, November and December.

Some slight changes were made in the By-Laws, the most important of which was to change the Fall meeting from the fourth Wednesday in September to the first Wednesday in October. The order of business was amended to give more time in the beginning of the meeting to the addresses of Missionaries and Provincial Secretaries. The quorum of the Executive Committee was changed from a majority to five members, and some changes were made in the Council of Advice.

Dr. Gray gave an account of his trip in March and April through Central America, and Bishop Harding made an address on the question of Chaplains in the army and navy.

The hearty congratulations of the Board were offered the Bishop of Bethlehem on the celebration of the thirtieth anniversary of his consecration as Missionary Bishop of Wyoming and Idaho.

Mr. Clark gave an account of the great missionary campaign held in Baltimore on April 29th to May 6th. This campaign was participated in by practically all the Churches in Baltimore and Baltimore County, comprising 18,000 communicants. An office was opened a month before the campaign in the Fidelity Building, with the Rev. L. G. Wood and Mr. David H. Brown in charge. The local committee, composed of nine Clergy and seven Laymen, was headed by Mr. George C. Thomas, a prominent attorney in Baltimore. Dr. Patton held daily conferences April 30th, May 1st and 2nd, both afternoon and evening, in Emmanuel Church, which was attended by increasing numbers until on Wednesday night the large Church was practically filled.

A supper was held in the Lyric on Thursday evening, limited to one thousand men. Bishop Brent, who has

just returned from England, spoke together with Mr. John W. Wood and Dr. Patton.

An Every Member Canvass was made simultaneously in every Parish on May 6th. The results have not yet been received, but from preliminary reports we have assurance that a large increase in gifts for both Parish support and Missions will be one of the results. In addition to this there is also apparent a stimulation of the whole Church life in Baltimore.

The Executive Committee met the day before the Board Meeting, and appointed Miss Irma Dayton to Alaska, Mr. John W. Shannon to the Philippines, Miss Julia M. McBee and Miss Anne L. Wharton to Anking, Miss Louise J. Magnuson to Cuba, and Miss Kathleen M. Kinsley to Tokyo.

Approval was given to the temporary employment in the field by Bishop Aves of Miss Ursula Murphy as assistant teacher in the Hooker School.

The Rev. J. F. Droste, for some time employed in the field in Porto Rico, was regularly appointed, in accordance with the request of the Bishop.

Provision was made for the training in the Philadelphia Deaconess School for Miss Virginia Lee Page and Miss Amy B. Hofstetter, candidates for appointment.

The Board received and accepted the resignation of Mrs. Adella Cook and Miss Agnes Huntoon from Alaska.

The Rev. Guy H. Madara, for five years Missionary in Alaska, was, upon request of the Bishop, transferred to Seattle to care for the interest of the District of Alaska in place of Mr. A. H. Horton, who has for many years done this work and feels obliged to resign.

The Rev. Edward Walker of Hankow was granted indefinite leave of absence without pay to accompany a shipload of Chinese laborers who are being taken to England for service in connection with the war.

The Bishop of Porto Rico was given permission to appeal for special amounting to \$64,000 for equipment in various parts of his district.

An appropriation was granted the Bishop of Michigan City for the new Italian work at Gary, and one granted the Bishop of Utah for the care of the Japanese work in that district, and one was also granted the Bishop of Mississippi for evangelistic work among the Negroes in his Diocese.

Timely Topics

Here is an illustration of how one Rector is taking advantage of the times to drive home the message of the Christian religion. An attractive card is printed and distributed giving the dates and the following subjects for a series of sermons.

"These days call us back to fundamentals. I want to talk to you about some of them.

Christian enlistment—Baptism.

Christian mobilization—Confirmation.

Christian soldiers' equipment—The Creed.

Food for the Christian army—The Holy Communion.

Christ's army in action—Whitsunday.

The battlefield—Missions.

A Notable Work in St. Paul, Minn.

Christ Church, St. Paul, under the Rector of the Rev. W. S. Howard, is doing a notable work. It is located in the downtown district, and is beset with the financial difficulties which that usually implies. Yet during the past year it has presented the largest Confirmation Class in the Diocese (57 in number), and has made a net gain of 72 in membership. On April 1st last a new \$10,000 organ was installed. The Parish had on hand for some time a small Endowment Fund; \$1,000 has been added to this Fund the past year. The Parish is making a large and ever growing appeal to the community in which it is placed.

The season's closing meeting of the Men's Bible Class of Holy Cross House, St. Louis, was held on Tuesday night last. The leader was the Rev. George Farrand Taylor. Beginning with four men, who pledged themselves to attend every meeting, the class grew to forty-one in number. Only two have dropped, and the attendance has always been excellent. The meetings began in November, and at the closing meeting pledges were signed for attendance next year. Moving pictures of the life of Christ furnished a review of the year's work, and a Parish reception and entertainment followed. The men are mainly recruited from the laboring and clerk classes, as the Parish is in the east end of the city.

WOMAN'S WORK FOR THE KINGDOM

How Our Auxiliary Does Things

One of "The Best Things Our Auxiliary Has Done" has been to make the Auxiliary meetings so interesting that the ladies will attend them.

About twenty years ago perhaps half a dozen women would come to the Auxiliary meeting. If the Rector was present there would be a prayer. The main thing to be done was to send a box somewhere to somebody whom nobody knew anything about.

We finally woke up to the idea that "the children of this world are wiser than the children of light."

Now we hold a preliminary meeting in September composed of Rector, officers of every Missionary Society in the Parish and every Missionary Committee. We plan out a program for the year just as we would plan for any literary or social club.

The following is our platform: "The Woman's Auxiliary is the Woman's Missionary Society of the Episcopal Church. Every woman in the congregation is a member. There are no dues, only voluntary offerings. Will you not come and assume your own responsibility?"

Formerly we would say to a friend: "I will see you at the Auxiliary meeting tomorrow?" The answer would be: "No, I do not go. I am not a member." They do not dare say that any more because our answer is: "Yes, you are—since every woman in the congregation is a member of the Auxiliary." We have established this fact pretty thoroughly. Now we try to make the meetings so interesting that the women find it a pleasure to "come and assume their own responsibility."

Like the "children of this world" we advertise, not undignifiedly, but emphatically and chiefly along the lines of making a great many people responsible for the things they can do best. Of course the officers feel their responsibility; then there is the Reception Committee to see that the room is in order, to put a bunch of flowers on the table, to get hymn books. All this takes away from the excitement and confusion of hustling around five or ten minutes after the appointed hour for hymn books, chairs, etc. The Reception Committee also greets people when they come in; if strangers, see that they are introduced. The Rector is usually on time, but if he is late someone else conducts the devotional exercises.

Then there are the hostesses, who provide a cup of tea and a cake, which the young girls of the Junior Auxiliary serve. This is done not so much for the "loaves and the fishes" but to get the ladies to stay and chat awhile after the meeting. Our ambition is to sometimes have the gentlemen come in for the social hour and escort their wives home. As yet only a few have ever ventured.

Then we try to have the meeting worth while and interesting, never forgetting our three-fold aim of "Pray, Study, Give."

We have never even in the hottest weather used the following recipe published by the Woman's American Baptist Foreign Missionary Society:

Frozen Missionary Meeting
(To be prepared just before using.)

Give a general invitation on Sunday. Hold the meeting on Monday. Do not announce subject as it might lead to interest. Meet in a stuffy, gloomy room without a piano. If possible, get the women there before the door is opened. Wait as long as possible in silence for people to come in. Spend considerable time over inconsiderable items of business. Be sure that people sit as far apart as possible; contact is fatal to this kind of meeting. Have rather long items read by poor readers. All refuse to pray. Discuss apportionment and ask that it be decreased.

This rule seldom fails. Any leftovers may be used for this.—Lucy W. Peabody, Beverly, Mass.

We are really progressing. Now we have from eighty to a hundred present at every meeting. Many are seeing the missionary vision and becoming vital forces in our work.

This past year we arranged two night meetings, adding to our Reception Committee a Committee from the Brotherhood of St. Andrew. The men did come and enjoyed them. The social feature was emphasized after the meetings.

We feel that any missionary meeting can be made a success if we try to make the spiritual, "the first things," first and if we are not afraid of emphasizing the spiritual and the

prayer side of it our meeting WILL be a success if we PRAY earnestly enough for it.

Also if we STUDY and learn of our Mission Stations we are bound to be interested and then we cannot help but GIVE our work, our means, ourselves. If we study, we will give; if we give we will pray; if we pray we will study and give.

MARY GORTON DARLING,
St. John's Church, Hampton, Va.

Way Down South With the G. F. S.

Some years ago, a clever Southern woman said that the very letters "G. F. S." ought to be interpreted as "Go Far South". This suggestion met prompt and gratifying response when Miss Lewin, of dear memory, was sent to lay the foundation of G. F. S. work in the South, and gave her life in the fulfilling of her trust. A wonderful centre at Wilmington, N. C., with many mill-town Branches, was the immediate result of this movement, and we were all duly proud of our progress. But the Southern woman quoted above was not satisfied—far from it. She revised her interpretation to read, "Go Farther South". A saint of old once laid down as a rule of life, "If thou sayest 'It sufficeth, thou art lost'. The G. F. S. will never be lost in that way, unless the next generation is more easily contented than the present one.

Each year has seen an expedition to the South in the interest of work for girls. In the mill towns, with their crowded mass of girlhood, we are commencing to see a veritable field of honor. The Diocese of Virginia, North and East Carolina, Florida, Tennessee, Kentucky and Lexington have formed G. F. S. organizations and elected officers. Alabama, Asheville, Georgia, Louisiana, Southern Virginia and Southern Florida all have one or more Branches. East Carolina, with its Holiday House and Lodge, and Tennessee, with its wonderful lunch room (this being eleven years old and justly celebrated) are setting a fine example of initiative and courage to the rest.

The 1917 Extension Trip is unusually interesting. In the first place, it was financed by the girls of the Diocese of Massachusetts. This great Diocese has an annual offering called "Missionary Pennies", which amounts to a goodly sum. The Society is always on tiptoe to see how this "corner in copper" is going to be spent. In 1916 it was sent to England for the war relief work of the English Society. In 1916, the sum of \$812.95 was voted for Southern Extension work. The two officers who were entrusted with the expedition found that this offering was in itself a wonderful introduction. As one of them said: "The idea that the girls in Massachusetts cared enough for the G. F. S. to raise the money that this work in the South might be done, impressed people everywhere. It was our best argument for the loveliness of the Society." Miss Turner, the Vice President in charge of the Fourth Province, was accompanied in this work by Mrs. Bruce, the head of the Candidates' Department; for in many places where it was deemed impossible to start a Branch of older girls, there is great and pressing need to gather in the little ones and begin preventive work at the age when it is most opportune and most sure of success.

They found three obstacles—three "lions", as they said—three objections to meet: First, "The G. F. S. wouldn't do in our part of the country"; second, "Ours is a peculiar Parish"; third, "We can't begin until we have just the right kind of woman". Maybe some of you have urged these reasons against the starting of G. F. S. work in your town. We will try to meet these serious and weighty arguments the next time THE WITNESS gives us an opportunity.

OUR BOOK TABLE

A Churchman's Reading—An Essay for Laymen. By Rev. Charles Lewis Slattery, D. D. Longman's, Green & Co. 50 cents net.

This is an address upon the importance of reading courses for the laity, with suggested books upon such subjects as The New Testament, Old Testament, the Church, biographies of great Christian leaders, Sermons etc. The book is a guide to the clergyman

who wants to suggest to his people what they should read. The books suggested would make a good parish library.

The Torch Bearers of Bohemia. By V. I. Kryshanovskaya. McBride Co.; \$1.40.

A really fine historical romance of the days of John Hus. The author has vividly brought out in the manner of Walter Scott the stirring events of the Reformation in Bohemia. It is a book that for sustained interest must be compared to Kingsley's "Hypatia," or Reade's "The Cloister and the Hearth." The reviewer was really thrilled from the moment he took up the book until he had read the whole. A book certainly to get.

Revived Churchmanship. By J. Denton Thompson. Longman & Co.

The Bishop of Sodor and Man, who is the author, will be remembered as being desirous of bringing into being a "Central Church" party in the English Church. The present book is an attempt to outline a possible pentecostal revival in conjunction with the "National Mission of Repentance and Hope" that has been launched by the Church of England. While some may not agree with the Bishop in many of his theories, yet there is much in the book that can very profitably be read, marked, learned, and inwardly digested. Is not the American Church needing a great spiritual revival, if she is to become in any degree a leader of men in these difficult times?

Grapes of Wrath. By Boyd Cable. E. P. Dutton & Co.

Much war literature is pouring forth from the press, not all being of equal value. In "Grapes of Wrath," however, Mr. Boyd Cable has done more than merely present an interesting story; he makes trench life really vivid to the reader, and the imagination is so stirred that one can almost visualize the bloody and awful carnage of the front line. The book was actually written "in the field, somewhere in France," and is therefore full of intimate touches of the battlefield.

Murrah and Hallelujah. A documentation by J. P. Bang, with an introduction by Ralph Connor. Doran & Co.

A remarkable collection of the teachings of Germany's poets, prophets, professors and preachers on the subject of the war. The book must be read to appreciate the extraordinary trend of thought that accompanies the new German spirit. We give an excerpt of one of the sermons by way of illustration: "Ought we, from a Christian and pious standpoint, to love our fatherland above all else in the world? Yes, because Germany is the center of God's plans for the world. Therefore we assuredly act in the very spirit of the Saviour when we, in righteous war against deceit and immorality, help the people in whom we believe, forward to the light and the sun. We can say: we love our earthly fatherland so much that we gladly barter our heavenly for it." There is a paraphrase of the Lord's Prayer which is positively blasphemous. The last three petitions are here cited: "Thou warrior's bread be scanty, do thou work daily death and tenfold woe unto the enemy. Forgive in merciful long-suffering each bullet and each blow which misses its mark. Lead us not into the temptation of letting our wrath be too tame in carrying out Thy Divine Judgments. Deliver us and our ally from the infernal Enemy and his servants on earth. Thine is the Kingdom, the German land: may we, by aid of Thy steel-clad hand, achieve the power and the glory." This is Prussianism run riot—but it is representative of the new German spirit against which, thank God, we have taken up arms for the rights and liberties of democracy.

The Life of Ulysses S. Grant. By Louis A. Coolidge. American Statesman Series. Boston and New York, Houghton Mifflin Co.; price \$2.00.

Many lives of General Grant have been written, both compact and extended, but we think, this takes the first rank. Neither too long or too short; intensely readable; illuminated from new sources; gossipy at times; having a number of portraits of Grant from youth to age; all these desirable features mark this book. Altogether it is a very creditable indication of Mr. Coolidge's industrious patience and wise selective judgment. For a one volume life of the great general we prophesy that it must take high rank and prove, after careful examination, to be the best of them all.

A CITY CHURCH WITH A COUNTRY HOME

By Rev. D. M. Steele, Rector Church of St. Luke and the Epiphany, Phila.

PART II.

A COUNTRY HOME

All this is comparatively easy through the Winter season. But the chiefest problem of a city Parish such as this one—and especially in cities where the Summer climate is so deadly and depressing as in Philadelphia—is that the active life of any Church only continues for about half the year. Throughout the other half, one faces such conditions of dull apathy or utter absence in all matters of Church-going and of Parish House activity, that one has on one's hands a problem some have literally found insolvable. Our regular congregation breaks up almost utterly as early as the first of May. It does not reconstruct itself in anything like its entirety until about the first of November. This means that Sunday School teachers abscond, Directors and workers desert, and teachers and associates of Clubs and Guilds can only give their wards at best the merest absent treatment. The harmful resulting is not only in the fact that so much time is lost, but in that all interest engendered in those former six months dissipates itself. Work has to be revived each Autumn.

It was to meet this condition of things that, a half dozen years ago, we secured for Summer use an old abandoned farm, some ten miles out beyond the city limits, conveniently near a trolley line, to which access can be had for ten cents car fare. We fitted this up as a so-called Church farm. We put the old house in sufficiently habitable shape for a man and his wife to live in it as caretakers, and for an assistant or two, and a Parish Visitor to make Summer headquarters there. We tore out of the barn the old hay-mows and put in a dancing floor. We pruned the apple orchard and made it into a picnic grove. We dug a swimming hole and planned a baseball diamond. Then we said to our young people: Come here on Saturdays for picnics, and on Sundays for excursions and outings. Yes, come even for games on Summer Sundays, and for an open-air service in the orchard in the afternoon. And they came. It has been a real success. Everybody using the place has been the happier and healthier for doing so. And everybody who has come to play has stayed to pray.

Of course, this has given to the enemies of God an occasion to blaspheme. Certain of those, well-meaning, godly, but misguided, people—and all grossly misinformed—have censured this undertaking. They have done this upon some theoretical ground of preserving the sanctity of a day of the week, apart from the practical benefit such a day is meant to serve. O yes. They have called me some very hard names. They have even talked about putting me in jail. This is above all things else lamentable, namely, that a discussion that is sponsored by one member of "the cloth" is likely to be made in language that is so unclerical, not to say un-Christian, and above all else uncharitable. The vituperative and abusive language that some ministers of the Gospel and some professedly Christian people use in attacking other Clergy, and in opposing opinions held by other honest, earnest Christian people, is enough to shame the saints.

The whole question of present-day Sunday observance is a vexed one. Everybody will admit that. The dependence of Church-going as a practice upon Sabbatarian observance of the first day of the week as a method, is one that demands frank and honest, as well as serious and earnest, consideration. No one, either priest or layman, is content with the situation as it is. And no one, either Christian or non-Christian, is exempt from the trammels of our antiquated laws, all shot through as they are with insincerity.

In this country, we are all standing half way between two theories of just what Sunday is and what it is for. We are midway between the American Sabbath and the continental Sunday, between the observance of the day as some remember it unpleasantly, the doleful Sabbath of their childhood, which was a day to be dreaded in anticipation and to be looked back loathfully upon in retrospect, between this kind of Sunday, on which nothing enjoyable that one might possibly do was right, and another type of day, one to which so many people seem to be hastening toward, on which nothing, no matter how secular, how silly or how sacrilegious, they conceivably want to do

possibly can be wrong.

These are the two extremes. In each, of course, there is fallacy. What is now needed is a sane, safe ground between them. I believe with all my heart that Sunday is the best day in the week. I believe it is a day on which all people should be better than they are on any other day. I believe that to the extent it is made a religious day, it will in its turn make people more religious. I am sure I have good precedent for this pronouncement, for I recall the words of the Master Himself that "The Sabbath was made for man and not man for the Sabbath". In other words, it is the day that does something to the man; it is not the man who does anything to the day. It is difficult to see how men could "break the Sabbath" if they tried; they can break themselves against it, but that is a different matter. That is just the very point in question. The day primarily is a day of religious uses. And the chiefest use to which the day can be put is the performance of some act of worship.

But this is only one-half of the object, as indeed worship at best can consume but one-half of the day. Men, especially men who labor, are given exemption from their toil one day in seven for a two-fold purpose: first, for worship; secondly, for rest. They are permitted to rest in order to worship and, having worshiped, it is almost mandatory upon them to rest. The only single conceivable question is: In what shall rest consist for any special class of people?

There are persons for whom rest might consist in idleness. But there are multitudes for whom idleness is worse than labor. What they want is to recreate themselves, to reconstruct their bodies and refresh their minds, to recompose their bodies and to reinforce their wills, to release themselves from drudgery of toil, and to form new habits and rebuild their bodies. To do this, they have to take their rest in some form of recreation, some form that is harmless, of course.

Now, here is an important fact, and maybe a surprising one. People are as willing to say their prayers in July as they are in January. They certainly need to do this just as much in August as in April. Is there available, in the circumstances of our crowded cities, any single place where people can foregather for this purpose? For my own part, I have gone in search of such a place. I have found this old abandoned farmhouse. We have put it into shape for purposes of Saturday outings. We have a tennis court, and a baseball diamond, a grove of shade trees, hammocks, swings, and tools, and games, utensils and paraphernalia. Of course, all these are used on Saturdays. Now, should they be used on Sundays?

Well; what do you, madam, and you, sir, do at country homes on Sundays? You do the things you most enjoy. Perhaps you sit on your veranda and read Maeterlinck. But then, perhaps, boys, 16, 18, 20 years of age, do not enjoy doing this. Perhaps you stroll, or sing, or sleep. But here are some hundreds of young people who are not sleepy, and who do not want to sing. The day, for both of you, is a day of rest. But rest is very languorous, if it is only idleness. Moreover, idleness is worse than labor, as you know, if it is enforced.

What I have said to these young people, and what I believe in honestly as a thesis, is this: Sunday is a day of rest from labor, primarily for the purpose of worship. But then, after an act of worship has been performed (which, in the nature of things, cannot continue all day), the rest of the day is normally to be spent as a day of rest. Rest has meaning only when it becomes recreative. And recreations for different people are different things, depending on what things—always innocent in themselves, of course—different people most enjoy.

I have told such of my people as I deal with, in these months, told them plainly and told them frankly, that if they will say their prayers with the Clergy at one hour of the Lord's Day, the Clergy are perfectly willing to play baseball with them at another hour of the same day. This is their day of rest. This rest is recreation. If they will comply with the requirements of the Church and observe Sunday, first of all, as a day of prayer, they may have the rest of it as a day of play. If they have stopped their work in order to worship, having worshiped, they may "walk abroad and recreate themselves". If this be treason, either to the Church or to the Day, let those who wish to do so make the most of it.